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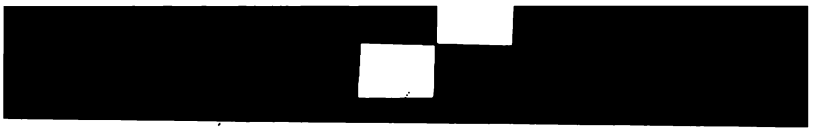
A History of the Church in Narragansett

I



A History of the Church in Narragansett

I



A History of
THE EPISCOPAL CHURCH
IN NARRAGANSETT
Rhode Island

Including a History of Other Episcopal Churches in the State

By WILKINS UPDIKE

With a Transcript of the *Narragansett Parish Register*, from 1718 to 1774; an Appendix containing a Reprint of a Work entitled *America Dissected* by the Rev^d *James MacSparran*, D.D., and Copies of *Other Old Papers;* together with *Notes* containing Genealogical and Biographical Accounts of Distinguished Men, Families, *&c.*

Second Edition, newly edited, enlarged, and corrected by the Reverend DANIEL GOODWIN, PH.D., D.D.
sometime Rector of St. Paul's Church, Wickford, Narragansett
Illustrated by fifty Portraits after old Paintings; together with six Views of Historic Localities, and several Facsimiles



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1907



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THIS EDITION OF THE
HISTORY OF
THE NARRAGANSETT CHURCH
IS INSCRIBED BY THE PUBLISHER
TO
THE MEMORY OF HIS FRIENDS
JOHN NICHOLAS BROWN
AND
HAROLD BROWN
IN TOKEN
OF THEIR LOVE AND SERVICE
FOR THE CHURCH IN
RHODE ISLAND

Publisher's Note

THE publication of the New Edition of the *History of the Church in Narragansett*, issued in the year of the two hundredth anniversary of the erection of its ancient sanctuary, has been brought about through the generosity of a few friends in Rhode Island, who, by their practical interest in the project, have made it possible to effect it. In particular, Mr. George Gordon King, of Trinity Parish, Newport, and the late Mr. Moses Brown Ives Goddard,* of St. John's Parish, Providence, have given the undertaking great encouragement by their hearty interest and generous subscriptions. A third liberal subscriber, Mr. William H. Potter, of Kingston, also deserves especial thanks; while Messrs. George Peabody Wetmore, William Watts Sherman, and Daniel B. Fearing, of Newport, have likewise materially helped on the publication of the book.

Dr. Goodwin has in his *Advertisement* sufficiently explained the principles on which his part of the work has been undertaken. But attention should be called to the very careful transcript given of the Church Records, from the foundation of St. Paul's Parish to the death of "Parson Fayerweather;" and to the Index prepared by the Editor, which adds immeasurably to the convenience of the reader. From the standpoint of typographical arrangement, the first edition of the *History* was so imperfectly put together that the relative value of much of the text was seriously obscured. In the form in

*See page 622.

which it is now printed the consecutiveness of the narrative for the first time fully appears.

In choosing the illustrations, the portraits of more celebrated personages, such as General Greene, Commodore Perry, Bishop Seabury, Bishop Griswold, &c., are not presented, since they are already to be found in many accessible works. Setting these aside, my selection has been governed, first, by the interest of the subject; second, by the excellence of the portrait; and, third, by the possibility of successful reproduction. Many of these pictures have been specially photographed for the book, and, of the fifty portraits included, probably some thirty have never before been reproduced.

The original edition of the *History* contained some rather crude woodcuts of localities mentioned in the text. In the new edition it has seemed best to relegate these to the Appendix. New views are given of the Old Church and Stuart's Birthplace, and to these have been added pictures of the MacSparran Monument; of Smith's Castle, Cocumscussuc, Wickford; of the Phillips House, Wickford; and finally, of the beautiful old mansion at Potowomut called "Hopelands," or the King Richard Greene House.

I desire to acknowledge my great obligation to the institutions and individuals who have given permission to reproduce portraits, photographs and documents, in their possession, namely:

The Corporation of Harvard College; the Corporation of Yale University; the Trustees of the Redwood Library, Newport; the Trustees

of the Museum of Fine Arts, Boston; Bowdoin College, Brunswick, Maine; the Corcoran Gallery of Art, Washington; the Rhode Island Historical Society, Providence; the Trustees of the General Theological Library, Boston; Mrs. Thomas R. Hunter, of Newport; Mrs. William E. Glyn, of Newport; Mrs. E. D. Townsend, of Washington; Miss Elizabeth Lyman Randolph and Mrs. H. F. Hunt, of Kingston, Rhode Island; the Misses Mary Andros Eddy and Isabel Eddy, of Providence; Mrs. Elisha Dyer, of Providence; Mrs. John G. Cushing and Mrs. Thacher Loring, of Boston; Miss Elizabeth Harris, of Cambridge; Colonel R. H. I. Goddard, of Providence; Mr. William H. Potter, of Kingston, Rhode Island; Colonel DeLancey Kane, of Newport; Mr. Shipley Jones, of New York; Mr. Wilkins U. Hidden, and the late Mr. Charles H. Hidden of Providence; the Rev. Lester Bradner, Ph.D., of Providence; Mr. Irving Babcock, of New York; Mr. Frank E. Marchant, of West Kingston, Rhode Island; and Mr. Robert Hallowell Gardiner, of Gardiner, Maine.

I also desire to express my thanks to Mr. F. L. Gay, of Brookline, Massachusetts, for his generosity in contributing the portraits of Dr. and Mrs. Joshua Babcock, and Mr. and Mrs. Adam Babcock; to Mr. E. Linzee Amory, of Boston, for the important portrait of Colonel Harry Babcock; to Mr. Ogden Codman, of New York, for the interesting picture of the architect, Peter Harrison; and to Mr. Shipley Jones, of New York, for the portrait of his ancestress, Eliza-

beth Pelham Harrison. To Mr. J. Montgomery Sears, of Boston (a descendant of the Carlile family, of St. John's Parish, Providence), the book owes the delightful head of Malbone, and the plan of St. John's Church in the eighteenth century; while the portrait of William Ellery is the gift of Mr. Robert M. Pratt, of Boston. I am also indebted to the late Mrs. Caroline E. Robinson, of Wakefield, Rhode Island, for important aid given to the Editor in the preparation of this work; and to the Rev. Frederick B. Cole, Rector of St. Paul's Church, Wickford, for valuable assistance in searching the Town Records, and for permission to copy the ancient Register of the Parish—skilfully deciphered by Miss M. E. Rollins, of Boston. The views of the Narragansett Country were photographed by Mr. E. M. Astle.

With the Author of this *History*, to "stablish what remained and was ready to perish" was not merely a pursuit, but a passion. It was his aim in writing this book; and, with an insight and thoroughness of which I think no other living person so capable, this aim has been still further carried out by the Editor of these volumes. Finally, it has been my own purpose that in all other ways this New Edition of the *History of the Church in Narragansett* shall worthily supersede the old one; an end which I trust has been accomplished.

DANIEL BERKELEY UPDIKE

Boston, June 24, 1907

Contents: Volume I

Page

ADVERTISEMENT TO THE SECOND EDITION xv

A SKETCH OF THE LIFE OF WILKINS UPDIKE xix

NOTICE TO THE FIRST EDITION 3

INTRODUCTION 5

CHAPTER I. A.D. 1700 to A.D. 1720
Early Church Families in Narragansett. The Rev. Christopher Bridge. The Rev. William Guy. The First Entry in the Church Register. Gabriel Bernon 31

CHAPTER II. A.D. 1720 to A.D. 1722
The Rev. James MacSparran,—His Arrival, Origin and Testimonials. His Marriage. The Controversy concerning the Pettaquamscutt Ministerial Land 65

CHAPTER III. A.D. 1722 to A.D. 1724
The Imprisonment at Bristol of Church of England Men for Refusal to contribute to the Support of the Presbyterian Minister. The Appeal of the Rector and the Vestry of St. Paul's Church to the Bishop of London upon the Subject. Analogous Events in Massachusetts 84

CHAPTER IV. A.D. 1724 to A.D. 1730
Extracts from the Records of the Church. The Sweet Family. The Rev. Samuel Johnson. The Cole Family. Captain John Chace and his Descendants. The Champlin Family. John and Sarah Gidley. The Rev. Joseph Torrey 94

CHAPTER V. A.D. 1730 to A.D. 1734
The Updike Family. The Phillips Family. Mr. George Balfour. The Gardiner Family. The Minturn Family. The Rev. Samuel Seabury. The Rt. Rev. Samuel Seabury, D.D. The Rev. James Honyman 126

CHAPTER VI. A.D. 1734 to A.D. 1740
The Auchmuty Family. Dr. Giles Goddard and the Goddard Family. Mr. MacSparran's Visit to England and Receipt of his Doctor's Degree. Captain Nathan Haley. The Rev. Jonathan Arnold. Colonel William Coddington. The Helme Family 164

CHAPTER VII. A.D. 1740–1741
The Severe Winter of 1740. The Small-Pox and other Diseases. Wars with Spain and France. Dr. MacSparran's Sermon on these Visitations. Other Accounts of the Extreme Cold 189

CHAPTER VIII. A.D. 1741
Dr. MacSparran's Work among the Negroes. Slavery in Rhode Island. The Interest of the Society for the Propagation of the Gospel in the Slaves. The State of Society in Narragansett in the Eighteenth Century 200

CHAPTER IX. A.D. 1741 to A.D. 1749
Rowland Robinson. "The Unfortunate Hannah Robinson." The Rev. John Checkley. Captain William Walker, F. R. S. Matthew Stewart. The Rev. George Pigot. Dr. MacSparran's Convention Sermon. Captain Philip Wilkinson. Martin Howard, Esq. 230

CHAPTER X. A.D. 1750
The Narragansett Indians. Canonicus. Ninegret. Canonchet. Judge William Potter. Jemima Wilkinson. The Wilkinson Family. The Descendants of Judge Potter 252

CHAPTER XI. A.D. 1751 to A.D. 1756
Dr. MacSparran's Sermon, "The Sacred Dignity of the Christian Priesthood Vindicated," and its Result. George Hazard and the Hazard Family. Dr. Robert Hazard, Governor Robert Hazard and Colonel Joseph Hazard. Dr. Thomas Moffat. Gilbert Stuart, Senior, and Gilbert Stuart, Junior, Painter 274

CHAPTER XII. A.D. 1754 to A.D. 1758
Voyage of Dr. and Mrs. MacSparran to England. Death of Mrs. MacSparran in London. Return of the Doctor to America and Decline of his Health. His Death and Funeral. The Rev. Thomas Pollen. The Rev. Matthew Graves. The Rev. John Graves. Letter of Condolence from the Church of St. Paul's to the Society for the Propagation of the Gospel. The Rev. Jeremiah Leaming 294

NOTES BY THE EDITOR (NUMBERS 1 TO 534) 309

List of Illustrations
Volume I

I. PORTRAITS

Facing page

WILKINS UPDIKE xix
From the painting by James Sullivan Lincoln, belonging to Mr. W. U. Hidden, Providence.

REV. JAMES MacSPARRAN, D.D. 31
From the portrait by John Smibert, in the possession of Bowdoin College, Brunswick, Maine. (By permission of Bowdoin College.)

MARIA SARRA BERNON, NIECE OF GABRIEL BERNON AND WIFE OF PAUL DU PONT 40
From the portrait in the possession of Mrs. Elisha Dyer, Providence.

MRS. MacSPARRAN (HANNAH GARDINER) 70
From the painting by John Smibert, in the Museum of Fine Arts, Boston.

CHRISTOPHER GRANT CHAMPLIN 94
From a drawing by St. Mémin.

DR. SILVESTER GARDINER 134
From the painting by John Singleton Copley, belonging to Mr. Robert Hallowell Gardiner, of Gardiner, Maine.

MISS ANNE GIBBONS GARDINER, DAUGHTER OF SILVESTER GARDINER, AND WIFE OF THE RIGHT HONOURABLE ARTHUR BROWNE 138
From the painting by John Singleton Copley, belonging to Mr. Robert Hallowell Gardiner, of Gardiner, Maine.

MRS. SILVESTER GARDINER (ANNE GIBBONS) 142
From the painting by John Singleton Copley, belonging to Mr. Robert Hallowell Gardiner, of Gardiner, Maine.

ROBERT NICHOLLS AUCHMUTY 164
From a miniature, in the possession of Mrs. E. D. Townsend, Washington.

WILLIAM GODDARD 172
From a portrait in the possession of Colonel William Goddard, Providence.

ROBERT ROBINSON 200
From the portrait by an unknown painter, in the possession of Mr. William H. Potter, of Kingston, Rhode Island. Formerly the property of Matthew Robinson, of "Hopewell," South Kingstown.

MRS. ROBERT ROBINSON 211
From the portrait by an unknown painter, in the possession of Mr. William H. Potter, of Kingston, Rhode Island. Formerly the property of Matthew Robinson.

MISS RHODA CRANSTON (Mrs. Luke Babcock) 216
From the portrait by John Singleton Copley, in the possession of Mr. Daniel Berkeley Updike, Boston; formerly belonging to Wilkins Updike.

MRS. THOMAS CRANSTON (Mary Coggeshall) 222
From the portrait by John Singleton Copley, in the possession of Mr. Daniel Berkeley Updike, Boston; formerly belonging to Wilkins Updike.

COLONEL HARRY BABCOCK 228
From the portrait by J. Blackburn, in the possession of Mr. Irving Babcock, New York.

PHILIP WILKINSON 249
From the painting in the Redwood Library, Newport.

GILBERT STUART 274
From the painting by Himself, in the Redwood Library, Newport.

WILLIAM BOWDOIN 378
From the painting by Robert Feke of Newport, in the possession of Bowdoin College, Brunswick, Maine. (By permission of Bowdoin College.)

ROBERT HALLOWELL GARDINER 440
From a miniature by Edward Greene Malbone, in the possession of Mr. Robert Hallowell Gardiner, of Gardiner, Maine.

JAMES BOWDOIN, THE ELDER (1676-1747) 456
From a painting by Joseph Badger, in the possession of Bowdoin College, Brunswick, Maine. (By permission of Bowdoin College.)

JAMES BOWDOIN, GOVERNOR OF MASSACHUSETTS 460
From the painting by Robert Feke of Newport, in the possession of Bowdoin College, Brunswick, Maine. (By permission of Bowdoin College.)

REV. JOHN SILVESTER JOHN GARDINER, D.D. 472
From the painting by Gilbert Stuart, belonging to Mrs. John G. Cushing, Boston.

MRS. ROBERT NICHOLLS AUCHMUTY (HENRIETTA OVERING) 502
From the painting by Gilbert Stuart, in the possession of Mrs. E. D. Townsend, Washington.

DR. JOSHUA BABCOCK 528
From the painting by J. Blackburn, belonging to Rev. S. S. Mathews, D.D., Boston.

DR. BENJAMIN WATERHOUSE 600
From the painting by Gilbert Stuart, in the Redwood Library, Newport.

II. VIEWS AND FACSIMILES

PLAN OF THE FORT AT OXFORD, MASSACHUSETTS 64
Built by Gabriel Bernon about 1690. Sketched by William D. Ely, 1884.

THE PHILLIPS HOUSE 129
Wickford, Rhode Island. From a photograph by Mr. Ernest M. Astle.

GILBERT STUART'S BIRTHPLACE 286
(The Old Snuff Mill) near Wickford, Rhode Island. From a photograph by Mr. Ernest M. Astle.

ROGER WILLIAMS'S TESTIMONY AS TO DATE OF THE SETTLEMENT OF RICHARD SMITH AT NARRAGANSETT 314-15
From the document in the British State Paper Office, London.

SMITH'S CASTLE, COCUMSCUSSUC 326
Near Wickford, Rhode Island. From a photograph by Mr. Ernest M. Astle.

PLAN OF ST. PAUL'S, NARRAGANSETT, ABOUT 1760 614
Made under the direction of Martin Reed (1810).

Advertisement
to the Second Edition

WHEN the original edition of the History of the Episcopal Church in Narragansett, *by Wilkins Updike, appeared in* 1847, *it was greeted in all quarters as not only a most important and delightful contribution to the ecclesiastical chronicles of Rhode Island, but also as, in no small degree, an aid to the formation of an adequate picture of its social and family life in the eighteenth century. Everybody who was competent to appreciate the quality of the book recognized it as, in its way, a wonderful volume, embodying the fruits of the enthusiastic researches of a lifetime.*

Although, from the nature of the case, the list of subscribers for the work was somewhat limited, covering scarcely more than five hundred copies, it yet contained the cream of the literary men and the antiquarians of the period within the State, and not a few distinguished names from outside its borders. Especially is that of John Carter Brown, of Providence, to be held in high honour in this connection, as being the one who, although not himself a Churchman, yet, by reason of his genuine interest in all departments of antiquarian research, made the publication of the History *finally feasible, through a liberal subscription for fifty copies.*

Nor was the work, which, by anticipation, depended for its support upon the cultivated and en-

lightened tastes of its patrons, without a distinct influence, subsequently, in enlarging and intensifying the sensibilities of the community as to the histories of families and the records of the Church. When, in 1869, *but a little more than a score of years after its publication, the monument to the memory of Dr. MacSparran and Mr. Fayerweather was dedicated on the original site of St. Paul's Church, the first edition of the* History of the Narragansett Church, *to which the enterprise was itself largely due, had naturally become entirely exhausted, and the book was already known as a bibliographical rarity. But so lively an interest in all matters connected with the history of the parish did the event awaken, that there arose an eager inquiry for the work, and copies were repeatedly sold for from four to ten times their original cost.*

Another incident tending to the revival of interest in the book was the publication, in 1899, *of the* Diary of Dr. MacSparran, *which came to light more than a century after the writer's death, as well as long subsequently to the preparation of the* History *by Mr. Updike, and which embraced a good many facts hitherto unknown and even unsuspected.*

It was long the intention of Daniel Berkeley Updike, a grandson of Wilkins Updike, Esquire, in response to the frequently expressed desire of the public and as a pious tribute to the memory of his ancestor, to prepare a new edition of the History* of the Narragansett Church, *with such corrections*

*See page 621.

and additions as time and later investigation should suggest. Holding this purpose steadily in view, he sorted out, from the remarkable collection of family papers which he had inherited, those most germane to the subject, besides for many years collecting with singular industry and intelligence a great mass of documents, books, pamphlets and other publications illustrative of the period and the locality treated in his grandfather's book, hoping himself to edit the reissue. In this labour he was aided by his mother, Elisabeth Bigelow Updike,†—herself a close student of the history of early Narragansett,—without whose encouragement this work would never have been undertaken. But having at length become reluctantly convinced, in view of the ever increasing pressure of his business, that he must relinquish the undertaking, Mr. Updike has placed it in the hands of the present Editor.

It has not been the purpose of the reviser, except in cases of evident misprints or errors, to change the original text of the volume. The reader can rest assured that the book, as first printed, is faithfully reproduced in its second edition, the additions being cast into the form of notes illustrative of the text and supplementary to it. For purposes of convenience it has been judged expedient, however, so far to depart from the Author's plan as to divide the book into chapters, with appropriate headings. While it would be obviously futile to claim that all the mistakes of the old volume have been rectified in the new edition,

†See page 621.

or that no others have been allowed to creep into the fresh matter, it is yet trusted that as large a degree of accuracy has been attained as tireless vigilance can secure in a field, from its nature, so peculiarly open to error.

Such as it is, the book is now offered to the public in the hope that it will serve to entertain some of the leisure hours of a generation more than ever before devoted to genealogical research, and perhaps to prove a source of information to the historian of the future.

THE EDITOR



the other hand, when his manners and ideals were receiving their permanent stamp, belonged just as entirely to the preceding one, which appears so far away. The echoes of the American Revolution had not quite died out when he was born, while many colonial customs of the King's Province, and much likewise of its old-world culture, were still lingering on during his happy childhood. Above all, was he surrounded at his most impressionable age by a whole generation of those who had been perfectly familiar with the quaint, mid-eighteenth century life of the Narragansett Country, and were ever eager to portray its then somewhat faded glories.

From the lips of both his honoured parents he must have heard habitually of the generous hospitality exercised by his grandfather, Colonel Daniel Updike, at the spacious family house, where Roger Williams, Governor John Winthrop, Jr., Sir Edmund Andros, Edward Randolph, Dean Berkeley, John Smibert, the painter, Benjamin Franklin, the Marquis de la Fayette, the Duc de Lauzun and Bishop Seabury had sat at the bounteous board; and of the charming mode of life which prevailed in Dr. MacSparran's Glebe House and a score or two of the much larger mansions on Boston Neck, Point Judith and Tower Hill.

Nor is it hard to picture to ourselves the bright-eyed lad wandering around the great rooms of the historic dwelling in which he was born, at Cocumscussuc, and summoning up, in imagination, the stirring incidents in its story,—

the coming of his great-great-great-grandfather, the Englishman, Richard Smith, to the spot, to settle, in the virgin forest, among the aborigines, with all their barbarous ways; the frequent visits, to the house, of sturdy Roger Williams, a kindred spirit with its master; the final attack of the Indians upon the massive timber and brick walls of the original fort-like structure; the outgoing from it of General Winslow's little army to the Swamp Fight with the Red men, in which the power of the Narragansetts was forever broken; and the victorious but melancholy return thither to bury forty young heroes, the flower of the band,—one of them a son of the family,—in a single great grave upon the estate.

Crowding after these wilder and more martial scenes must have come, too, pictures of quieter days, nearer the youth's own time, when all the beauty and culture of the countryside used, often, to be gathered in the spacious apartments of what was still called "Smith's Castle,"—when, as has been mentioned above, the noble Dean and the gentle Painter were frequently made welcome to the hospitable door; when the portly rector of St. Paul's and his handsome wife were almost weekly visitors; when the best society of Newport was at the command of the family, and when travellers from Boston and Connecticut—Franklin or Seabury—never approached on the great Post Road without turning in at the ever open gate.

Not unnatural is it to fancy that, even in this early day, there may have floated before the

eyes of the dreaming boy a vision of sometime becoming the chronicler of this elder age, and peopling once more the ancient houses, the Narragansett Church and the whole region with their former frequenters, making them live again upon the printed page. If such was, indeed, the ambition of the ingenuous youth, how well did he fulfil his aspiration when two generations later, in the fullness of his days, he issued the curious and erudite volume which, in its later reproduction, this Sketch serves to introduce. "I made great efforts to effect the last contribution" (the *History of the Narragansett Church*), finely wrote Mr. Updike to Bishop Brownell, "because I thought it was due, from a descendant, to the memory of his ancestors, who planted themselves more than two hundred years ago, the earliest [Churchmen] in New England, in this Narragansett Country, and who from that period have lived and died in the Church."

Wilkins Updike was born at Cocumscussuc, near Wickford, in the town of North Kingstown, Rhode Island, January 8, 1784, being the youngest of the eleven children of Lodowick and Abigail Updike. On his father's side he was descended from Gysbert op Dyck, originally of Wesel, Rhenish Prussia;* and later of New Amsterdam, now New York, where, in

*The family of Op den Dyck (or, as it was variously called, op den, oppen, opp, up den, uppen, upn, Dyck, Dycke, Dike, Dyke, &c.) appear as early as 1250 in Wesel and Essen in the Duchy of Cleves. The Essen Op den Dycks lived continuously near Essen

1643, he married Catharine, a daughter of Richard Smith, the first white settler of Narragansett (in about 1637). Through this marriage the extensive Smith estate became the property of the Updike family, the main portion remaining in its possession for nearly two hundred years, and outlying parts of it to even the present day.

The oldest son of Gysbert was Lodowick,

until the sixteenth century, when they seem to have become extinct, leaving their name attached to an estate and a castle, both still existing. Of the Wesel family, the first ancestor was a certain Henric op den Dyck, who was born about 1297 and died between 1368 and 1383. He was burgomaster, city treasurer, and "schepen" (a sort of judge and alderman), an office held by successive members of the family until the last half of the sixteenth century. His son, Deric op den Dyck (b. 1340; d. 1410–12), was succeeded by a son Johan (b. *cir.* 1380; d. March 21, 1459), and he was in turn succeeded by Johan (b. 1420; d. 1504). All these men were officials of the town, and the two latter were burgomasters. Gysbert (b. 1447; d. 1513), Lodowick (b. *cir.* 1492; d. May 27, 1571), Gysbert (b. 1528; d. April 19, 1585), Lodowick (b. 1565; d. 1615), bring us to the emigrant ancestor of the Rhode Island family of Updike, who was named Gysbert, as were his grandfather and his great-great-grandfather. He was baptized in Wesel, September 25, 1605, and before 1638 had arrived in New Amsterdam, where he married Catharine, daughter of Richard Smith of Gloucestershire, later of Wickford, Rhode Island, in 1643. His son Lodowick was born in New Amsterdam, where he was baptized June 10, 1646, and *his* son, Daniel (b. 1694; d. 1757), was the father of Lodowick Updike (b. 1725; d. 1804) and grandfather of Wilkins Updike, the subject of the above Sketch. Since the emigration of the family to America the old names of Gysbert (later changed to Gilbert) and Lodowick have been constantly used. The heraldic bearings of the family are as follows: *Azure, two barrulets between six fleurs-de-lis, 3, 2 and 1, all argent.* These arms date from as early as 1329. On the seal used by Johan uppen Dyck as "schepen" (1541–53) a swan's head, lambent, is added as a crest. The motto to the arms, *Optimum vix Satis*, was added in the last century. Between this family and that of op Dyck or Opdycke of New York, New Jersey, &c. (a Dutch family which settled in or near New York about 1660, and the place of whose origin in Holland is not definitely known), no connection whatever exists.

born about 1646, and commonly known as *Captain* Updike. The only son of Lodowick to survive him was Daniel, born in 1694, for many years Attorney-General of the colony, and generally spoken of as *Colonel* Updike. It was from the family of Anstis Jenkins, the second wife of Colonel Updike, that their grandson, the subject of this Sketch, derived his praenomen, Wilkins, that having been the maiden name of Mrs. Updike's mother. On his mother's side, Mr. Updike was a descendant of the well-known Gardiner family of Narragansett, she having been a daughter of John Gardiner of Boston Neck, a brother of Mrs. MacSparran and of Doctor Sylvester Gardiner, who gave his name to the city on the Kennebec. Daniel, the eldest brother of Wilkins and twenty-three years his senior, was admitted to the Bar in the year in which the latter was born, and became a lawyer of distinction, and, like his grandfather of the same name, Attorney-General of Rhode Island, living for many years in East Greenwich.

Although Wilkins was thus, in a manner, the *little Benjamin* of the household, it was not long before he grew to be the tallest of the six stalwart sons of his parents, and, most of the others having left the protection of the roof-tree, the very delight of their eyes. In accordance with the custom of the times in Narragansett, and with the especial traditions of his own family, the youth's early education was carefully conducted under private tutors at home, it being recorded that he attained especial proficiency

in the French tongue. When, however, it was at length judged expedient for him to leave his father's house, he was sent to the Academy at Plainfield, Connecticut, a classical school of high reputation, and a great resort of the most promising young men of the country at the close of the eighteenth century and the beginning of the nineteenth.

Coming, as did Mr. Updike, of a race of lawyers, — not only, as we have seen, his grandfather and his eldest brother being of that profession, but also his father, although the latter did not practise, — it is not strange that he, too, early set his eyes upon the Bar. His first study of the profession was in 1804, in the office of James Lanman, of Norwich, Connecticut, afterwards a United States Senator; and his later pursuit of it, in those of the Honourable William Hunter and Asher Robbins, of Newport, and the Honourable Elisha R. Potter, of Little Rest, in South Kingstown. Admitted to practice at the October session of the Supreme Court of Rhode Island in 1807, he soon obtained a fair share of the legal business of Washington County, as well as that of Kent, at a period when litigation was exceptionally rife. Nor was the young aspirant long in achieving distinction in his profession.

An event which about this time added much to the happiness of Mr. Updike, and furnished the foundation of his subsequent rarely delightful domestic life, was his marriage, in September, 1809, to Miss Abigail Watson, a daughter

of Walter Watson of South Kingstown. On her mother's side, the lady was a granddaughter of Thomas Hazard, known as "Virginia Tom" (a merchant of Newport of unusual success before the Revolutionary War, but afterwards a refugee to Prince Edward's Island), and Mary his wife, a member of the distinguished Bowdoin family of Virginia and Massachusetts. Mrs. Updike is described as a possessor of remarkable powers of mind and as being greatly beloved and highly esteemed. She died before the close of middle life, in 1843. Her intellectual superiority and that of Mr. Updike, as well as their fine physical qualities, were strongly reflected in their twelve children. Six of the daughters attained a mature age and possessed striking personal attractions. Isabella Watson, born February 28, 1812, married Richard Kidder Randolph; Abby Antonia, born July 20, 1813, married Henry A. Hidden; Mary Anstis, born July 20, 1814, married Samuel Rodman; Aritis Taylor, born January, 1819, died, unmarried, in 1875; Angelina, born August, 1820, married John F. Greene of Warwick, and died in 1877; and Caroline Matilda, born 1826, married John Eddy. Two other daughters, Elizabeth and Alice, died in youth or infancy.

The four sons of the family were Thomas Bowdoin, born 1810; Walter Watson, born April 17, 1817; Cæsar Augustus, born March 7, 1824, and Daniel, born 1833. Walter and Cæsar were lawyers, the latter becoming a Speaker of the House of Representatives. He married Miss Elisabeth Bigelow Adams, herself of the purest

Puritan lineage, yet an ardent student of Narragansett antiquities and the possessor of remarkable powers of mind, their son being Daniel Berkeley Updike. Eight of Mr. Wilkins Updike's children survived him, but all of them had died previously to 1903.

Mr. Updike's love for his progeny, like all his other sentiments, was very lively, and his grief at the loss of those who preceded him into the other world most touching. Daniel, the youngest son, who died when scarcely nineteen, was a lad of great winsomeness and singular brightness of mind. Many of his boyish compositions, in prose and rhyme,—among them a little book of poems addressed to his friend, Mrs. Sarah Helen Whitman, the poetess,—were treasured by his father with tender scrupulousness, and still exist to show the youth's rare delicacy of thought and feeling. Subsequently to Mr. Updike's death, there was found, treasured in his office, a rough old school desk, the origin of which was unsuspected until the letters "D. U." were discovered carved, by a boy's knife, upon the seat. After young Daniel's untimely departure, his grieving father took to his bed and suffered a long illness. Walter, the second son, died, on the other hand, in middle life, at the age of forty-four, his death removing one of the props of his father's declining years.

For a short period at the beginning of his married life, Mr. Updike lived at Tower Hill, but soon removed thence to "Smith's Castle" at Wickford, which, subject to a life estate in his

mother, had been given to him by his father, who continued to the end of his life to call the ancient family house by the above quaint title. It is probable that Mr. Updike, Senior, was influenced to take this somewhat unusual step, of overlooking the older brothers, by his youngest son's passionate love for the home of his ancestors, as well as by the fact that he was, undoubtedly, the last of the six to remain in residence there. Thus, for three or four happy years, the *cadet* of the house abode on the spot where he hoped and expected to end his days, blessed by the presence of his venerable mother, who lived until 1827, and welcoming into the world, there, two or three of his elder children. Then he was overtaken by disaster.

One of his brothers had gone into business in New York, and had induced him to lend his name as a security towards the success of the venture. Thus it came about that in 1814 Mr. Updike was compelled, by the misfortune of his relative, to surrender the estate which, from infancy, had been the object of his ardent affection. Never again could he be induced to pass within sight of the old mansion, or even to refer to it in conversation. To only those of a like intensity of nature is it given to enter into the feeling of lifelong bitterness he endured in view of this early loss. From this date, until his death, more than fifty years later, he dwelt in the roomy and pleasant house at Little Rest (now better known as Kingston Hill), still inhabited by some of his grandchildren.

For all the active period of his life, Mr. Updike's time was largely spent in the Court House and the halls of the Legislature, he being elected for many successive years to represent his town in the General Assembly, his constituents feeling assured of possessing in him an energetic and conscientious lawmaker. Everywhere, too, he was recognized as a gentleman of exceptionally high intelligence. His wit and original style of eloquence always caused him to be listened to with eagerness in the courts, and gave him great influence in the Assembly. Indeed, it was as a public speaker that he especially excelled. By means of speech he was able to operate directly upon the hearts and consciences of men.

As has been aptly asserted, "For two generations there was no contest in Rhode Island in which the tongue of Wilkins Updike could be safely counted out. Listening was a necessity when he was talking. You might agree, you might differ, but *listen* you must." He was a very effective debater, his logic being convincing, his sympathetic appeals frequently drawing tears, while nobody and nothing were able to stand up under his ridicule. Often his inimitable way of telling a story proved more powerful than a closely reasoned argument. But it would be an error to conclude that there was no serious purpose behind his battery of fun, and that he was merely a *Yorick*, "a fellow of infinite jest, of most excellent fancy." Beneath Mr. Updike's bantering manner there was always a deep undertone of earnestness. As was testified by one

of his ablest fellow lawyers, soon after his death: "If he urged a measure, it was because he thought it ought to pass. If he abused a man, it was because he thought he ought to be abused. . . . He had the solid play of common sense under all his jokes and thorough earnest work towards practical and worthy ends."

Had he been the trifler that some of his shallower listeners may have judged him to be, he would never have been able to accomplish the substantial reforms with which his name is joined in the history of Rhode Island legislation. When Henry Barnard, the first commissioner of public schools, from 1845 to 1849, was exerting all his energies to give to the commonwealth what it had not previously enjoyed,—an adequate system of education,—it was to Wilkins Updike that he looked as a prime advocate of his measures in the General Assembly, as well as an effective coadjutor in his appeals to the intelligence and public spirit of the people. Mr. Moses B. Ives, the large-hearted and enlightened merchant and manufacturer of the middle of the last century in Rhode Island, recognized, at the outset, the advanced position thus taken up by Mr. Updike in respect to the improvement of the public school system of the State, by testifying, of his own motion, as early as 1843: "I fully appreciate the efforts that you have made for the cause of education, and rejoice that it has so able and so persevering an advocate." In view, too, of what he had been able to achieve in this popular field, it was a

well-deserved tribute which no less an authority than Francis Wayland spontaneously paid him, by writing, a year or two later, in 1845: "We have an opportunity to make our little State an intellectual garden. We have good materials, and nothing but steady and disinterested effort, such as you have given and are giving, is needed to accomplish this so desirable an object."

Another department in which Mr. Updike made a most favourable exhibition of his powers was in the discussion upon the old registered state debt. It is not easy, perhaps, at this distance of time to come to a perfectly just estimate of the merits of the case. It is quite likely he was wrong. But of this we may rest assured, that he had determined, on what he believed to be fair grounds, that the people ought not to be taxed for the payment of this obligation. So believing, he went directly to the point and succeeded in the abolition of the old state debt. It is a remarkable evidence of his high reputation as an authority in this field that he was invited by a formal vote, in January, 1854, when he does not appear to have been a member, to address the House of Representatives upon the subject.

So, too, the judgment and integrity of Mr. Updike were acknowledged by his election, along with his friend and neighbour, Elisha R. Potter, a delegate to the convention, called by the General Assembly in 1824, to form a constitution for the State, in place of the Royal Charter,—an honour which was repeated in the

case of the constitutional convention of 1841. In both of these—which, however, proved abortive—he took a very active part as one of the most influential members, as did he, also, in the convention of 1842, at East Greenwich, when a constitution was finally adopted.

To the efforts of Mr. Updike, more than to those of any other individual, the State owes also the excellent judicial system which he assisted in establishing, his practical reforms consisting, mainly, in reducing the number of courts and judges. But perhaps the chief claim of this energetic reformer to the gratitude of the people of a later generation is his part in pressing through the Legislature what is known as the "Married Woman Act." The old restrictions upon the rights of married women, especially in respect to holding property, were not such as would bear the light of day in the nineteenth century, and to Wilkins Updike was it largely due that they were held up to public observation in their true antiquatedness. In spite of the dead weight of prejudice he had to encounter he persevered, and the more enlightened provisions of the present day, for safeguarding the legal rights of married women, are the beneficent result.

It is often observed that if it be desired to ascertain the genuine tastes and predilections of a man,—those things which his secret soul most delights in,—one must inquire, not what is the ordinary calling on which his working time is spent, but how he passes his leisure hours.

Preëminently was this the case in the instance of Mr. Updike. By profession he was a lawyer. By long custom he was a legislator. But, if you had essayed to go down to the heart of the real man, you would have found that he was at the bottom of his nature an antiquarian. When he was doing just what he loved most to do, he was handling manuscripts heavy with mould and yellow with dust and the pigment that only the centuries supply. He was trying, by the light of some dimly burning lamp, to decipher old chirography, with its crabbed characters, its forgotten abbreviations and its half-faded ink. When he came upon the trace of a man of strong original characteristics, speaking out of this domain of ancient mystery,—it did not matter so much whether the man had been very good or very bad,—he became possessed with a passion to unearth the story of his life. "I never see an autograph," he remarked in a letter to a friend, "but I am desirous, at the same time, to know the history of the person." Above all he had a propensity for following out the fortunes of families. King David's declaration, "God setteth the solitary in families," became for him a kind of watchword. He enjoyed tracing out the masterful qualities of some remote ancestor as they were seen to be transmitted to his descendants, ministering to their rise to distinction and power. He believed in blood.

Nor can there be any question that Mr. Updike's familiarity with the library of ancient volumes, curious and rare, at Cocumscussuc

(many of which became, at length, his own welcome inheritance) helped, early, to fill his heart with a love for the antique and the venerable. Superb editions of the Latin and Greek classics, dignified tomes of Anglican theology, volumes of political pamphlets bristling with long-forgotten controversies, created such an atmosphere of old-worldliness in the wide ancestral house as could not but have inspired the imagination of one, by nature, so open to generous influences. We can almost see the wondering boy slowly spelling out, with mysterious awe, such titles as: *Sacro-sanctum Novum Testamentum Domini Servatoris Nostri Jesus Christi. Londini: Excudebat Valentinus Simsus, CIↃ IↃCIIII;* or *Theognides Megarensis Lipsiae: Anno MDCXX;* or *Jo. Barclai Argenis. Cantabrigiae: Ex Officina Joann. Hayes Celeberrimae Academiae, Typographi* 1673. Such were some of the unique influences which determined the character of the work for which Mr. Updike will long be remembered, and of which his two published volumes were the outcome.

He spent several years in collecting memories and traditions, otherwise destined to be lost, concerning a number of lawyers prominent and distinguished in their old-time day, but whose lives had been left substantially unrecorded. In this work he was very materially aided by the recollections of his elder brother Daniel, whose memory and observation extended backward more than a score of years farther than his own. The *Memoirs of the Rhode-Island Bar*—the vo-

lume resulting from this pious labour — appeared in 1842, and is widely recognized by historians as a most valuable contribution to the chronicles of the State. But it is exceedingly to be regretted that another work which Mr. Updike had projected, of a somewhat similar character, he was never able to accomplish, chiefly on account of the gathering infirmities of age. He had received from his brother just mentioned, who had served as Secretary of the Rhode Island Convention, in 1790, for the adoption of the Constitution of the United States, the valuable minutes of the sessions, and contemplated preparing by their aid an account of the convention, with such notices and reminiscences of those who figured in it as only he, in all probability, was properly equipped to contribute.

But the chief work for which the world is indebted to Mr. Updike, — his true *magnum opus*, — and the one which it is a subject of congratulation that he was able to complete in the vigour of his days, is the *History of the Episcopal Church in Narragansett.*

There were several elements which had tended to turn his attention in this direction. He himself came of an old Church family. Through his great-aunt, Mrs. MacSparran, he was very closely connected with the real founder, although not absolutely the first minister, of St. Paul's Church, Narragansett, her husband, who served at its altar for more than a generation. His worthy family pride also was thus enlisted in the undertaking. Above all, with an unerring instinct

almost amounting to genius, he discerned, as no one else appears to have done, the singular interest attaching to the beginnings of the Church in that broad domain; to the great old houses, standing in the midst of the rich farms of the parish; and to the people, so full of life and feeling, some of them of a grander mould than common, inhabiting them, and nearly all supporting the Church, as *pillars* within the temple, or, at least, as has been sometimes remarked, as *buttresses*, from the outside.

In collecting materials for this enterprise Mr. Updike spent many of his best years, perhaps it would not be too much to say even his whole lifetime up to the completion of the book, in 1847. Never did any one put his heart more truly into a production. He wrote countless letters of inquiry to all parts of the country, whither the representatives of Narragansett families had removed, often eliciting curious information which would otherwise have perished with its possessors, and often, doubtless, eliciting nothing at all but a lesson of patience. He collected old account-books, legal instruments long stripped of their primary use, records of business meetings apparently dryer than the dust which enveloped them, oceans of letters addressed to other people, as well as to himself—in short, all sorts of written papers that, commonly esteemed so valueless, appealed to him as *human documents*, quivering with interest and calculated to let in, at times, a flood of light upon some vexed historical question or some

obscurely comprehended character. What signal qualifications, too, did he bring to the actual preparation of the book! There were his enthusiasm for the history of individuals and families, already adverted to, and his singular familiarity with the older state of society in which he was brought up and of which, in his own person, as has been already remarked, he had, in his earliest life, formed a part.

Hence the volume to which, in its later form, this Sketch is prefixed, dealing in colonial boundary disputes and ecclesiastical lawsuits; in the question of the introduction of bishops into America and the harbouring of regicides; in the visit of a great English dean and the immigration of a Scottish snuff-grinder, the father of an immortal painter; in the story of a Huguenot exile and the equally pathetic tale of an Indian sachem; in the chronicles of the colonial parishes of Rhode Island and traditions concerning its early settlers; in the career of a local female heresiarch and the history of a long line of natural bone-setters; and in the making of Cheshire cheeses and the raising of Narragansett pacers,— a volume alone in its class, at once a foundation for the history of the Church in this commonwealth and a picture of its early social life.

As the tastes and acquirements of Mr. Updike came to be known, it was but natural that various honours, of a well-merited character, should be paid to him, and especially that he should be elected to membership in many learned

societies. While he was still a very young man, in 1815, he was chosen a member of the American Antiquarian Society, at Worcester. In 1832 he was appointed by President Jackson, and confirmed by the United States Senate, one of the commissioners for the adjustment of private land-claims in the State of Missouri, although obliged, by the prevalence of cholera in St. Louis, soon to resign the position and return to the East. In 1836 he was selected by the members of the Jacksonian party in Rhode Island to represent them in the National Convention at Baltimore, at which Mr. Van Buren was nominated as the successful candidate for the Presidency of the United States. In 1841 he became a member of the Rhode Island Historical Society.

Soon after the appearance of the *Memoirs of the Rhode-Island Bar*, Mr. Updike's literary attainments were still farther recognized by his being made an honorary member of the Connecticut Historical Society of Hartford, in 1844, and his receiving from Brown University, in Providence, in 1846, through an autograph letter of Francis Wayland, President, the honorary degree of Master of Arts. When, too, a few years later, the crowning token of his ability as an antiquarian had been given by the publication of the *History of the Episcopal Church in Narragansett*, he was made, in 1850, an original member of the Executive Committee of the Protestant Episcopal Historical Society of New York; in 1854 an honorary member of the

Newport Historical Society; and in 1860 a member of the State Historical Society of Wisconsin.

It would be to overlook a whole side of Mr. Updike's character, and that a most cardinal one, not to advert, in this connection, to his social qualities. Indeed, there is no doubt that, to a good many of his contemporaries, the social side of the man was the one which appealed the most strongly. Everything he did seemed to be actuated not by cold calculation of what was most for his own interest, as in the case of so many others, but rather from the warmth of his heart. As a citizen he did what his large heart prompted him to do. If he laboured for the cause of improved public education, it was because his heart was touched by the sight of half-enlightened and imperfectly trained youth, unfitted to make their way in the world and to become a blessing to their fellows, not because the course would make him popular. The Married Woman Act, as has been noticed, claimed and received his advocacy because the case of a gentle woman, dependent upon a capricious or brutal husband for the enjoyment of property rightly her own, presented a picture which he could not contemplate without indignation. Children, particularly, whether his own or those of his neighbour, always felt assured of kind treatment at his hands. Said an old man who was a lad when Mr. Updike was in his prime: "I used to gather berries for my pocket money, in my boyhood,

and carry them into the village to sell. I always went to his house first and disposed of what he *desired*, and then when I had sold all I could to others, returned to him with confidence that he would buy what I *had left*."

But it was in society, and especially at the social board, that, with his abounding spirits, he shone most of all. "What a nice, delightful man Mr. Updike is," exclaimed, in a familiar letter (with nothing farther from her thoughts than that the remark would ever be quoted), a lady who had just made his acquaintance. The lawyer who has already been referred to as, at times, an almost daily comrade, testified genially after his decease: "He was a centre of attraction, not because he asserted himself, but because he was *alive* in every part of his nature. He enjoyed himself and was a source of joy to all around him. He loved to eat and drink and laugh and work. What was worth seeing, he saw. What was worth knowing, he knew." He was a king of hospitality. A contemporary journalist drew a picture of Court Day in old times in Little Rest, when, indeed, there was *little rest* in the inns of the village and in the ample kitchens of the old houses on the hill; when the day seemed like a country fair, and throngs, never seen on such occasions nowadays, gathered from all directions; when Nathan F. Dixon, Sr., and General Bridgham and Nathaniel Searle hitched their horses under the Court House shed, and Dutee J. Pearce and William Hunter came from Newport, across the South Ferry;

and when the crowning element of the cheerful picture was the sight of Wilkins Updike and Elisha R. Potter standing in the doors of their hospitable mansions and welcoming all the visitors to the smiling village.

At the head of his own long dinner-table, in the bright west front room of his house, with his chosen guests on either side and the generous dishes being brought smoking in, one after another, from the cavernous fireplace of the kitchen, where the caldron-like boiling-pots were hanging from the massive crane and where sweet odours were issuing from the oven, was the host at his very best. Then the quip and the joke went round and gay bursts of laughter rose to the ceiling, and every heart was opened to respond to the genial mood of the master of the house as well as to the abundance of his good cheer. It was on the morning of a day when Mr. Updike had invited a tableful of friends to dine with him that he was seized with the malady which ultimately proved to be his summons out of the world he had found so good. But he would not listen to the abandonment of the plan or permit his friends to feel their enjoyment clouded by perceiving his distress. His genial nature was a source of inspiration to all who came into contact with him. Wrote Henry Barnard almost a score of years after his friend's departure from life: "I shall never forget the *recreation* which followed my spending a day or two at his house in Kingston, after the exhaustion of my school work in those hard, unsympa-

thizing towns, not far away." There must have been a good deal in a man who thus held Mr. Barnard as a friend, almost like a brother, for such a long series of years, and in whom people of such eminence in literature as Mrs. Sarah Helen Whitman, Miss Anne C. Lynch and Professor William Giles Goddard found a welcome companion; while in his law office such bright young men as Edward Hull Hazard ("Ned" Hazard) and Sylvester G. Shearman, afterwards an associate justice of the Supreme Court of Rhode Island, were proud to be received as students.

Nor, when you look upon Lincoln's striking portrait of Mr. Updike, in the full maturity of his physical and intellectual faculties,—now in the possession of two of his grandsons,—can you fail to divine somewhat of the source of his power to charm. It is a portrait which haunts you for days, after you have left its presence. You see before you an image of vitality and joy. The speaking eye, the grave look which seems just about to ripple into a smile, the high intelligence of the radiant face, and the pose of the head bring back the man before you, from out the world of shadows, as he must have been in his full, generous life. It is a portrait which, as has been remarked of it, if hung, nameless, in some great public gallery would arrest attention and provoke inquiry. You begin to realize what George William Curtis meant when he observed, in the "Easy-Chair" of *Harper's Magazine*, soon after Mr. Updike's death, "Here is a

genial conservative, who seems to step out of a novel," and made the suggestive inquiry, "Would Wilkins Updike, if he had been a Princeton student, have received Mr. Jerome's prize as the first gentleman of his class?"

And so the joyous, hearty life went on until, when the fitting hour appeared to have fully come, the doors of the unseen world swung gently apart and the aged wayfarer passed silently within. The frame of clay had been bowed beneath the weight of more than fourscore years, but the flame of intelligence within it burned, to the last hour, as brightly as when it was first kindled.

Mr. Updike died in his house at Kingston, January 14, 1867, in the eighty-fourth year of his age. The remarkable longevity of his father's family proves the vital force of the stock. The average age at death of the eleven children of Lodowick Updike was above eighty years, and excluding two of them, who died in middle life, the average of the remaining nine was more than eighty-seven. One of the family, Mrs. Anstis Lee, reached her hundredth year.

When a man has disappeared from life's stage and passed behind the scenes, we begin to think less of what he has done and more of what he was in himself. Scarcely had Mr. Updike died when appreciations of his character were uttered spontaneously on all sides. His associates in the General Assembly, who knew him if anybody did, hastened to characterize him as "this

old-fashioned gentleman, this vigorous and honest legislator, this hospitable and warm-hearted citizen, almost the last of a generation of true Rhode Island men." The leading journal of the State styled him "a strong man," and dwelt on "his kindness of heart, his boundless hospitality, his nameless charm and his sarcastic fun." Mr. Curtis, in addition to the quotation above, spoke of him, in *Harper's Magazine*, as "a conspicuous Rhode Islander, a truly quaint and original character, and a conservative who can dispense with the entrenchments of antiquity and tradition." His brother of the Bar, Mr. Abraham Payne, in the brilliant sketch already somewhat drawn upon, remarked, in pleasant satire: "Mr. Updike's idea of a well-ordered society was a strong government supported by the Episcopal Church, with the several classes of society pretty distinct, and each minding its own business. . . . He liked to be known as a Churchman. . . . But he made fun of the Church's shams. He revered all good men and all sacred things, but no amount of solemnity nor any vestments of any sort could conceal a humbug from him. He was a nobleman in personal appearance and in the generous humanity of his nature. He was a gentleman, . . . always considerate of the happiness of those around him."

From all these testimonies it cannot fail to be gathered that Wilkins Updike was not a mere member of a class. If any one was ever the *centre of himself*, it was he. A typical Rhode

Islander, with his roots, as has been well said, deep down in South County soil, he was Wilkins Updike, and Wilkins Updike to the end he was perfectly content to be.



A History of the Church in Narragansett



Notice

[To the First Edition]

IT will be seen that a large portion of the following work is written upon the plan of selecting extracts from the records of St. Paul's Church, in Narragansett, kept by Dr. MacSparran and his successor, and appending to these, by way of notes in smaller type, all the information the author could collect from other sources. These records give very full accounts of everything which happened in Dr. MacSparran's own Church and also his visits to other Churches. By so doing, the author has been enabled to introduce much information relating to family and political history and the state of society and manners, which he hopes will be interesting.

Dr. MacSparran's "America Dissected," it having become extremely rare, he concluded to reprint entire at the end of this work. It was originally printed at Dublin, in the year 1753. *The title is: "America Dissected, Being a Full and True Account of All the American Colonies: Shewing, The Intemperance of the Climates; exceſſive Heat and Cold, and ſudden violent Changes of Weather; terrible and miſchievous Thunder and Lightning; bad and unwholeſome Air, deſtructive to Human Bodies; Badneſs of Money; Danger from Enemies; but, above all, the Danger to the Souls of the Poor People that remove thither, from the multifarious wicked and peſtilent Hereſies that prevail in thoſe Parts. In Several Letters, from*

a Rev. Divine of the Church of England, Miſſionary to America, and Doctor of Divinity. Publiſhed as a Caution to Unſteady People who may be tempted to leave their Native Country. Dublin: Printed and ſold by S. Powell, Dame Street. 1753. [*Price a Britiſh Six-pence.*]" *This title was probably prefixed to it by the printers and not by Dr. MacSparran himself.*

The author's acknowledgments are due to the many friends who have aided him in the progress of this work, and particularly to the late Professor Goddard and Professor Gammell, Hon. George A. Brayton and Hon. E. R. Potter, for valuable assistance in the course of its preparation and publication.[1]

WILKINS UPDIKE

Kingston, Rhode Island
June 20, 1847

Introduction

IN giving a history of the Church in Narragansett, I have thought it advisable, in an Introduction, to give a sketch of the extent of the country, its early settlement, and the claims of other colonies to its territory; and that a passing glance at the various controversies and conflicts relative to its possession and jurisdiction, its erection by the King into a distinct and sovereign government, independent of Rhode Island, by the style of the King's Province, and its final reunion, would not be an uninteresting retrospect to those who are fond of looking at the past.

The Narragansett Country was anciently bounded, westerly by Pawcatuck river, southerly by the Atlantic, easterly on Narragansett bay, embracing the islands, and on Seekonk river, northeasterly on Blackstone river, and northwardly and northwesterly as far as the present bounds of Rhode Island extend,* and how much farther in that direction cannot now be ascertained. The Wampanoags, Nipmucs, and other tribes of Indians more easterly and northerly, were tributaries to the Narragansetts, but threw off their allegiance after the arrival of the English.

Respecting the name of Narragansett, Roger Williams states * "that being inquisitive of what root the title or denomination Nahiganset should come, I heard that Nahiganset was so named from

*Potter's *Early History of Narragansett*, p. 4.

a little Island between Puttisquomsett [which was the name of a large rock near Tower Hill, afterwards given also to a river in South Kingstown, dividing Tower Hill from Boston Neck and emptying into the sea], and Musquomacuk [Westerly], on the sea and fresh water side. I went on purpose to see it, and about the place called Sugar Loaf Hill [a high, conical mount at Wakefield], I saw it and was within a pole of it, but could not learn why it was called Nahiganset." There are a number of islands in the Point Judith Ponds, but which one was pointed out to Mr. Williams, as the Narragansett Island, is not known and no island now bears that distinctive name.[3]

Madam Knight,[4] in her journey through Narragansett in 1704, while resting for the night at Havens' Tavern,[5] which stood on the site of the present residence [1847] of William P. Maxwell, Esq., near the "Devil's Foot"[6] rock in North Kingstown, listened, she says, to "a strong debate concerning y^e^ Signification of the name of their Country, (viz.) *Narraganset.* One said it was named so by y^e^ Indians, because there grew a Brier there, of a prodigious Highth and bigness, the like hardly ever known, called by the Indians Narragansett; And quotes an Indian of so Barberous a name for his Author, that I could not write it. His Antagonist Replyed no—It was from a Spring it had its name, w^ch^ hee well knew where it was, which was extreem cold in summer, and as Hott as could be imagined in the winter, which was much resorted to by

the natives, and by them called Narragansett, (Hott and Cold,) and that was the originall of their places name."*

Brinley, in his history of Narragansett, in the Massachusetts Historical Society's Collections,† says that the tribe numbered thirty thousand men. Roger Williams says the Narragansetts could raise five thousand fighting men;[7] and Hutchinson, that they were the most numerous of all the tribes between Boston and the Hudson river. Roger Williams observes:‡ "In the Narragansett Country, (which are the chief people in the land,) a man shall come to many towns, some bigger, some lesser; it may be a dozen in twenty miles travel."

In the Indian war of 1675-6, the Narragansetts were destroyed or dispersed, excepting the Nyantics, now known as the Charlestown tribe. Ninigret, their sachem, more sagacious than the rest and well knowing the power of the whites and the certainty of their success, having remained neutral in that fatal conflict, which almost annihilated his race, thus preserved the friendship of the whites, and the reservation that the tribe owned was afterwards secured to them as the reward of their neutrality.

* *The Journal of Madam Knight.* New York: Wilder and Campbell, 1825. Pp. 22, 23.

† *A brief Account of the several Settlements and Governments in and about the lands of the Narragansett Bay, in New England.* By Francis Brinley. Mass. Hist. Society's Coll. 1798, 1st series, vol. v. pp. 216, 217.

‡ *A Key to the Languages of America:* Pub. Narr. Club, Providence, 1866, vol. i. p. 28.

The Narragansetts subsisted by hunting, fishing and, partially, by agriculture. Their lands, for eight or ten miles distant from the sea-shore, were cleared of wood, and on these prairies they raised Indian corn in abundance and furnished the early settlers of Plymouth and Massachusetts with large quantities for subsistence. They were a strong, generous and brave race. They were always more civil and courteous to the English than any of the other Indians. Their kind and hospitable treatment of the emigrants to Rhode Island and the welcome they gave our persecuted ancestors should endear their name to us all.

The Narragansetts, as to civilization, were far in advance of their neighbours. Hutchinson* says that "they were the most curious coiners of Wampumpeag and supplied other nations with their pendants and bracelets and, also, with tobacco pipes of stone, some blue and some white. They furnished the earthen vessels and pots for cookery and other domestic uses.

"They were considered a commercial people and not only began a trade with the English for goods for their own consumption, but soon learned to supply other distant nations, at advanced prices, and to receive beaver and other furs in exchange, upon which they made a profit also. Various articles of their skilful workmanship have been found from time to time, such as stone axes, tomahawks, mortars, pestles, pipes, arrowheads, peag," &c.[8]

* *History of Massachusetts Bay*, i. 458.

Respecting their reputation for integrity and good morals, Mr. Williams, after a residence of six years among them and a close and intimate acquaintance with them, observes: "I could never discern that excess of scandalous sins among them, which Europe aboundeth with. Drunkenness and gluttony, they know not what sins they be, and though they have not so much to restrain them as the English have, yet a man never hears of such crimes among them as robberies, murders, adulteries," &c.*

The government of the Narragansetts appears to have been a patriarchal despotism. On the arrival of the English, there were two chief sachems, Canonicus and Miantinomi, and under them several subordinate ones. The different small tribes, under the separate sub-sachems, composed the great Narragansett nation. The succession to chief authority was generally preserved in the same family. The sub-sachems occupied the soil and were moved from it at the will and pleasure of their chiefs.

That the Narragansetts had an exalted estimation of their superiority over other tribes is demonstrated by the following tradition mentioned by Hutchinson: "In the early times of this nation, some of the English inhabitants learned from the old Indians, that they had, previous to their arrival, a sachem, Tashtassuck, and their encomiums upon his wisdom and valour were much the same as the Delawares reported of their Chief Sachem, Tammany; that, since,

* *Key:* Pub. Narr. Club, Providence, 1866, i. 121.

there had not been his equal, &c. Tashtassuck had but two children, a son and a daughter, those he joined in marriage, because he could find none worthy of them out of his family. The product of this marriage was four sons, of whom Canonicus was the oldest."

With regard to their religious belief, Mr. Williams observes that they have a tradition, that to the southwest the gods chiefly dwell and thither the souls of all good men and women go. Their principal god seems to have been Kautantowit, or the southwest god. But they have many other objects of worship. They call the soul *Cowwewonck*, "derived from *Cowwene*, to sleep, because (say they) it workes and operates while the body sleepes. . . . They believe that the souls of men and women go to Cautantouwit his House. . . . Murderers, thieves and lyars, their Souls (say they) wander restless abroad.

"They have it from their Fathers, that *Kautantowwit* made one man and one woman of a stone, which disliking, he broke them in pieces, and made another man and woman of a Tree, which were the Fountains of all mankind."*

The Narragansetts soon became debased and corrupted, after their intercourse with the whites, by intemperance, &c.; and many of the vices with which our forefathers have charged the Indians, they never would have known, but for their intercourse with the whites.

The name of the Narragansett Country be-

* *Key:* Pub. Narr. Club, Providence, 1866, i. 116.

came circumscribed as Canonicus and Miantinomi sold off their territory. After the sale of Providence to Williams, the island of Rhode Island to Coddington and Shawomet or old Warwick to Gorton and their respective associates, those territories virtually ceased to be called Narragansett. After East Greenwich was conveyed [to the forty-eight grantees] and erected into a township in 1677, the name of Narragansett was circumscribed to the limits of the present county of Washington, bounding northerly on Hunt's river and the south line of the county of Kent.

The first settlement in the state was by Roger Williams, at Providence, in 1636; the others were by Coddington, at Portsmouth, in 1638; by Richard Smith, at Wickford, in Narragansett, in 1639,[9] and by Gorton, in Warwick, in 1642-3. That Smith's was the third settlement, and before Gorton's, Roger Williams says, in his testimony in favour of Smith's title to the Wickford lands, sworn to July 21, 1679, where he declares, "y[t] Mr. Richard Smith Sen.,[10] who for his conscience to God left faire Posessions in Gloster Shire and adventured with his Relations and Estate to N. Engl. and was a most acceptable Inhabitant and prime leading man in Taunton in Plymouth Colony: For his conscience sake (many differences arising) he left Taunton and came to the Nahiggonsik Countrey where by God's mercy and the fav[r] of ye Nahigonsik Sachems he broke the Ice (at his great Charge and Hazards) and Put up in the

thickest of y^e^ Barbarians y^e^ first English House amongst them. 2. I humbly testifie y^t^ about *forty* years [*forty-two*, in the London duplicate] (from this date) he kept Possession comming and going himselfe Children and Servants and he had quiet Possession of His Howsing Lands and medow, and there, in his own howse, with much Serenity of Soule and comfort he yielded up his Spirit to God y^e^ Father of Spirits in Peace." *Forty* years from the date of his testimony, in 1679, carries Smith's settlement back to 1639 [to 1637 if *forty-two* is correct].

The legislature of Rhode Island, in a letter to Richard Smith, dated May 4, 1664, says: "Whereas yow are an antiant inhabitant of this Collony, and for whome the Collony hath had a good report," &c.*

Richard Smith,[11] the son of Richard Smith, the first settler, in his Petition to the King in behalf of himself and others, which is mentioned in the Colony Records, as having been read in council, July 3, 1678, says: "That your petitioners are inhabitants in that part of New England, called the Narragansett Country, where their ancestors did, about forty years since, sit down and spend great sums of money in planting and improveing the same." †

Richard Wharton,[12] Elisha Hutchinson[13] and John Saffin,[14] in their petition to the King, dated October, 1680, respecting their titles to the Narragansett lands, say, "that part of the lands afore-

* R. I. Col. Rec. ii. 45.

† *Ibid.* iii. 50.

said were purchased by Mr. Roger Williams, yet living, and by Mr. Richard Smith, deceased, above *forty* years ago, and possessed to this day by his son, Mr. Richard Smith."* This speaks of Williams, at Providence, and Smith, at Wickford, as the first purchasers in the Narragansett Country.

Brinley[15] says, in his history of Narragansett before mentioned, under date of 1641: "Richard Smith purchased a tract[16] of the Narragansett Sachem, among the thickest of the Indians, (computed at 30,000), erected a house for trade, and gave free entertainment to travellers; it being the great road of the country."† By this statement, it appears that the house had been erected and the road travelled in 1641. The timber of which it was constructed was imported from Taunton river[17] by water, as the country was prairie for some distance from the shore and there were no oxen or teams to procure it at Wickford. The imported materials are in the house now.[18]

Speaking of Gorton's purchase of Shawomet or Warwick, in January, 1642-3, Callender says that Gorton "came to Rhode Island in June, 1638, where he tarried till 1639-40; then he was on some contention banished the Island. Thence he went to Providence, where, many of the people growing uneasy at his planting and building at Pawtuxet [on the north side of the river], and complaining to the Massachu-

*Potter's *Early Narragansett*, p. 227.

†Mass. Hist. Soc. Coll. 1st series, v. 216, 217.

bay on the east to the south sea on the west part, with the islands thereto adjoining."

The old Rhode Island patent of 1643, it will be recollected, also included the Narragansett Country, and the disputes about the jurisdiction of this tract had been the cause of great contentions with Connecticut, and occasional altercations with Plymouth. If the Narragansett was the Seekonk river, Connecticut contended that the Narragansett Country was embraced in her chartered limits. If the Narragansett was adjudged to be the Pawcatuck river, then Plymouth claimed the same territory as being embraced within her chartered limits, as the "Narragansett river" was her west boundary. Massachusetts also claimed that part of Narragansett that lay west of the Wecapaug river in Westerly, running about five or six miles east of Pawcatuck, as her part of the division of the Pequod country, obtained by the conquest in 1637.

Thus stood Rhode Island, possessed of only the towns on the island of Rhode Island, Providence, and the Shawomet settlements, contending singly for her rights against the power and physical energies of her three powerful neighbours, and only comforted and cheered by the distant hope of protection from the King. The Connecticut charter of 1662 embracing Narragansett, Rhode Island, to sustain herself at this crisis, also petitioned the throne for a new charter, establishing her ancient jurisdiction including the questioned title to Narragansett, a proceeding which agitated anew at court the ac-

rimonious dispute between the colony agents respecting the true location and name of the "Narragansett river," contemplated in their respective grants. For a more equitable adjustment of this litigated colonial controversy, the King *called in* the Connecticut charter, recently granted, for further consideration. In this posture of affairs, Mr. Winthrop,[20] the agent of Connecticut, apprehensive of results, fatal in other respects, from the inhibition, agreed with the agent of Rhode Island, Mr. Clark,[21] to a general reference of the question in dispute. William Brereton, Esquire, Major Robert Thomson, Captain Richard Deane, Captain John Brookehaven and Doctor Benjamin Worseley were mutually chosen by the parties, arbitrators to hear and decide the question.[22] They fixed on terms, which were signed and sealed by the agents of both colonies, Messrs. Winthrop and Clark, in April, 1663, and were as follows: "That a River, there commonly called and knowne by the name of Pawcatuck River, shall be the certaine bounds betweene those two Collonies, which said River shall for the future be alsoe called alias Norroganssett, or Narroganssett River. . . . That the proprietors and inhabitants of that land, about Mr. Smith's Tradeing-house, claimed or purchased by Major Atherton[23] . . . and others, . . . shall have free libertie to choose to which of those Colloneis they will belong." * On the third of July, 1663, they accordingly assembled and made choice of Connecticut.[24] The Rhode Island Char-

*R. I. Col. Rec. i. 518. For spelling *Norroganssett*. ii. 20.

ter of July 8, 1663, mentioned and confirmed the first article of the before-mentioned award, but omitted the other. This charter, in November, 1663, was received by Rhode Island, read publicly before the people and accepted.

This auspicious result inspired Rhode Island with a confident hope that this irritating controversy was brought to a successful termination. The agreement, solemn and formal as it was in prospect, proved delusive. It did not settle the controversy. Connecticut contended, that Mr. Winthrop had a commission, as agent, only to procure their charter; that, in conformity thereto he had done so and transmitted it home; that, upon that event, his commission had been fulfilled and to all intents his agency had ceased; that thereafter he had no power to put their charter to arbitration or authority to annul it, except instructed anew; that the whole procedure was unknown to them; and that, in another respect, Rhode Island herself had nullified the agreement in not admitting the jurisdiction of Connecticut over the inhabitants of Narragansett, who had elected, according to its provisions, to live under that government. To relieve Rhode Island from a dilemma so pressing, Roger Williams, in a letter to Major Mason of Connecticut, in explanation of the apparent perplexity that surrounded the transaction, says: "Upon our humble address by our agent, Mr. Clarke, to his Majesty, and his gracious promise of renewing our former charter, Mr. Winthrop, upon some mistake, had entrenched

upon our line, and not only so, but, as it is said, upon the lines of other charters also. Upon Mr. Clarke's complaint, your grant was called in again and it had never been returned, but upon a report that the agents, Mr. Winthrop and Mr. Clarke, were agreed, by meditation [*sic*] of friends, (and it is true they came to a solemn agreement under hands and seals,) which agreement was never violated on our part."*

This partial armistice rather exasperated than allayed the disposition of the parties, and the contest was renewed with increased vigour. In the same year Rhode Island and Connecticut appointed magistrates in Narragansett, to execute their respective laws. In March, 1663-4, or shortly before that time, twenty armed men, from the latter colony, crossed the Pawcatuck and, with force, entered the house of a citizen adhering to the government of Rhode Island, assaulted and seized the owner and carried him captive to Connecticut. Rhode Island, in the May following, seized John Greene,[25] of Quidnesset, an adherent of the opposite government, transported him to Newport and threatened to arrest and imprison all others who would not subject themselves to their jurisdiction. The courts of each colony holding their opposite sessions and promulgating their conflicting decisions, the continued arrests, captures and incarcerations of the adherents of each party seemed to threaten a speedy effusion of blood. An inhabitant of Wickford, writing to Connecticut

*R. I. Col. Rec. i. 459.

for forces, says, "We are in greater trouble than ever and like to be war."

These differences, intrusions and acts of violence and injustice reached the ears of the home government, and, to prevent the threatened catastrophe, the King, in April, 1664, appointed Colonel Richard Nichols, Sir Robert Carr, George Cartwright and Samuel Maverick, Esquires, commissioners,[26] (of whom Colonel Nichols, during life, was always to be one,) in addition to reducing the Dutch provinces in America to subjection, "to determine all questions of appeal and of jurisdiction, and all boundary disputes arising in the New England colonies." *

In March, 1664-5, the commissioners (Nichols absent[27]) being gathered at Pettaquamscutt, by an order, under their hands and seals, erected the Narragansett Country, from the Bay to Pawcatuck river, into an *independent jurisdiction* and ordered that it should "be called Y^E^ KINGS PROVINCE AND Y^T^ NO PERSON, OF WHAT COLONY SOEVER, PRESUME TO EXERCISE ANY JURISDICTION WITHIN THIS Y^E^ KING'S PROVINCE, BUT SUCH AS RECEIVE AUTHORITY FROM US, UNDER OUR HANDS AND SEALES, until his Majesties pleasure be further knowne." It was further ordered that the Governor and Council of Rhode Island, fourteen in number, exercise the authority of justices of the peace, in the King's Province, until May 3, 1665.† After that day, they empowered the Go-

* Arnold's *History of Rhode Island*, i. 305.

† Potter's *Early Narragansett*, pp. 180–2. Arnold's *History of Rhode Island*, i. 315. R. I. Col. Rec. ii. 59, 60.

vernor, Deputy Governor, and Assistants only, as magistrates to hold courts, &c., in said province. The letter of the King confirmed the decision of the commissioners, as "to the possession, government, and absolute and immediate sovereignty" of the King's Province. Thus Rhode Island became dissevered, and the Narragansett Country, one half of her territory, was erected into an independent and sovereign province, by the name of the KING'S PROVINCE; and in all acts of Parliament affecting the colony, passed after this date, it is referred to by the style of "THE COLONY OF RHODE ISLAND AND PROVIDENCE PLANTATIONS, AND THE KING'S PROVINCE," naming them separately and independently; and the government of Rhode Island, in many of their state papers and letters, used the same style. Yet the magistrates appointed in conformity to proclamation of the commissioners and the confirmation of the King, probably never exercised independent jurisdiction over said province north of the Warwick line.

This act of the commissioners gave new uneasiness to a state already perplexed almost to madness. She saw the increased inconveniences that would arise from the erection of a new jurisdiction over one half of her chartered domain, which, instead of relieving her from impending troubles, would only fetter her energies in subsequent contentions with her powerful rival. In addition to this, she also feared it might jeopard her future limits. To avoid such a result, in 1666 she presented a loyal address to the King

and another to Lord Chancellor Clarendon, praying the reunion of Narragansett to Rhode Island, which proved unavailing.

Under these perplexing embarrassments, the Indian war of 1675 began. At a period long previous, the natives of Rhode Island had submitted themselves to the King and the authorities of the state, and thereafter had lived in amity with the white people. But the *United Colonies*, regardless of colonial jurisdiction, invaded the colony of Rhode Island with their armies and exterminated the Narragansetts at a blow. In a letter to the King, in 1679, the colony states, "Concerning the late war with the Indians, wee render your Majesty this account. It began in June, 1675, and first broke forth between Sachim Phillip and the Collony of New Plymouth, and was prosecuted by the three *United Collonys*, (as they tearm themselves,) and afterwards severall other Nations of the Indians were concerned in the said war, whereby many or most of your Majesty's subjects in these parts were greatly distressed and ruined.[28] Butt this your Majesty's Collony not being concerned in the said war, only as necessity required, for the defense of their lives, and what they could of their estates, and as countrymen and fellow-subjects, did with our boats and provisions, assist and relieve our neighbours; wee being no otherwise concerned." * In a letter to Connecticut dated in 1676, Rhode Island says: "We are very apt to believe that, if matters come to a just inquiry concerninge

*R. I. Col. Rec. iii. 43, 44.

the cause of the war, that our Narragansett Sachems, which were subjects to his Majesty, and by his foresaid Commissioners taken into protection, and put under our government, and to us at all times manifested their submission by appearinge when sent for. Neither was there any manifestation of war against us from them, but allwayes the contrary, till, by the United Collonys, they were forced to war, or such submission as it seemes they could not submit to; thereby involveing us into such hazards, charge and losses, which hath fallen upon us in our out Plantations, that noe Collony has received the like, consideringe our number of people." * After the extermination of the Narragansetts they claimed the King's Province as a conquered territory, to which Rhode Island, for this reason among others, had no title. Under pretence of an amicable adjustment, Rhode Island being thus crippled and down-trodden by the incursions of the United Colonies, Connecticut offered peace upon a division of territory, saying that, "although our just rights, both by patent and conquest may extend much farther, yet our readiness to an amicable and neighbourly complyance is such, that for peace sake, we may content ourselves to take Cowesett [that is, from Apponaug to the Connecticut line] to be the boundary betwixt your Collony and ours." † In this state of exhaustion, and for the peaceable enjoyment of the remainder, Rhode

* R. I. Col. Rec. ii. 556, 557.

† *Ibid.* ii. 584.

Colonies, whose feelings had ever been inimical to the existence of Rhode Island, she augured anything but auspicious results. The commissioners assembled at Smith's Castle, near Wickford, in pursuance of their appointment, attended by the agents of Connecticut and Plymouth, to litigate their respective claims to the King's Province. Rhode Island peremptorily refused to acknowledge the authority of the court. Her legislature, assembled within a mile," denied their right to adjudicate, and ordered their sergeant-at-arms, with his trumpet, at the head of a troop of horse, "by loud proclamation, to prohibit them from keeping court in any part of their jurisdiction." They adjourned to Boston and finally adjudged, as might have been expected, "that the jurisdiction of the King's Province belonged of right to Connecticut." The sturdy remonstrance of Rhode Island to the King, against the partial organization of the court, defeated the confirmation of its decision.*

Another effort was made, as ill advised as the preceding, to terminate the existing agitations. The King, in 1685, commissioned Joseph Dudley as President of Maine, New Hampshire, Massachusetts and the King's Province,—thus uniting the four provinces under one common head. He assumed the government and, by proclamation, declared the King's Province a separate government, independent of Rhode Island. He assembled his council at Smith's Castle

* Potter's *Early Narragansett*, pp. 229–238.

and, in the plenitude of authority, established courts, appointed magistrates and, to obliterate every recollection of their former political existence, substituted the town name of Rochester [32] for Kingstown, Haversham [or Faversham] for Westerly and Dedford for Greenwich. Rhode Island, enfeebled by dismemberment, quietly submitted until the arrest of Andros and the subversion of his government, when she reestablished her authority.

All endeavours, by the home government, to produce harmonious relations, proved fruitless. Rhode Island and Connecticut subsequently attempted to settle their boundaries by commissioners of their own and, after much negotiation, an agreement was made in 1703,* but this proved unsatisfactory and was not confirmed by Connecticut. Finally, all efforts to produce a peaceful conclusion of this long and painful controversy failing, Rhode Island in a letter to Connecticut, dated July 7, 1720,† declared, "As you have rejected that [meaning the line of 1703, which was run near where the boundary is now established], as well as all other endeavors for an accommodation, and will not be satisfied without swallowing up the greatest part of our small colony, we are, therefore, determined, with the blessing of God, with all expedition to make our appeal to the King in Council, for his determination and decree of our westerly bounds; and that you may not be surprised, we humbly

*R. I. Col. Rec. iii. 474, 475.
†*Ibid.* iv. 276.

notify you thereof, that you may take such steps as you may think fit to justify and vindicate yourselves." Rhode Island appointed Joseph Jenckes, Esq.,[33] their Lieutenant-Governor, a special agent to proceed to London to conduct the appeal. Connecticut appointed Jeremiah Dummer,[34] the resident agent of Massachusetts, their agent for the same purpose, and the trial proceeded. Conflicts ceased, as if both parties were weary of the tedious, irritating and savage controversy and waited with sullen patience the decision of the common umpire at Whitehall.

In 1726, the King in Council promulgated his final decision, establishing Pawcatuck river as the west boundary of Rhode Island and uniting the KING'S PROVINCE, which had existed fifty years,[35] as an *independent* jurisdiction, to Rhode Island.*

To give a particular account of the various conflicts, negotiations and events that occurred in Narragansett, or the *King's Province*, through the course of eighty-three years, during which period the controversy respecting jurisdiction lasted, and the parts enacted in it by the various and distinguished men of Rhode Island; to portray the blunt and energetic character of Governor Benedict Arnold, the courteous and conciliatory course of Governor Brenton, the firm and unyielding decision of the Cranstons, the unflinching Quaker spirit of Coddington and Easton, the quick, inquisitive and argumenta-

* Potter's *Early Narragansett*, pp. 206–211, gives what appears to be the King's order in Council referred to.

tive mind of Roger Williams, all of them the active defenders of Rhode Island, in her early perils, would require a volume.



[illegible] Church in Nantucket

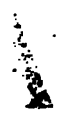
Chapter I

[illegible] Church Embl[illegible]
[illegible]opher Bridge. [illegible]
Entry in the Church [illegible]

A NUMBER [illegible] worship [illegible] had, [illegible] in the Nantucket [illegible] ped in private house[illegible] er Bridge[illegible] because [illegible] We have no [illegible] continued [illegible] work on the [illegible] printed in [illegible] little church [illegible] Nantucket [illegible] on the [illegible]



Rev. James Mac Sparran, D.D.
(Smibert)





A History of the Church in Narragansett

Chapter I

A. D. 1700 to A. D. 1720

Early Church Families in Narragansett. The Rev. Christopher Bridge. The Rev. William Guy. The First Entry in the Church Register. Gabriel Bernon.

A NUMBER of families attached to the worship of the Church of England[36] had, previously to the year 1700, settled in the Narragansett Country. They worshipped in private houses until the Rev. Christopher Bridge[37] became their regular pastor, in 1706. We have no positive information how long he continued to officiate. Dr. MacSparran, in his work on the colonies, entitled *America Dissected*, printed in Dublin, in 1753, observes: "A little church was built in Newport, the metropolis of the Colony, in 1702, and that in which I officiate in Narraganset, in 1707. There have been two incumbents before me, but neither of them had resolution enough to grapple with the difficulties of the mission above a year apiece." But the Rev. Samuel Niles, who was first settled over the Presbyterian or Congregational Society[38] in South Kingstown, in a deposition on the trial concerning the ministerial land, says: "Soon after I came to preach the

gospel at Kingstown (now South Kingstown), in the Colony of Rhode Island, in the Narragansett Country, by the invitation of sundry well-disposed persons in said town, which was in the year 1702, or thereabouts; the Rev. Mr. Bridge, a professor of the Church of England, continued in the north part of said Kingstown, as it was then called, at the same time that I, the said Niles, preached in the south part."* Mr. Niles removed from Narragansett to Braintree, in Massachusetts, in 1710. Being a resident of Narragansett at the time, he is more likely to be correct as to the length of Mr. Bridge's incumbency than Dr. MacSparran, who did not arrive there until many years after that period. This strengthens the probability that Mr. Bridge continued his ministry much longer than a year and that the society of Episcopalians was gathered and the church built under his rectorship.[39]

The Rev. Samuel Niles was born at Block Island, Rhode Island, May 1, 1674, was graduated at Harvard University in 1699 and was ordained in Braintree,[40] Massachusetts, in 1711. His first wife was Elizabeth, a daughter of the Rev. Peter Thacher, of Milton, Massachusetts, by whom he had, among other children, Samuel, born May, 1711; Mrs. Niles died in 1716. His second wife was Ann, a daughter of the Hon. Nathaniel Coddington, of Newport, to whom he was married by Governor Cranston, November,

*In 1722-3, the town of Kingstown was divided, by act of the legislature, into two towns, called North and South Kingstown. The church of the parish, built in 1707, fell on the North Kingstown side of the dividing line. The same edifice was, in 1800, removed to Wickford and is still [1847] used for divine service, as St. Paul's Church, in North Kingstown.

1716. By her he had Elisha and Susanna, twins, born 1719. The second wife died in 1732 and, in 1737, Mr. Niles married Elizabeth, a daughter of the Rev. William Adams, pastor of the Congregational Church in Dedham, Massachusetts, the widow of the Rev. Samuel Whiting, first minister of Windham, Connecticut, and, by Mr. Whiting, the mother of Mrs. Thomas Clap, whose husband was president of Yale College.

Although Mr. Niles entered the ministry late in life, the period of his continuance in it, over fifty years, was comparatively long. In the course of that time he composed and published the following works, viz.: 1745: *Tristia Ecclesiarum, or a Brief and Sorrowful Account of the Present State of the Churches in New England* (spoken of as a valuable work, deserving a republication). 1747: *God's Wonder-Working Providence for New England, in the Reduction of Louisburg*, in verse. 1752: *Vindication of Divers Gospel Doctrines. Also a few remarks on Mr. John Bass' Narrative.* 1757: *The True Doctrine of Original Sin, in answer to John Taylor of Milton.*

Besides the above, Mr. Niles composed a *History of the Indian Wars.* The elder President Adams, in a letter to the late Judge Tudor, thus spoke of the work and its author: "There is somewhere in existence, as I hope and believe, a manuscript history of the Indian wars, written by the Rev. Samuel Niles, of Braintree. Almost sixty years ago, I was an humble acquaintance of this venerable clergyman, then, as I believe, more than fourscore years of age. He asked me many questions, and informed me, in his own house, that he was endeavouring to recollect and commit to writing a history of the Indian wars in his own time and before it, as far as he could collect information. The history he completed and prepared for the press; but no printer would undertake it, or venture to pro-

pose a subscription for its publication. Since my return from Europe, I inquired of his eldest son, the Hon. Samuel Niles, on a visit he made me at my house, what was become of that manuscript. He laughed, and said it was still safe in the till of a certain trunk, but no encouragement had ever appeared for its publication. Ye liberal Christians, laugh not at me, nor frown upon me for reviving the memory of your once formidable enemy. I was then no more a disciple of his theological science, than you are now. But I then revered, and still revere, the honest, virtuous, and pious man. *Fas est ab hoste doceri.* And his memorial of faith might be of great value to the country."

The manuscript was lately found in a box of papers bequeathed by the late Dr. Freeman, of Boston, to the Massachusetts Historical Society, and is published in one of the last volumes of the Society's Collections.

Mr. Niles died in May, 1762, aged eighty-eight. Samuel Niles, Jr., was graduated at Cambridge, 1731. He was a representative from Braintree to the General Court, Judge of Suffolk Court of Common Pleas, &c. He married his cousin, Sarah Niles, of Kingston, Rhode Island, and died in Lebanon, Connecticut, April 30, 1804. Nathaniel and Samuel Niles, sons of Samuel Niles, Jr., graduated at Princeton College, respectively in 1766 and 1769. The third and fourth sons, Jeremiah and Sands, and his daughter, Elizabeth, died in South Kingstown, at advanced ages.*

The Rev. Christopher Bridge was appointed, by the Bishop of London, assistant minister to the Rev. Samuel Myles,[41] the rector of King's Chapel, Boston. He arrived in March, 1699.

*Hobart's *Historical Sketch of Abington.*

In 1703, at the request of the vestry, Mr. Bridge proceeded to England, in order to solicit subscriptions for the enlargement of the chapel, a measure made necessary by the increase of the congregation. A misunderstanding, about this time, arose between Mr. Myles and Mr. Bridge, which grew into a serious division[42] and threatened the peace and prosperity of the Church. The Bishop of London (Compton) condemned the course of Mr. Bridge, and, in his letter to the Church, says: "Therefore I shall not be soe earnest for his removall, otherwise than I am convinced it is impossible for him and Mr. Myles to live together in peace. I know his spirit is too high to submit to that subordination which is absolutely necessarie he should comply with whilst he stayes at Boston, soe that I would by all means advise him to go to Narragansetts, where he may have an hundred pounds per annum sterling, besides what perquisites he may make upon the place, and there he will be his own Master."

About the first of October, 1706,[43] Mr. Bridge came to Narragansett. The wardens of King's Chapel spoke of him with regard and respect, and the bishop promised him the continuance of his favour.

It, however, appears that Mr. Bridge, after his settlement in Narragansett, created a new difficulty, as we learn from the bishop's letter to the officers of King's Chapel, dated May, 1708, in which occurs the following clause: "As not being yet fully informed to what degree

and upon what grounds Mr. Bridge hath committed that insolent Riott upon the Church of Road Island." What is meant by the *insolent Riott*, committed, by Mr. Bridge, upon the Church of Rhode Island, alluded to by the bishop, has not been ascertained.

Mr. Bridge did not remain long in Narragansett, but removed to Rye, New York, where he was again settled in the ministry and where he finished his earthly pilgrimage May 23, 1719.

The following obituary notice is taken from a Boston newspaper of June 1-8, 1719: "We have an account from Rye, in the government of New York, of the death of the Rev. Mr. Bridge, M.A., a presbyter of the Church of England and minister of the gospel in that place, who died on Saturday, the 23d of May last. He was formerly, for many years together, one of the ministers of the Church of England in Boston, a religious and worthy man, a very good scholar and a fine grave preacher; his performances in the pulpit were solid, judicious and profitable—his conversation was agreeable and improving. And though a strict Churchman in his principles, yet of great respect and charity to dissenters and much esteemed by them. He was bred at the University of Cambridge in England, and was about forty-eight years of age when he died, very much lamented."*

In 1717,[44] the *Society for the Propagation of the Gospel in Foreign Parts* appointed the Rev. William Guy a missionary over the Narragansett parish. He continued until 1718, when, at his own request, he was removed to South Carolina.

The Rev. William Guy, in 1712, was appointed by

*Greenwood's *History of King's Chapel.*

the Society for the Propagation of the Gospel, an assistant minister to the Rev. Gideon Johnston [ex-Vicar of Castlemore, Ireland] in Charleston, South Carolina. In the same year he was elected minister of the parish of St. Helen's on Port Royal Island, in the same colony, and officiated in deacon's orders. In 1713, he returned to England and received priest's orders, the London Society appointing him their missionary at St. Helen's. The parish was very extensive, the whole nation of Yamonosee Indians being included in it. He was diligent in the discharge of all parts of his ministerial office. In the Indian war of 1715, he narrowly escaped being cut off by the Yamonosees, by taking refuge, with about three hundred others, on board an English ship bound to Charleston, having abandoned all his effects—some families left behind fell into the hands of the Indians and were massacred. On account of this calamity, the parent Society gave to the suffering missionaries a half year's salary, of thirty pounds each. After the desolation of the parish of St. Helen's, Mr. Guy was sent a missionary to Narragansett. He arrived in the latter part of the year 1717, and, in the autumn of 1718, he returned to South Carolina on account of his health, and was soon after settled over St. Andrew's Church, thirteen miles from Charleston. He continued their rector until his death, in 1751.[45] He is reported to have been diligent in the discharge of his official duties, not confining himself to his own immediate people, but extending his ministrations to a considerable distance. So successful were his exertions, that the parishioners were induced to enlarge their church, while a subscription was raised for building a new one in a different part of the mission.*

*Hawkins's *Historical Notice of the Missions of the Church of England in the North American Colonies*, pp. 58, 60. Humphreys's *Historical Account of the Society for the Propagation of the Gospel.*

The first entry in the Church Records[46] is the following:

Kingstown in Naragansett April ye 14th 1718

ATT a meeting of the Parrishners aforesd: the ffollowing persons were Elected as Church Wardens and Vestreymen for the Year Ensueing, viz^{t}: The Reverend Mr. W^{m} Guy *Rec:*^{r} being present,

Mr. Samuel Phillips[186]	*Church Wardens*
Mr. Samuel Albro	
Mr. Charles Dickinson	*Vestrymen*
Mr. Gabriel Bernon	
Mr. George Balfour	
Mr. Thomas Lillibridge	
Mr. John Keltridge	
Mr. Thomas Phillips	
Mr. John Albro	

On the same day[47] Messrs. Dickinson, Bernon, Keltridge and Phillips were sworn into their offices, as were also the wardens. Messrs. Charles Dickinson, Gabriel Bernon, Samuel Albro, Samuel Phillips and George Balfour were appointed to go to Boston "y^{e} 15th of June," with a letter from the Vestry, in order to obtain a benefaction or contribution towards furnishing the church of Narragansett. Messrs. Samuel Phillips and Samuel Albro were also appointed to wait upon the gentlemen of Newport "on April y^{e} 23," in order to obtain the like benefaction.

In relation to Mr. Bernon's family, we find the following entry in the Records, at a subsequent period:

"July y^e 11^th [1721] four Children were Baptized att Providence viz^t: Mary Bernon and Eve Bernon, Anna Donnison and Elizabeth Donnison"[48] [by Rev. Mr. MacSparran].

"The records of the Huguenots," remarks the author of *The Huguenots in France and America*, concerning Mr. Bernon, "contain no memorials more interesting than those which relate to this excellent man.... The subject of this sketch, Gabriel Bernon, was a Protestant merchant of an ancient and honourable family[49] of Rochelle, where he was born April 6^th, 1644. . . . He was the son of André Bernon and Suzanne Guillemard, his wife. His zeal in the Protestant cause had rendered him obnoxious to the authorities for some time previous to the revocation of the edict of Nantes, and he was two years imprisoned. There exists in the family a small edition of the Psalms, entitled *Les CL. Pseaumes de David Mis en rime Françoise Par Clément Marot et Theodore de Bèze. Amsterdam.* Tradition states that this was presented him by a fellow-prisoner. It was printed in its minute form, to enable its persecuted owners the more readily to secrete it in their bosoms, when surprised at their simple devotions.

"Gabriel Bernon left his native city and took refuge in England just before the revocation of the edict of Nantes. He was like the prudent man in the Scriptures, 'he foresaw the evil and hid himself.' In his native country nothing met his ear but threats and imprecations; and as was the case before the massacre of St. Bartholomew, even the pulpits propagated the maxims, 'that faith need not be kept with heretics; and that to massacre them was just, pious and useful to salvation.' Bigotry reigned; mercy had veiled her face; and the choice of the three great evils thus fell to the poor Huguenot: expatriation,

death, or recantation—worse than a thousand deaths. In leaving France, Gabriel Bernon must have been subjected to great trials. He left brothers and everything that could render life desirable. But all these sacrifices he counted as dust, in comparison to liberty of conscience. He remained some time in England. A notarial certificate of denization, still preserved, together with many other manuscripts, bears date, London, 1687. He came to America soon after;" to Providence in 1698, and then removed into "the Narragansett Country, where the ruins of his house still exist." He purchased several tracts of land in North Kingstown, was elected one of the vestry of St. Paul's, in 1718, and in the succeeding year returned to Providence.[50] Previous to his first arrival in Providence, "he vested part of the property he brought with him from France, in a plantation at Oxford, Massachusetts. His title to this estate was afterwards most unjustly disputed. From a plan drawn by himself, it appears that it measured two thousand six hundred and seventy-two acres, and was estimated to be worth £1000. This he hoped would prove a solid investment."

The following documents will serve to show, to the descendants of the Huguenots in this Western world, the perplexities and embarrassments that the early settlers and pioneers of civilization had to encounter. They well merit a record on our pages as exhibiting the bright example of a Huguenot, who willingly abandoned the luxuries and refinements of the "old," and fled to the shores of the "new world," then an inhospitable wilderness, for the pure purposes of enjoying the privilege of worshipping his God agreeable to the dictates of his conscience.







Maria Sarra Bernon.



These documents, too, will probably present to the many respectable families in Rhode Island, which are lineally descended from him, the only veritable sketch[51] they will ever possess of the eventful life of their distinguished ancestor.

It appears that Mr. Bernon had petitioned the Royal Council, in Boston, for assistance against the ravages of the Indians, on account of the many taxes, &c., he had paid the King, and for services he had rendered the country in various ways. Instead of the assistance prayed for, Joseph Dudley sent him a captain's commission, and he was desired to defend himself; build forts, &c.

Boston, July 7th, 1702

MR. GABRIEL BERNON:

HEREWITH you have a commission for Captain of New Oxford. I desire you forthwith to repair thither and show your said commission, and take care that the people be armed, and take them in your own house, with a palisade for the security of the inhabitants; and if they are at such a distance in your villages, that there shall be need of another place to draw together in case of danger, consider of another proper house, and write to me, and you shall have order therein. I am,

Your obedient Servant,

J. DUDLEY[30]

A further brief and interesting outline of additional difficulties and perplexities respecting the New Oxford estate is set forth in a printed memorial, addressed by Mr. Bernon to the Royal Governor and Council of Massachusetts:

pendence (under God) for a subsistence on me, after I have spent more than ten thousand pounds towards the benefit of the country; in building ships, making nails, and promoting the making of stuffs, hats, and rosin, &c.

Your petitioner, therefore, doth most humbly beg Your Excellency's and Honours' compassion; and that you would graciously be pleased to grant me such titles as may confirm to me and mine the said two thousand five hundred acres of land without any misunderstanding, clear and free from any molestation either from the inhabitants of the said *New Oxford*, or any pretensions of the above said *Bertrand du Tuffeau;* so that I and mine may either dispose of, or peaceably and quietly live upon, the said plantation of *New Oxford;* and your petitioner shall ever pray for, and devote himself to your government, begging leave to assure you, that he is,

May it please Your Excellency and Honours,
Your most Dutiful and Obedient Servant,
GABRIEL BERNON

The zeal of Mr. Bernon for the cause of religion still continued, and we find him earnestly endeavouring to establish an Episcopal Church in Providence.[54] Some delays occurred that gave rise to the following correspondence between him, the Rev. Mr. Honyman,[60] of Newport, and the Rev. Mr. MacSparran, of Narragansett.

[TO GABRIEL BERNON]

Kingstown, July 2d, 1721

MR. BERNON:

PURSUANT to your request and my appointment with Collector Kay,[55] I've determined to be at your house the 10th of this month, and to preach and baptize your children on Tuesday, so that you may notify

as many as you please, particularly Mr. Nathaniel Brown,[74] of Kittlepoint, your messenger to me. I had your favour of the last post, which I shall have opportunity to discourse with you of at your house. I have enclosed two European letters to a friend of mine which I hope you'll carefully forward. This, in haste, accept from, Sir,

Your very humble servant,

JAMES MACSPARRAN[56]

[TO GABRIEL BERNON, AT PROVIDENCE, RHODE ISLAND]

Newport, in Rhode Island, Sept. 25th, 1721

SIR:

I AM favoured with yours of the 21st instant, and am very glad to find therein your zealous concern for settling the Church of England in your town. You, no doubt, remember, that, at our first discourse on that subject, I frankly and generously offered my service to go there, and preach and baptize any persons or children that wanted to be admitted to that sacrament; which offer, you know, was rejected. However, if there be any still that desire me to go thither upon that design, I shall be always ready to comply with any motions that may advance the interests of religion, according to the doctrine and discipline of our Church. I am very sensible the Presbyterians[57] are very forward and earnest in their applications and endeavours of having their way of worship established among the people of your town; but then, if the people are not willing to receive it, I wish they would testify their dissent under their hands, as also their desires to have a church settled among them. As for Colonel Whipple,[58] I am a stranger to him, and by consequence can have no influence over him. And, indeed, the season is so far advanced for this year, that there can be hardly any essays made before the spring, and then, if there be any prospect of encour-

agement, I hope I shall not be wanting to my duty. As for what relates to Mr. Powel,[59] you cannot be insensible of the pains I took to procure a reconciliation. I shall, therefore, now only observe unto you, that the most of the duties of mankind are reciprocal; for instance, there are mutual good offices between ministers and hearers, parents and children, and therefore, as we expect our children should treat us with duty and observance, we must also consider that there is due from us to them affection, maintenance, and what else belongs to the paternal relation. I shall now conclude by assuring you that I am,

Your very humble servant,

Signed, JAMES HONYMAN[60]

[TO MR. GABRIEL BERNON]

KIND SIR:

I RECEIVED your's of the 29th September, unsealed. I rejoice you continue zealous and forward to promote a Church of England in your town, wherein if there were any motions made, I assure you, I should not be the last nor most inactive, in promoting, according to my small interest and influence, that great and good work.

Mr. Honyman never mentioned anything to me about it, nor is it practicable for me to begin such an affair; considering I am become the mock of malice by the steps I have taken in the like affair at Bristol.[61]

However, if you 'll sound your people's inclinations and purposes respecting the same, and this I conceive as it is a critical, so in my mind it is a proper juncture for such a motion, considering the progress the Presbyterians (as they are called) are making among you; I say if you sound your neighbours' inclinations and see what they would rather, or rather what they will do, and acquaint me therewith, I shall be more capable of giving my poor advice and concurrence.

When I go to Swanzey, your way, I have not determined, but whenever it is, if nothing prevents, will do myself the honour to wait on you. In the mean time, I recommend activity to you in the laudable affair, the memory whereof will be savoury, and reflect honour upon your posterity, as well as contribute to make your latter end more deservedly famous than your beginning could possibly be.

I am, with prayers to God for the settlement of a church at Providence, and the welfare of you and yours, with all due respect for yourself, and lady and family, kind Sir,

Your most obedient and humble Servant, in all I may,

JAMES MACSPARRAN

Narragansett, October 5th, 1721

[TO MR. GABRIEL BERNON, IN PROVIDENCE]

Newport, on Rhode Island, June 1st, 1722

SIR:

I PROPOSE, by the Divine assistance, to preach in your town upon the seventeenth day of this instant, being the third Sunday of the month; whereof I desire you to inform the people, especially those that wish well to our Church, that they may then give their attendance.

I also design to take my turn with some of my brethren to come and preach unto you, until you have a more constant supply, and use my utmost endeavours that you may have a church settled amongst you.

My humble service to your lady. I also desire you will give my respects to Colonel Whipple,[58] though unknown, and in my name desire his countenance to our good design. I am, Sir,

Your most humble Servant,

JAMES HONYMAN

The Narragansett Church

[ANSWER TO THE PRECEDING LETTER]

Providence, June 4, 1722

SIR:

YOUR proposal, by the Divine assistance, to preach to us the seventeenth day of this instant, will be very acceptable to the people, especially to those that wish well to our Church; they promise to give their attendance.

Lieutenant Whipple,[58] son of Colonel Whipple, hath taken upon him to find a convenient place to preach. I have presented your respects to Colonel Whipple in presence of Mr. Jink,[62] our Lieutenant Governor, and I have showed your letter to Judge Waterman,[63] a man of very good parts, and a sober and religious man: these I reckon the three chief men of our town.

I hope and desire, with passion, that Your Honour should be better accommodated with those three gentlemen for settling the Church in our town of Providence, that I look to be for the glory of God, the honour of the English Nation, the good and advantage of the town, and the greatest satisfaction to our august King George, to bring his people to serve God according to the Reformation, under Edward the VI and the Queen Elizabeth, &c.

The gentlemen, Ministers and Presbytery[57] of the government of Boston and Connecticut, are very busy to promote and advance their cause, and preferred to build their meeting in our said town. If they are for the glory of God in Heaven, peace in earth, good will amongst men, they should agree with the Church of England, or give as good reason for their separation from the Church of England, as the Church of England gives for their separation from Popery.

My wife returns her service unto you, and offers

such poor lodging as we have. My respects to your lady. I am your most humble servant,

GABRIEL BERNON

[TO GABRIEL BERNON]

Narragansett, June 15th, 1722

MR. BERNON:

I WROTE the 11th instant, on my return from Bristol, I would preach for ŷou, but hearing that Mr. Honyman will be with you next Sunday, and that Mr. Orem[64] is gone to Boston, I have put off my journey; therefore, I pray you excuse me from my promise at this time. I should be glad at any time to render your town any service. I am now in haste, and have only time to assure you that I am, with all due respects, Sir,

Your very humble servant,

JAMES MACSPARRAN

[TO JAMES MACSPARRAN]

Providence, July 4th, 1722

SIR:

SINCE my return from New York I have received your letter. I shall be glad at any time to have the honour to have you and Mr. Dickman call upon me. I have also your's of the 15th to answer, and give me leave to tell Your Honour that Mr. Honyman hath promised next Sunday, 8th July, to exchange with Mr. Orem,[64] Minister of Bristol, and the Sunday following, 15th instant, to come to our town of Providence to preach to us.

And if Your Honour do take your turn, and come on Sunday after, the 22d July, let us know it; and I shall warn the people to submit our duty to you. Pray excuse my liberty. I remain, with respect,

Your most humble servant,

GABRIEL BERNON

Last Sunday, first July, Mr. Picket[65] did preach in our town of Providence to the edification of the people, and Sunday, the 8th. We have some hope to see you on Sunday, the 22d. [G. B.]

[TO JAMES HONYMAN]

Providence, 5th July, 1722

SIR:

YOUR fervent affection for the Church is to be imitated. Wherefore I have inclosed a copy of my letter to Mr. MacSparran, and I do not know what His Honour will be pleased to do, and I hope you will tell me; and also if we may expect, Sunday the 15th instant, to see you according to your promise. My great inclination is to follow your fervency, and to be, with respect,

Your most humble servant,

GABRIEL BERNON

[TO GABRIEL BERNON]

Newport, in Rhode Island, July 10th, 1722

SIR:

I RETURN my thanks for the favour of your's of the fifth instant. Mr. Orem,[64] of Bristol, has promised to be with you next Sunday, the 15th of this month; and the Sunday fortnight after that, namely, the 29th of this month, you may, with God's help, depend upon my preaching in your town. As for Mr. MacSparran, you may invite him as you think fit, providing he don't interfere on those days, nor such as we may for the future appoint in coming unto you. My service to Colonel Whipple,[58] and tell him I shall be glad, when I come to Providence, to see the success of his zeal and your's, in getting subscriptions for building your church, in which, I hope you have, with him, already made some considerable progress.

My respects to your good lady, whom I heartily thank for her great civilities to me when I was last at Providence. I am, with very great esteem, Sir,

Your most obedient and humble servant,

JAMES HONYMAN

Pray, Sir, observe that next Sunday Mr. Orem[64] is to be with you, and that on the 29th instant I fully design, life and health permitting, to be at Providence.

[TO MR. BERNON]

Kingstown, in Narragansett, July 12th, 1722

SIR:

I THIS day received your's of the 4th of this current July, and for answer, you may depend upon my coming to assist you at Providence on Sunday, the 22d of this month, if God in His Providence permit. Mr. Orem told me he purposed to be with you on the 15th. As for my part, none shall be readier to serve the interests of the Church in your town than I shall be, according to my capacity and opportunity. I pray God to succeed your undertaking in this affair, and pour His blessing upon you and your family—to whom remember me. I am in haste, and have only time to assure you I remain, with due regard, Sir,

Your most humble and obedient servant,

JAMES MACSPARRAN

P.S. Give your people notice to meet at the usual time and place. J. MACS.

[TO MR. GABRIEL BERNON]

Newport, September 6th, 1722

SIR:

I RETURN you my hearty thanks for your's of the 4th instant, so full of expressions of kindness and civility. I earnestly desire you will be pleased to tes-

tify your respects for me by showing your favoured countenance to this young gentleman, Mr. Usher,[66] the bearer; who, I doubt not, by his virtuous life and agreeable conversation, will deserve it. If he gives full content and satisfaction, so that your people think him a proper person to be settled in your town, as I verily do, I shall readily concur with them in recommending him, and representing your state and condition to the Honourable Society and the Bishop of London.[67] My praying your care of this gentleman, together with my respects for yourself, lady and family, concludes me,

Your most obedient and humble servant,

JAMES HONYMAN

[TO REV. JAMES HONYMAN]

The answer to the other said [above] letter, with the approbation of the gentlemen of the Church of England, of our town of Providence, in the beginning and birth of the Church of Providence

21st September, 1722

SIR:

I HAVE yours, 6th instant, before me. Give me leave, Sir, without any compliments, to tell you that I do not deserve nor desire thanks for my expression of kindness and civility, or for ever I can do for the Church, and I may say that the veneration I have for the Church of England is so great, that all what I can do, certainly my duty shall fall short to the Church. Excuse me if I have to be to this day, 21st of September, to return my respects to you, for I could not do it without communicating to the gentlemen of our town and our neighbours, concerning the young gentleman, the bearer of your letters; he may be as you say, of a very virtuous life and agreeable good conversation, to give full content and satisfaction to the people of our town. As you believe him a proper person to be settled minister of our town, and that

you will verily and readily be glad to concur with our town in recommending him, and representing our state and condition to the Honourable Society and the Bishop of London. For answer, I have great respect for Governor Usher[66] and his lady, his father and mother, and I was glad to receive the young man in my house for a month or six weeks at your request, and for the great consideration I have for his father and mother and himself.

But, Sir, the consideration of the Church and the consideration of our friend are two things, and if the gentleman was my own son, with all the proper virtue Your Honour recommends Mr. Usher, it should be against my conscience to propose him for minister of our town of Providence, and you know better than us, that a great building and a young gentleman don't make a church. And you are, sir, as sensible, exceedingly more than me, that self-love, partiality and acception of persons' pride are the antipathy of the true Church, reformed from Rome, and chiefly in this occurrence of time, where our town is without any settlement, and we must have no partiality for the setting of a true Church.

And, Sir, to be plain with you, we did not think that the coming of the gentleman, Mr. Usher,[66] should hinder you, S^r^ Mr. Orem[64] and Mr. MacSparran to come to administer the sacrament and to promote the Church in our town, as you did promise to take your turn.

And besides, it is necessary to consider, with all wisdom, that we have, in our town, learned men.[68] Let them be Popish Churchmen, Presbytery, Protestant Quakers or Gartonian—and if there be some Profanes, that call them to hold no religion at all—we have a great many worthy gentlemen that make their application to read the Holy Scriptures and are very well able to give an account of their faith; as, for instance:

Mr. Jink,[62] our Lieutenant-Governor, by his answer to William Wilkinson,[68] the greatest preacher among the Quakers, and Mr. Samuel Wilkinson,[68] the old man, deserves dignity for his erudition in divine and civil law, historical narrative, natural and politic; and you may see by the letters of Mrs. [Messrs.] Jonathan Sprague,[69] Richard Waterman,[63] Harris,[70] and several gentlemen, by their answers to Mrs. [Messrs.] John Danforth, Peter Tacher, Joseph Belcher,[71] ministers commissioned of the Association of Presbyterian Ministry, gentlemen of New England.

We have also Mr. Winsor, Mr. James Brown, Mr. Hakin,[72] of the Anabaptist Church, and great preachers; and their auditors, Mr. Outram,[72a] mathematician, Mrs. [Messrs.] Tilliness, Power, good Harris,[73] merchant,—all sober men, that can learn and teach things by true demonstration, that may come to the Church of England, as already Mr. Joseph Brown,[74] captain, experimented, and well known by his good service to the country of Massachusetts and all New England, that hath bought already *The Rites and Ceremonies of the Church of England*, and a great many other gentlemen, very willing and affectioned to the Church of England, as Mr. Nathaniel Brown,[74] his brother, that hath given and favoured us the ground to set this church upon.

Sir, we can't well settle the Church of Old England in our town of Providence without one learned and consumed minister of good erudition; and we desire that he should be an Old England gentleman minister, with probity able to reconcile worthies, good neighbours, and fellow-citizens, in love and respect one for another, by a right charity and right understanding, &c.

So we intend, the sooner possible, to make our application to the Honourable Society, and to His

Grace the Lord Bishop of London, and we pray you, sir, and all our friends, whom we must first inform of our circumstances and capability, and our Church of Providence shall pray for them that will help us. So you must excuse us if we can't make any agreement or condition with the young gentleman, Mr. Usher.[66] We believe that he shall do very well to go to Old England, to be ordained minister if he can; for there will be other towns than ours that shall want ministers; and we want but sincerity and probity to have a good minister from Old England. So as we are plain to you, be plain with us; and, sir, we thank you for what you have done already for our Church of Providence in Newport—we hope you will do the same in Boston, Bristol, Narragansett, and anywhere, for the honour and love of the Church of England. My wife and family thank you for your civility, and return their respect to you and your worthy family as myself. Sir,

Your most humble and most affectioned servant,
GABRIEL BERNON, *Providence*

[TO GABRIEL BERNON]

Newport, in Rhode Island, September 28th, 1722

SIR:

I HAVE just received your's of the 21st inst., whereby I perceive you have misunderstood my zeal to serve you in proposing Mr. Usher's giving you an experiment of his conversation and abilities, for he is as great a stranger to me as he is to you, nor had I any interest in the world to serve him, and it is perfectly equal to me, whether you receive or reject him: only, I must be plain to say, that, though I acknowledge your town wants a minister of great virtue, and good erudition, yet I think it a little too soon to insist upon such terms; whereas it is not certain whether you shall have any one at all or no; and it seems to me

that, unless some more prudent measures be speedily taken, than I find are yet concerted amongst you, you may be without a minister for some considerable time.

I have hitherto done my utmost to express my concern for, and advance the interest of your church; but if my endeavours have been mistaken, I shall be more cautious and reserved for the future. The distance of the place, and the drawing nigh of winter, make it uncertain when I shall take any more turns to Providence. In the mean time, my respects for yourself, lady and children—conclude me,

Sir, your most humble servant,

JAMES HONYMAN

[TO REV. JAMES HONYMAN]

7th October, 1722

SIR:

BY your's of the 28th inst., we see you have our's of the 21st, whereby you perceive we have misunderstood your zeal to serve us in proposing Mr. Usher[66] for minister of our town. We assure you we have all respect for your zeal to help us, in promoting the building of our church in Providence town, and we pray you to continue the same zeal.

As it is the same to you in proposing Mr. Usher, and it is perfectly equal to you, whether we receive or reject him, as you say positively, why should you be displeased? Mr. Usher is more free to go to the University of England, at this present, than to be accepted as our minister; and as he is so young, for time to come he may be able for the ministry. And as you are plain to us to acknowledge that our town wants a minister of great virtue and good erudition, give us leave, good sir, to do our utmost to try to have such an one, and join with us to pray God to send us such one for the glory of God, the honour

of the Church, and the edification of our town. For, as our town hath been almost a hundred years without a minister, persecuted by the Presbyterian [?] minister, it is better for us to stay six months or one year more, and have a good and able minister, than to have an unable one.

You say it is a little too soon to insist upon such terms, when it is not certain that we shall have any one at all, as no one hath been offered to us beside Mr. Usher; but we believe it more prudent first to give to the Honourable Society our circumstances and capabilities, and depend on them to fit us. They know better than we who shall be most proper for us, and as we claim as of the Church of England, we desire to be under the Church of England.

But it seems to you that unless some more prudent means be speedily taken, than you fear are now concerted amongst us, that we may be without a minister for a considerable time. But our Providence town will trust God's good providence, and not be too hasty.

We believe that you have done your utmost for advancing the building of our church, and we shall be glad if you be pleased to concur with us in all the prudent measures. London was not built at once.

But you say, if your endeavours have been mistaken, you shall be more cautious and reserved for the future; and we may tell you for the future, we hope we shall have a better understanding; but whatever happens, we will have respect for your honour, for Mr. Orem[64] and for Mr. MacSparran. We acknowledge that it is a great deal of trouble for you three gentlemen to supply us of your ministers, and to administer to us the sacraments, and that the winter is coming on. But let nothing discourage us in the undertaking of good works, and if we are unworthy, and not able to reward you, God is the remu-

nerator, and requites all them that do good, and the Church shall acknowledge and reward your deeds, and be glad to help us, as a good mother her children. So let none of us be discouraged, and let us join together with sincerity, integrity, and with all probity, and nothing can hinder us to go forward. Assuring you of our respect,

Sir, your most humble and most affectioned servant,

GABRIEL BERNON
with the Approbation of the Church of Providence

I return my respects unto you, and your lady and family; and myself and family will be glad to see you at our house at any time when you and yours will honour our town of Providence.

[TO THE SECRETARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS]

Providence Town, the 7th April, 1724

SIR:

WE have received your letter of the 20th July, and we see that the Venerable and Honourable Society for the Propagation of the Gospel in Foreign Parts, have appointed the Rev. Mr. Pigot,[65] late minister of Stratford in Connecticut colony, to be missionary to our town of Providence.

We are, to the highest degree, sensible and thankful for their speedy compliance, charity, generosity and benevolence. We beg for their continued favour, with all respect, submission and humility, as they are a good mother to the churches, to be pleased to let us represent our poor condition, for we are like children to parents, that want all their cares and assistance. And let us publish that our Providence town was first settled by Mr. Roger Williams and other gentlemen, banished and persecuted by Boston and Salem

people for their religion and kindly received by the savage Indians, for which our town was named Providence, and all our hope is in God's providence for that we have built a church that we have named King's Church, where we intend to obey, serve and adore God, according to the Protestant Religion, and the Reformation by Edward VI, Cranmer and the blessed Queen Elizabeth.

The gentlemen Presbyterian ministers are very busy and urgent[57, 69] to come into our town of Providence to preach; they come often, from Massachusetts and Connecticut governments, to solicit us to be our ministers and they have sent us several letters; they did raise a meeting-house the other side of our river, to their charge and cost,—that they have pulled down to build a big and greater, on our side of our river that is not finished, so they preach in any house where they can, and, for all that, they get but little ground.

Mr. Pigot[65] may be a worthy gentleman, fit minister for our town and for whom we have respect; he hath married a lady[75] of a good family, with fine land in the bound of Warwick, where he is building a house, twelve miles from our town. Warwick is a considerable town, betwixt his plantations and ours.

Our great business is to represent that we are, in our town of Providence,* ten thousand persons, besides the people round about us, belonging to Massachusetts government, that are willing to conform to the Nation[al] Church Episcopal of England. So we want the whole and entire ministry of a minister and he shall have employment enough to accomplish his mission. And then we shall do our utmost to contribute to his salary according to our ability—it is to be considered, that at present we are but few that

*It will be remembered that, at this time, the *town* of Providence included all Providence *county*.

promote and maintain the Church, a great many incline to it—all things go well for a beginning.

Sunday last Mr. Pigot[65] did administer the sacrament in our church, but all was not finished; on Monday following we elected a vestry, to the satisfaction of all them that compose the Church. The same day Mr. Pigot went to Stratford to fetch his family. On his return we shall see what step he will take to settle amongst us, and we shall give an account to the illustrious Society.

Sir, to be short and plain, all the world is in great consternation, at present, at Popery's arbitrary power. Roger Williams and all those, that have settled in our Providence town, have been persecuted, bruised and banished out of Massachusetts government, for not submitting themselves to the arbitrary power of the Presbytery and we fear nothing more than this arbitrary power of the clergy. Power before Popery did ruin the world, and, since Popery, the arbitrary power of the clergy hath ruined Europe; and it is plain, clear, apparent and manifest that the pretensions of Popery, its arbitrary power, will ruin all the universe, if kings and legislators (Christians) do not maintain their right and authority against anti-Christians, &c.

We are, in Providence town, settling the Church of England like children in infancy; we are afraid of the clergy's arbitrary power. A good and orthodox minister will dissipate and remove all fears, and we pray Almighty God that Mr. Pigot prove so.

The charity of our benefactors will pardon our fears, if we are but faithful to the National Church of England, true, loyal, trusty friends and true subjects to our blessed, sacred and august King George, to maintain with all our hearts and souls the supremacy of his crown; and so we remain, with all veneration, subjects to the King, and to the eminent Society

faithful Episcopal Churchmen, and unto you Sir, with respect,

Your most obedient and humble servant,

GABRIEL BERNON

The author of *The Huguenots in France and America* further records:

"Dean Berkeley, then residing at Newport, in a letter to Mr. Bernon, written in French, remarks, after thanking him for his beautiful prose and his *belle poésie*, 'Your reflections on the events of this world, show a very laudable zeal for religion and the glory of God.' Indeed, through all his trials, and they were many, Gabriel Bernon uniformly sustained the character of a Christian gentleman; in his own words, it was his 'most fervent desire to sustain himself in the fear of God.'

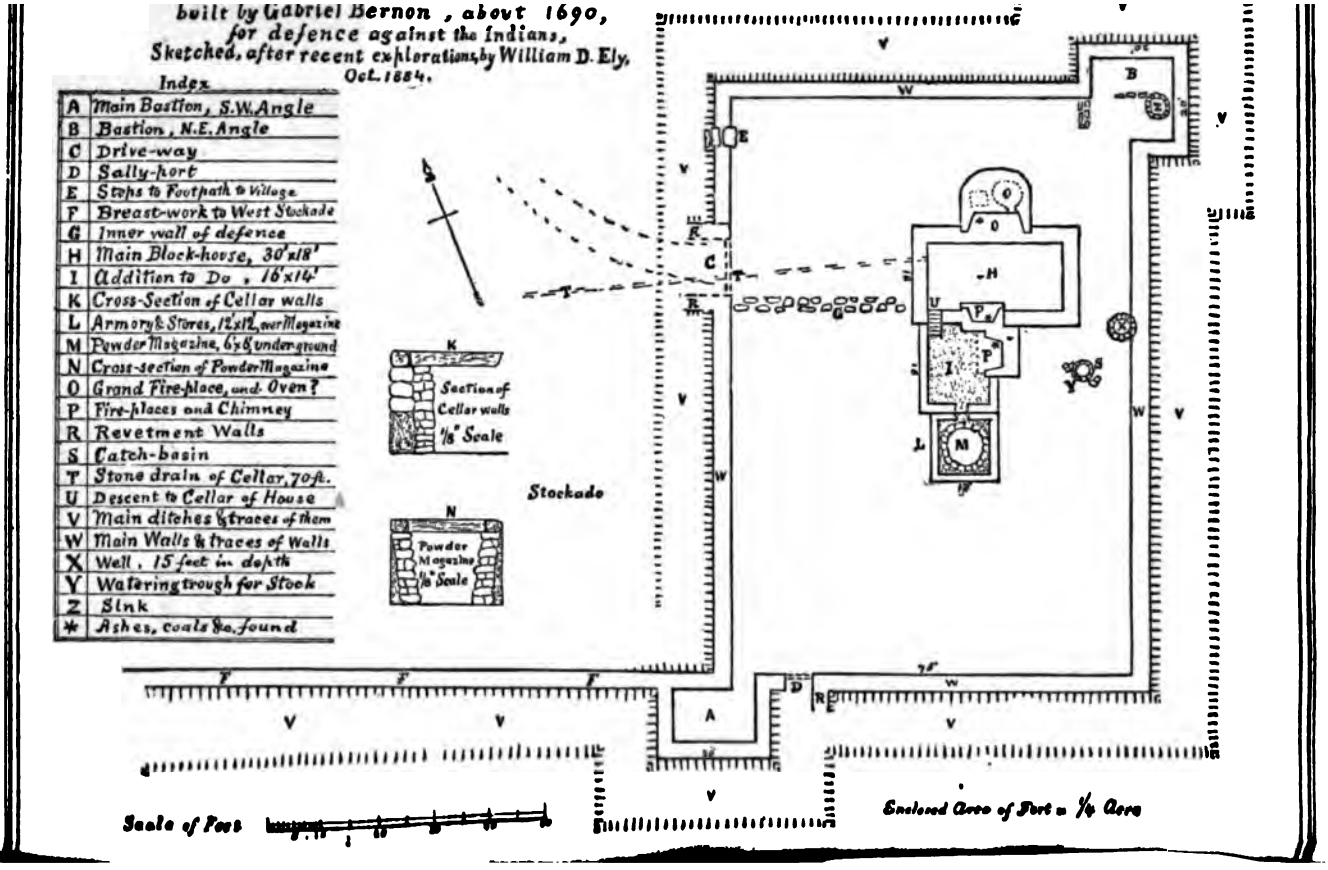
"After Gabriel Bernon had established himself in Providence, he again visited England, where he was presented at court.

"The first wife of Mr. Bernon was a French lady, Esther LeRoy by name, a daughter of François LeRoy, of Rochelle. She had a number of children, who came with her to America. He married, a second time, in this country, Mary Harris,[76] the granddaughter of William Harris, who landed at Whatcheer, with Roger Williams.

"The only son[77] of Mr. Bernon died young, and he is now represented by the descendants of a numerous family of daughters, who may be traced in some of the most respectable families[51] in Rhode Island. There are many memorials preserved of him, such as several carved chairs, a gold rattle, the Psalm Book before mentioned, and an ancient sword, bearing date 1414. The gold rattle, Psalm Book and other articles are in the possession of Willet Carpenter, Es-

it was made by Mr. William D. Ely, whose late respected wife was a descendant of Mr. Bernon.

The last entry[84] made in the Church Records, by Mr. Guy, is dated September 28, 1718. From that date to April, 1721, the Rev. Mr. Honyman,[85] of Newport, occasionally performed divine service in the Narragansett Church and administered the rites of Baptism and the Lord's Supper.


built by Gabriel Bernon, about 1690,
for defence against the Indians,
Sketched, after recent explorations, by William D. Ely,
Oct. 1884.
Index
A Main Bastion, S.W. Angle
B Bastion, N.E. Angle
C Drive-way
D Sally-port
E Steps to Footpath to Village
F Breast-work to West Stockade
G Inner wall of defence
H Main Block-house, 30'x18'
I Addition to Do, 16'x14'
K Cross-Section of Cellar walls
L Armory & Stores, 12x12, over Magazine
M Powder Magazine, 6'x8' underground
N Cross-section of Powder Magazine
O Grand Fire-place, and Oven?
P Fire-places and Chimney
R Revetment Walls
S Catch-basin
T Stone drain of Cellar, 70 ft.
U Descent to Cellar of House
V Main ditches & traces of them
W Main Walls & traces of Walls
X Well, 15 feet in depth
Y Watering trough for Stock
Z Sink
* Ashes, coals &c. found
Section of Cellar walls 1/8" Scale
Powder Magazine 1/8" Scale
Stockade
Scale of Feet
Enclosed Area of Fort = 1/4 Acre



Chapter II

A. D. 1720 to A. D. 1722

The Rev. James MacSparran,—His Arrival, Origin and Testimonials. His Marriage. The Controversy concerning the Pettaquamscutt Ministerial Land.

ON the 15th of June, 1720, the parish of St. Paul's, in order to procure the services of a missionary, sent three letters to Great Britain, one to the Lord Bishop of London, one to the Society for the Propagation of the Gospel in Foreign Parts and one to the Honourable Francis Nicholson.*[86] Pursuant to the request, the Rev. James MacSparran[87] was sent as a missionary to Narragansett. He arrived on the 28th of April, 1721.

At a meeting of the vestry, May 23, 1721, it was voted that "Whereas April y^e^ 14^th^ 1718, in the Incumbency of the Rev^d^ Mr W^m^ Guy, a Vestry Meeting was held att the Church of St. Paul's in Kingstown, in Narragansett, in New England, when and where Mr. Saml Phillips and Mr. Samuel Albro were chosen Churchwardens for that year and Mr. Charles Dick-

*General Francis Nicholson commanded the expedition that reduced Port Royal, Nova Scotia, in 1710. In 1711, he commanded the land expedition to reduce Canada. He was the friend and patron of the Rev. Mr. MacSparran. Soon after the year 1720, he was appointed, by the Crown, Governor of South Carolina, where he exercised an efficient government. He had previously been Lieutenant-Governor of New York under Andros. He was the original founder and principal patron of Trinity Church, Newport.

inson and Mr. Geo. Balfour and others (as by Record of s^d^ Vestry may appear Reference there unto being had) were chosen Vestrymen and now whereas, by the Removall of y^e^ s^d^ Mr. Guy there [hath] been a Vacancy Ever Since Untill April, 1721, When the Reverend Mr. James MacSparran y^e^ Societies missionary took possession of s^d^ Church and commenced his ministerial Office here, there hath been No Vestrey nor Church Meeting, it is therefore agreed and unanimously Voted by the members of the Vestry, present att an appointed meeting for Regulating and Bringing into Better Order the affairs of the Church in the aforesd Parrish of St. Paul's, that the aforesd Church-Wardens and Vestrymen be continued in their Respective offices and places Untill the Next and most Immediate proper Season for Entering Upon a New Choice."

Mr. Archibald MacSparran, in a letter to the author, dated Philadelphia, March 19, 1842, says: "The MacSparrans emigrated from Kintore, in Scotland, to Ireland at different periods; the principal branch of them settled at the village of Dungiven, in the County of Derry, in the north of Ireland. My grandfather, Archibald, was brought to Ireland from Scotland by his uncle, Archibald, a clergyman of the Presbyterian Church, about the year 1700, and settled at Dungiven. A large part of our family had come over long anterior to this. They were the first that erected grist-mills in that neighbourhood, the *querns*, (hand grist-mills, and used before the invention of wind and water-mills,) being then only known there. At this time they possessed the best lands around the vil-

lage. From this place some emigrated to America, one branch of which I have discovered residing in Erie, Pennsylvania. . . . The MacSparrans are a branch of the McDonnels [McDonalds?] of the Isles, who were distinguished by different epithets. When McDonnel was carrying on his wars with the king of the country, our forefather paid his own troops and from a bag borne by the military highlanders, in form of an apron in front called a *sporran*, from which . . . he was called, by the chieftain, McSporran, or *the son of the purse*. Our forefathers have been on the disaffected side both in Scotland and Ireland, and, therefore, we have been broken when we would not bend. When I received your communication, I thought you had been reading my *Irish Legend*, published in 1829. This work sold at ten shillings, British. You will find it in this country. It was in publishing this work that I became acquainted with Doctor McDonnell, to whom you saw my letter on Natural History. I have a small work on the Greek, which I wrote for schools and colleges, would be glad to have your advice regarding its sale or publication."

Mr. James MacSparran, in a letter dated Erie, Pennsylvania, August 5, 1842, says: "I would inform you that my father's ancestors emigrated from Scotland to Dungiven, County of Derry in Ireland, prior to the persecution of the Protestants by King James. My father's grandfather's name was Archibald. He had a brother whose name was James.[88] Archibald was the eldest son, and lived with his parents on the homestead. James received a classical education, and studied for the ministry, and was sent on a mission to Narragansett about the year 1720. He married a lady at the place where he settled. After remaining some time in the country, he went to England on clerical duties, accompanied by his bosom companion. He died shortly after his return to this country."

The same day (May 23, 1721) "it was unanimously voted y^t^ a letter of thanks be writt by the Church Wardens to the Society, for sending Mr. MacSparran their missionary to them. It was read and approved, and voted to be sent with the first opportunity."

The Rev. Mr. MacSparran exhibited the following exemplifications of canonical authority:

(TRANSLATIONS)

By these Presents, We, JOHN,[67] by Divine Permission, Bishop of London, do make known unto all men, that on Sunday, to wit, the Twenty First day of August, A. D. 1720, in the Chapel within our Palace of Fulham, in the County of Middlesex, We, the aforesaid JOHN, Bishop as aforesaid, solemnizing by the protection of Almighty God the Sacred Orders,—JAMES MACSPARRAN, Master of Arts at Glasgow, beloved by us in Christ, many-ways to us commended for his praiseworthy life and the gifts of his character and virtues, and in the study and knowledge of good letters learned and sufficiently entitled, and by our examiners examined and approved,—To the sacred Order of Deacons, according to the manner and rite of the Anglican Church, in this behalf wholesomely made and provided, Have admitted and advanced and Him have then and there duly and canonically ordained Deacon.

In testimony whereof, We have caused our Episcopal seal to be set to these Presents.

Given on the day and year aforesaid, and in the year of our Translation the seventh.

Seal ✠ JOHN LONDON

By these Presents, We, WILLIAM,[109] by Divine Providence Archbishop of Canterbury, of all Eng-

land Primate and Metropolitan, do make known unto all men,—That, on Sunday, to wit, the Twenty Fifth day of September, Anno Domini 1720, in the Chapel under our Palace of Lambeth, We, the aforesaid WILLIAM, Archbishop as aforesaid, by the protection of Almighty God, solemnizing the general Sacred Orders,—JAMES MACSPARRAN, A.M. in the University (Academia) of Glasgow, beloved by us in Christ, to us for his praiseworthy life, and gifts of character and virtues many-ways commended, and in the study and knowledge of good letters learned and sufficiently entitled, and by us and our examiners examined and approved, (he having first subscribed all things in this behalf of right to be subscribed, and having sworn to all things required to be sworn unto,) to the sacred order of Presbyter, according to the usages and rites of the Anglican Church, in this behalf wholesomely made and provided, have admitted and promoted and him then and there to the Priesthood have duly and canonically ordained.

In testimony whereof, We have caused our Archiepiscopal seal to be set to these Presents.

Given on the day and year aforesaid, and in the year of our Consecration the fifth.

Seal ✠ WILLIAM CANTERBURY

LETTER MISSIVE

Seal ✠ JOHN,[67] by Divine permission, Bishop of London, to our beloved in Christ, JAMES MACSPARRAN, Clerk, health and grace.

To discharge the Ministerial Office, in the Province of New England in America, in the Common Prayers and other ecclesiastical services to the said office pertaining, according to the form prescribed in the Book of Public Prayers, by the authority of the Parliament of this Illustrious Realm of Great Britain, in that behalf made and pro-

vided and the Canons and Constitutions, in that behalf lawfully established and published, and not otherwise nor in any other manner,—

To Thee, in whose fidelity, integrity of character, knowledge of Letters, sound Doctrine and Diligence we do fully confide: (first by Thee having been taken the oath as well concerning the acknowledgement of the supreme Royal Majesty, according to the force, form and effect of the Statute of the Parliament of the said Realm of Great Britain in that behalf made and provided, as concerning Canonical Obedience to Us and our Successors, in all lawful and honourable things, by Thee to be paid and exhibited:—and by Thee having been subscribed those three articles registered in the Thirty sixth Chapter of the Book of Constitutions or Canons Ecclesiastical in the year of our Lord 1603, by Royal authority published and promulgated,)—Our Licence and Liberty do grant and impart by these Presents: according to our good pleasure only to continue.

In testimony whereof, We have caused our Seal (which in like cases we are wont to use) to be set to these Presents.

Seal ✠ JOHN LONDON

Given in our Palace at Fulham, in the County of Middlesex, on the third day of October, A. D. 1720, and in the year of our Translation the seventh.

. . .

"The 22d of May [1722], the Revd James MacSparran was married to Mrs. Hannah Gardiner,[89] at ye Church, by ye Revd Mr Jas Honyman."

. . .

The Pettaquamscutt purchasers having laid off





a tract of land containing three hundred acres, and marked it on their plat for the use of the "ministry," without designating of which denomination it was intended to aid in the support of a minister, Mr. MacSparran wrote to the Society for the Propagation of the Gospel in Foreign Parts on the subject; to his communication the following answer was received:

[TO THE CHURCH WARDEN AND VESTRY, NARRAGANSETT]

London, June 5th, 1722

GENTLEMEN:

THE Society for the Propagation of the Gospel in Foreign Parts, having been informed by a letter from Rev. James MacSparran, their missionary among you, that three hundred acres of land have been formerly laid out in Narragansett for the ministry, which might be forever secured to your church, if you would raise a sum of money to reimburse the present possessor what he hath laid out upon it, which is represented to amount to one hundred and fifty pounds your money, the Society have therefore ordered earnestly to recommend to you the raising such a sum, for the purpose aforesaid, and they have the more reason to believe you will comply with the request, because you have always expressed your zeal and readiness (as much as in you lies,) to contribute towards the support of the Society's missionary residing with you.

I am, Gentlemen, your obedient serv't,

DAVID HUMPHREYS[90]

Thereupon the vestry appointed Charles Dickinson[44,196,687] in the character of *Questman*, or assistant, to be joined with the wardens, to commence a suit for the recovery of the ministerial farm

in the Pettaquamscutt Purchase. Thus commenced a controversy which extended over a period of thirty years, upon the question as to which of the contending parties, the Episcopalians or Presbyterians (or Congregationalists), was best entitled to these three hundred acres of land given "to the ministry" by the Pettaquamscutt proprietors. A detailed statement of the various trials and of the testimony on both sides would occupy a volume. The amount in controversy was of minor importance. In the progress of the controversy, other than pecuniary considerations operated with great force. The Society for the Propagation of the Gospel had settled many Episcopal missionaries in the colonies, particularly in the northern ones. In this movement, the Congregational clergy perceived a design, on the part of the Home Government, to spread Episcopacy and establish bishops[91] in the colonies. These considerations excited the jealousy of all other denominations, as well as strengthened the perseverance and inflamed the ardour with which the suit was conducted. Before the trial terminated, almost all the Episcopal ministry and the non-Episcopal became involved in its vortex. Pamphlets were published on both sides. Many of them were not deficient in bitterness. It is fortunate, for the credit of both parties, that but few of them survived the fury of the contest.

The following brief statement of this irritating controversy contains all that antiquarian curiosity can desire, at this distant day, to know:

"Anno 1657, The Chief Sachems of the Narraganset Country sold to John Porter,[92] Samuel Wilbore,[93] Thomas Mumford[94] and Samuel Wilson,[95] of Rhode Island, and John Hull,[96] Goldsmith, of Boston, Petaquamscut Hill, for sixteen Pound. Next Year the Sachem of Nienticut [Nyantic] sold for fifteen Pound some Lands North of said purchase to the same Purchasers. The whole Purchase was about fifteen Miles long and six or seven Miles wide. Afterwards they associated Brenton[97] [in 1668, June 4], and Arnold[98] [in 1669]. Jointly they were called the *seven Purchasers.*" *

"In 1668, June 4th, five of the Pettaquamscutt Purchasers (Porter being absent,) passed the following order: 'That a tract of three hundred acres of the best land and in a convenient place be laid out and forever set apart as an encouragement, the income or improvement thereof wholly for an *Orthodox* person, that shall be obtained to preach God's word to the inhabitants.' It would seem that no deed or more formal conveyance of the land was ever made." † It was surveyed out, platted and the words, "to the ministry," entered on the draft.

"From this proceeds the dispute, *who is the Orthodox minister?*[99] By the Rhode Island Charter, all professions of Christians seem to be deemed *orthodox.* By one of the first acts of the legislature, in 1663, all men professing Christianity, of competent estate, of civil conversation and obedient to the civil magistrate, though of different judgement in religious affairs, Roman Catholics only excepted, shall be admitted freemen and shall have liberty to choose and be chosen officers in the colony, both civil and military." ‡

*Douglass's *Summary, Historical and Political*, ii. 104.

†Potter's *Early History of Narraganset*, p. 123.

‡Douglass's *Summary*, ii. 104, 105.

"There being no person to claim the land, in 1702 Henry Gardner[100] entered on twenty acres of it and James Bundy[101] on the remainder. Bundy sold out to George, son of Thomas Mumford,[94] in 1719."* "Most of the grantees[102] seem to have been of the Church of England, but many of them fell off to an enthusiastic sect in Warwick called Gortonians,† now

*Potter's *Early History of Narragansett*, p. 123.

†From Gorton their leader: this sect is now extinct—it did not long survive him. "Samuel Gorton came to this country from London. In one of his printed works he adds to his name the appellation of 'Gentleman.' In one conveyance he styles himself 'Citizen of London, clothier;' and in another, 'Professor of the mysteries of Christ.' He landed at Boston in 1636, and from that place removed in a short time to Plymouth. Here it seems his heterodoxy in religion was first discovered, and he was complained of and required to find sureties, and fined. From Plymouth, Gorton removed to Rhode Island, and shortly after settled in Warwick. In 1642, he was seized by Massachusetts forces, and was confined in prison. After his release, he returned to Rhode Island, and then went to England, and preferred a memorial respecting his treatment against Massachusetts. In 1646, he came back to Rhode Island and settled in Warwick.[103]

"His religious opinions were peculiar. It is impossible, perhaps, for any one at this day fully to comprehend them. During his life they were the subject of much speculation. His opponents imputed to him religious tenets which he repudiated; in many instances, what they considered necessary inferences from his opinions, though denied by him to be such, were, without circumlocution, set down among his heresies. In a letter to Morton, in answer to reflections in his memorial, Gorton says: 'You declare that I have spoken words, or to that effect, that there is no estate or condition of mankind after this life. I do verily believe, that there is not a man, woman, or child, upon the face of the earth, that will come forth and say, that they heard any such words from my mouth. And I appeal to God, the judge of all secrets, that there never was such a thought entertained in my heart.' The persecutions which he suffered for his religious opinions did not lead him to be intolerant towards those who differed from him. That he was an enthusiast in his religious opinions there can be no doubt; so were his opponents in theirs. Each defended his own opinions, and attacked those of his antagonists, with a bitterness that would not now be tolerated; and each should be judged, not by what

extinct."* And some joined the Congregationalists in other places, and others proved to be attached to them. "Perhaps at that time there were no Presbyterians or Congregationalists in Rhode Island; and at this time [1750], it is said there are, in South Kingstown, more people of the Church of England than of the Presbyterians and Congregationalists."

we should now deem proper, but by what was considered so in their times. Nor does it appear, that difference of opinion, in matters of religion, excluded any from his benevolence or charity.

"Of the private history of Gorton, very little can be gleaned even from tradition. The following extract is from the manuscript itinerary of the late Doctor Ezra Stiles. It is the testimony of the last of Gorton's disciples, and must put to rest every doubt of Gorton's sincerity in his religious belief, and induce a more favourable estimate of his character:

"'At Providence, Nov. 18th, 1771, I visited a Mr. Angell, aged eighty, born Oct. 18th, 1691, a plain, bluntspoken man, of right old English frankness. He is not a Quaker, nor Baptist, nor Presbyterian, but a Gortonist, and the only one I have seen. Gorton lives now only in him, his only disciple left. He says, he knows of no other, and that he is alone. He gave me an account of Gorton's disciples, first and last, and showed me some of Gorton's printed books and some of his manuscripts. He said Gorton wrote in Heaven, and no one can understand his writings but those who live in Heaven, while on earth. He said Gorton had beat down all outward ordinances of Baptism and the Lord's Supper, with unanswerable demonstration. That Gorton preached in London in Oliver's time, and had a church and living of five hundred pounds a year offered him, but he believed no sum would have tempted him to take a farthing for preaching. He told me his grand-father, Thomas Angell, came from Salem to Providence with Roger Williams, that Gorton did not agree with Roger Williams, who was for outward ordinances to be set up again by new Apostles. I asked him if Gorton was a Quaker, as he seemed to agree with them in rejecting outward ordinances. He said, no; and that when George Fox, (I think,) or one of the first Friends came over, he went to Warwick to see Gorton, but was a mere babe to Gorton. The Friends had come out of the world, in some ways, but still were in darkness or twilight, but that Gorton was far beyond them, he said, on the highway up to the dispensation of light. The Quakers were in no wise to be com-

*Douglass's *Summary*, p. 105.

In 1702, Mr. Niles,[40] not then ordained in any manner, preached in the said district for some time, but never had possession from Bundy[101] of the two hundred and eighty acres. In 1710, he left Kingstown and settled in Braintree, in Massachusetts Bay. In 1719, George Mumford bought of Bundy the possession of the two hundred and eighty acres.

"Several inhabitants of the Narragansett country having petitioned the Bishop of London[67] and the Society for the Propagation of the Gospel in Foreign Parts for a missionary, Mr. MacSparran was appointed in 1721, and Mr. Gardiner delivered his twenty acres, which he had possession of, to the Church of England incumbent. Mr. Guy,[45] before Mr. MacSparran's time, had been appointed missionary, but soon left it. Mr. MacSparran, upon a writ of Ejectment, 1723,[104] against [George] Mumford[94] for the two hundred and eighty acres, grounded upon the confirmation, 1679, and the laying out, 1693, the original Grant of 1668 being secreted, was cast in two Tryals. He appealed to the King in Council, but the Society for Propagating the Gospel refusing to meddle in the Affair, the matter rested and Mumford kept possession.

"The Presbyterian Incumbent Minister, Mr. Torrey,[105] the first Incumbent of Ordination, brought an

pared with him; nor any man else can, since the primitive times of the church, especially since they came out of Popish darkness. He said Gorton was a holy man, wept day and night for the sins and blindness of the world — his eyes were a fountain of tears and always full of tears, — a man full of thought and study, — had a long walk out through the trees and woods by his house, where he constantly walked morning and evening, and even in the depth of night alone by himself, for contemplation and enjoyment of the dispensation of light. He was universally beloved by all his neighbours, and the Indians, who esteemed him not only as a friend, but one high in communion with God in Heaven — and indeed he lived in Heaven.'" Staples's *Gorton* (Coll. R. I. Hist. Soc. ii. 14, 15, 19, 20).

action versus Gardiner[100] for the twenty acres, but was cast, and Mr. MacSparran, the Church of England minister, brought an action and recovered Ejectment against Robert Hazard,[106] the tenant of Torrey.

"In 1732, Torrey brought an action of ejectment against Mumford; both inferior and superior courts gave it for Mumford; but upon Torrey's appeal to the King in Council, the verdicts were disallowed, and possession ordered to the incumbent, Torrey, in 1734. The members of St. Paul's, Narragansett, April 7th, 1735, addressed the Society for the Propagation of the Gospel, &c., for their assistance in advice and expense, but to no purpose.

"In 1735, by advice from England, Mr. Torrey conveyed the two hundred and eighty acres, which he recovered of Mumford, to Peter Coggshall[107] and five others in fee, and in trust for himself and his successors in the Presbyterian Ministry. The Trustees leased the same to Hazard for a few years.

"In 1739, the original deed of the ministerial land in the Pettaquamscutt purchase, which had been secreted, coming to light, Doctor MacSparran, in behalf of himself and successors in St. Paul's Church, by the advice of his lawyers, Captain Bull,[108] Colonel Updike,[184] and Judge Auchmuty[297] of Boston, brought a new writ of ejectment against Hazard, the occupant or tenant of the said two hundred and eighty acres, and was cast in the courts of Rhode Island, but allowed an appeal to the King in Council."*

Upon a full trial before the King, in Council at Whitehall, the following judgement was rendered:

At the Council Chamber, Whitehall, the 7th of May, 1752.

Present

Their Excellencies, the Lords Justices, the Archbishop of Canterbury,[109] the Lord Chancellor, the

*Douglass's *Summary*, ii. 105-107.

Lord Steward, Lord ANSON, the Chancellor of the Exchequer, the Lord President, Earl of CHOLMONDELEY, Earl of HALIFAX, Earl of BUCKINGHAMSHIRE, Lord BATHURST, Lord EDGECOMBE, Duke of ARGYLL, Marquis of HARLINGTON, Earl of HOLDERNESSE, HORATIO WALPOLE, Esq., Sir WILLIAM YONGE, Sir JOHN BUSHOUT, GEORGE DODINGTON, Esq., WILLIAM PITT, Esq., Sir GEORGE LEE.

UPON reading, at the board, a report of the Right Honourable the Lords of the Committee of Council for hearing appeals from the plantations, dated the 2d of this instant, in the words following, viz.:

"Their Excellencies, the Lord Justices, having been pleased, by the order of the 10th of July, 1740, to refer unto this committee the humble petition of James MacSparran, Doctor in Divinity, setting forth, among other things, that the petitioner is the complete incumbent, regularly licensed, of the Church of England, called by the name of St. Paul's Church, within the Pettaquamscutt Purchase in the Narragansett Country, in His Majesty's Colony of Rhode Island; and, as such, has filled the said church ever since the year 1721, and had the constant possession of part of the lands given for such a minister, and has defended his title thereto on repeated trials thereof. That on the 4th day of June, 1668, at a meeting of the partners in the said purchase, they drew up and signed a deed, or agreement, in writing, concerning the said purchase and the affairs thereof, whereby they gave and granted forever, three hundred acres of their said purchase for an Orthodox Minister, in the following words: 'That a tract of three hundred acres of the best land, and in a convenient place, be laid out and forever set apart as an encouragement, the income and improvement thereof, wholly for an Orthodox person that shall be obtained to preach God's

word to the inhabitants.' That on the 5th day of December, 1679, another deed was executed, whereby the said three hundred acres, for the ministry, was allowed and made good. That about 1692 a plan of the Pettaquamscutt Purchase lands was laid out by Smith,[110] a surveyor, and the word 'ministry' ordered to be wrote upon the plan of said three hundred acres. That, on the petitioner's arrival there, he was put into and has ever since enjoyed, twenty acres, part of the said three hundred acres, as of right belonging to the said church. But Mr. George Mumford,[94] who was in the occupancy of the remaining two hundred and eighty acres, refusing to deliver the same to the petitioner, he, in July, 1723, brought his writ of ejectment against the said Mumford, to recover the same; but the original vote of the 4th of June, 1668, being concealed from the petitioner, he, for that reason only, failed in recovering said lands in that action. That Mr. Joseph Torrey,[105] pretending himself to be an ordained settled preacher of God's Word to the inhabitants of South Kingstown, of the Presbyterian persuasion, in June, 1732, brought his ejectment against the said George Mumford for the recovery of said two hundred and eighty acres of land, on trial whereof, he produced the said original vote of 1668. On trial of which action, in the Inferior Court the verdict and judgement were against the said Torrey and in the Superior Court a special verdict was found, that, *if the said Torrey was an Orthodox Minister according to law*, then they found for him, otherwise for the defendant. On which special verdict, the said Superior Court gave judgement for the defendant against the said Torrey, both of which judgements, on an appeal brought therefrom by said Torrey, were by His Majesty's order in Council reversed and possession thereof was accordingly delivered by the said Mumford to the said Torrey, who assigned

the same to six trustees,[107] who leased the same to Robert Hazard,[106] gentleman. That the said original vote of 1668 being now brought to light, the petitioner was advised[108] it was his duty to support the rights of the Church of England, so far as to have one real suit upon the whole title, whether the said two hundred and eighty acres did, or did not belong to the Church of England, as by law established. And in order thereto, the petitioner on the 2d of December, 1735, sued out a writ against the said Robert Hazard, the terre-tenant, for the recovery of said two hundred and eighty acres of land, and afterwards filed his declaration before the Inferior Court of Common Pleas for King's County, in Rhode Island, setting forth the said original grant to an Orthodox person in 1668, and insisted on the petitioner's title thereto as incumbent of the Church of England, called St. Paul's, within the Pettaquamscutt Purchase, and in right of his said Church he being regularly licensed thereto. That the said defendant, Hazard, put in his plea and answer thereto, thereby insisting on two pleas in abatement, three pleas in bar, and finally on the general issue of not guilty. That on the 6th day of January, 1735, the said Inferior Court overruled both of the defendant's pleas in abatement, but at the same time barred the petitioner's action upon the first of the pleas in bar. That the petitioner appealed therefrom to the Superior Court in Rhode Island, who overruled the defendant's first plea in bar, and consequently reversed the judgement of the Inferior Court, but they likewise gave a like judgement in effect, for they finally barred the petitioner's action. That His Majesty in Council, on the petitioner's application for that purpose, was pleased to appeal from the said judgement, which the Court below had refused him, and, on hearing that appeal, His Majesty was pleased, by his Order in Council of the 8th of March, 1737, to direct that so

much of the Superior Court's judgement as barred the petitioner's action should be reversed and that the defendant should restore his costs, which had been taxed against the petitioner, and that it should be remitted to the said Court to proceed to hear the results of the cause. That the said cause came on accordingly to be tried on its merits before said Superior Court, at their session which began on the 27th of March, 1739, but which was continued to the 2d of April, following, when the jury found a verdict for the defendant, which the Court accepted and gave judgement thereon, that the defendant should have and recover the petitioner's costs, which were taxed at £19, 12, 10. That the petitioner conceived himself greatly aggrieved by said verdict and judgement, prayed and was allowed an appeal therefrom to His Majesty in Council. And the petitioner humbly prays that the last verdict and judgement of said Superior Court may be reversed and set aside with costs; and that the defendant may restore to the petitioner the said £19, 12, 10, the costs, which the petitioner paid, and that judgement may be given for the petitioner to recover and have possession delivered to him of the said two hundred and eighty acres of land sued for, and for the defendant to pay the petitioner's cost, to be taxed by the proper officer of said Superior Court.

"The Lords of the Committee, in obedience to their Excellencies' order of reference, did, on the 25th of last month, and again on this day, take the said petition and appeal into their consideration, and hear all parties therein concerned, by their council learned in the law, and do agree, humbly, to report to your Excellencies as their opinion, that the said judgement of the said Superior Court should be affirmed."

Their Excellencies, the Lords Justices, this day took the said report into their consideration, and were pleased, with the advice of His Majesty's Privy Coun-

cil, to approve thereof, and to order that the said judgement of the said Superior Court be, and it is hereby affirmed. Whereof the Governor and Company of His Majesty's Colony of Rhode Island and Providence Plantations, for the time being, and all others whom it may concern, are to take notice and govern themselves accordingly.

W. SHARPE

The decision of this cause was a noble instance, in the history of British jurisprudence, of the triumph of principle over the sectarian partialities of the judges. By the law of England, none were considered Orthodox but those attached to the Established Church. But the King in Council adjudged that the term "Orthodox" legally applied to all those who were sound in the doctrines of their own particular church, irrespective of Christian denomination. The jury having decided the fact that the grantors were of the Presbyterian (or Congregational) denomination, the King in Council determined that the meaning and intention of the donors, by the use of the term "Orthodox," were that the estate given should be appropriated for the support of the ministry of their own particular religious creed or persuasion. This decision [111] they made notwithstanding that a presbyter of the Church of England was the adverse party in the suit.

This estate, so long in controversy,[112] remained in the possession of the Presbyterian (or Congregational) Society, yielding but a trifling income, until a few years since, when it

was sold. The proceeds now (1847) constitute a fund of over $5000, the yearly interest of which is appropriated towards the support of the minister of the Congregational Church, established at Kingston.

Chapter III

A. D. 1722 to A. D. 1724

The Imprisonment at Bristol of Church of England Men for Refusal to contribute to the Support of the Presbyterian Minister. The Appeal of the Rector and the Vestry of St. Paul's Church to the Bishop of London upon the Subject. Analogous Events in Massachusetts.

THE incessant theme of the Puritans had been that they were persecuted in matters of religion, over which no earthly tribunal should have control. To escape from taxation for the support of a spiritual tyranny and to avoid assessments to maintain a ministry whose rites and doctrines their consciences could not approve, "they bravely determined to quit their native soil, to bid a final adieu to the alluring charm and to commit their future existence to that Almighty Power whose authority they dared not to infringe and in whose protection they could safely confide. They tempted the foaming billows — they braved, they conquered the boisterous Atlantic, and rested in the howling wilderness amid the horrid caverns of untamed beasts and the more dangerous haunts of savage men." *

As an example of the inconsistency of human conduct and to show how opinions change with the change of circumstances, the following entries are extracted from Dr. MacSparran's Church Records:

*General Varnum's Speech.

"Bristol in New England, ffeb. 5th [1722-3] Were Imprisoned twelve men of the Church of England for Refusing to pay towards the Support of ye Prisbeterian Teacher there, viz: Mr. Nathl Cotton."[113] Mr. MacSparran being Sent for to Vissitt ye Gentlemen above sd in Prison, in Mr. Orem's[64] absence,"[114] preached in Bristoll Church on ye 10 Day of ffeb. anno Domini, 1722-3."

"Att a Vestry Meeting at ye Church of St. Paul's in Narragansett April ye 4th 1723, A letter from ye Revd Mr. MacSparran to my Ld Bishop of London[67] praying an order for our Church ffurniture, which Lyes at Stratford and Begg he would espouse ye Cause of ye Church of England at Bristoll, where ye Dissenters have lately Imprisoned Twenty persons and Distrained upon ye Estats of Several other Church Men for payment of the Rate to Support their Dissenting Teacher, Mr. Nathaniel Cotton, was Read and Concurred with and that Concurrence and annexed prayer subscribed by all that were present at sd Vestry. JACOBUS MACSPARRAN, Rector of sd Church."

"This March, 1724-5, are Imprisoned at Bristol in ye Province of the Massachusetts Bay Capt. Nathl Browne[74] one of ye Cch wardens of Providence, Joseph Browne[74] and Mr. Carpenter all of the town of Rehoboth"[115] for refusing to pay towards the Support of ye Dissenting teacher in yt Town, (viz Mr Greenwood[110]) wch they refuse Supposing it Criminal to contribute

towards Supporting Schism, and a Causeless separation from y^e^ Church of England: and I have Inserted the Same here, y^t^ the age to come may not forget the opposing Spirit of New England Presbyterians; and w^t^ Mercy and Moderation the Church of England is like to feel at their hands, whenever they have y^e^ opportunity of lording it over her, as they have too much already in this Country."

So too Dr. Douglass remarks concerning the Puritans: "As is natural to all zealots and bigots, they fell into the same error of rigidity which they complained of upon their emigration from the Church of England. At a General Synod, at Newtown [Newton], near Boston, in 1637, eighty-two erroneous opinions were presented, debated and condemned; and by the General Assembly, or court of the colony, some were banished, and fled to Rhode Island for safety." *

Experience had taught that the tendency of synods, or religious assemblies, was to establish an independent ecclesiastical influence, which might control the civil power; and that the clergy, "by their indiscreet zeal and sectarian heat, had rather increased than healed the distempers of the church." In Massachusetts, where synods represented, and were supported by, the great majority of the population, and that majority was directed and influenced by the ministry, they had exercised a degree of power dangerous to other denominations who differed from them in religious opinion. Five

*Douglass's *Summary*.

synods had been holden, the first in 1637, and the last in 1687, with the permission or sanction of the civil authority. The first that assembled condemned eighty-two errors of religious opinion, among which were the errors and heresies of the Antinomians and others, which occasioned the settlement of Rhode Island "[7] proper. The General Court, upon the recommendation of the clergy, had enacted penal laws against sectarians, inflicting the punishment of banishment or death on those who differed in opinion from the dominant party. So great had been their intolerance in Massachusetts, especially towards the Quakers, that Charles II ordered "all penal laws, relating to them, to be suspended."

The easy and lax administration of Lieutenant-Governor Dummer "[8] was selected as a favourable time for calling another synod or clerical assembly. The ministers assembled in order to obtain a legislative enactment to sanction their convocation; and, to make the effort more imposing, they presented the following petition to the legislature, it being granted in council, but the house not concurring:

To the very Honourable WILLIAM DUMMER, Esquire, Lieutenant-Governor and Commander-in-Chief, &c.; To the honourable Councillors; and to the honoured Representatives in the Great and General Court assembled in His Majesty's Province of Massachusetts Bay and now sitting. A memorial and address humbly presented of a GENERAL CONVENTION OF MINISTERS from several parts of the Province of Massachusetts Bay. Boston, May 27, 1725.

CONSIDERING the great and visible decay of piety in the country, and the growth of many miscarriages, which we may fear have provoked the glorious land, in a series of various judgements, wonderfully to distress us; considering also the laudable example of our predecessors to recover and establish the faith and order of the Gospel in the Churches and to provide against what immoralities might threaten to impair them, in the way of Gospel synods convened for that purpose, and considering that about forty five years have now rolled away since these Churches have seen any such conventions:

It is humbly desired that the honourable General Court would express their concern for the great interests of religion in this country, by calling the several Churches in the province to meet by their pastors and messengers, as in a synod, and from thence offer advice on that weighty case which the circumstances of the day so loudly call to be considered.

What are the miscarriages, whereof we have reason to think the judgement of Heaven upon us calls us to be more generally sensible, and what may be the most evangelical and effectual expedients to put a stop to those or the like miscarriages?

This proposal we humbly make, in hopes that, if it be prosecuted, it may be followed by many desirable consequences worthy of the study of those whom God has made, and we are so happy to enjoy as, the nursing fathers of our Churches.

COTTON MATHER,

in the name of the Ministers assembled in their General Convention.

In Council, June 3d, read and voted that the Synod and Assembly proposed in this memorial will be agreeable to the board and that the Reverend Ministers are desired to take their own time for said Assembly. And

it is earnestly wished the issue thereof may be a happy reformation in all the articles of Christian life among His Majesty's good subjects in the province.

Sent down for Concurrence.

Another synod, under any pretext, would naturally excite an alarm, and, upon hearing of the pendency of the preceding petition before the General Court, the Episcopal clergy in Boston, fearing the effects of the contemplated convention upon the prospects of the Church of England, and of resolutions to their prejudice, if permitted to assemble, filed the following memorial:[119]

The Memorial of TIMOTHY CUTLER and SAMUEL MYLES, Ministers of the Established Church of England, in Boston, humbly presented to the Hon'ble WM. DUMMER, Esq., Lieut.-Gov'r of His Majesty's Province of Massachusetts Bay; The Hon'ble His Majesty's Council and representatives of the said Province in Gen'l Court assembled this 10th day of June, 1725.

WHEREAS we are informed that a memorial has been presented to this Hon'ble Court and that the prayer of it hath already been granted by the Hon'ble His Majesty's Council and is now depending in the Hon'ble House of Representatives:

Therefore we humbly beg leave to offer the following reasons against the s'd memorial.

1st. The matter of the petition being general respecting ye miscarriages of the whole body of the people in this land, it is presumed to comprehend the Churches of England, wherein the Petitioners have no right to intermeddle.

2d. Whereas, by the tenour of the Petition which is to revive decaying Piety, in Conformity with the

Faith and order of the Gospel, In explication of which general Terms the Petitioners refer this Hon'ble Court to a time (45 years ago) when there was no Church of England in New England; We, therefore, apprehend that the Synod petitioned for is designed to prejudice the people of the Land against the s'd Church and we have little reason to expect that, in such a Synod, she would be treated with that Tenderness and respect which is due to an established Church.

3d. As the Episcopal Ministers, in this Province, are equally concerned with the Petitioners, for the Purity of Faith and manners in this Land, it is disrespectful to them not to be consulted in this important affair.

4th. Whereas it is desired by the several churches in the Province to meet &c., It is either a hard reflection upon the Episcopal churches as none, in not including them; and, if they are included, we think it very improper, it being without the knowledge of their R't Rev'd Diocesan, the Bishop of London.[120]

5th. Whereas, by Royal Authority, the Colonies in America are annex'd to the Diocese of London [121] and, inasmuch as nothing can be transacted in ecclesiastical matters without the Cognisance of the Bishop,

We are humbly of opinion, that it will be neither dutiful to his most sacred Majesty, King George, nor consistent with the rights of our Rt. Rev. Diocesan, to encourage or call the said Synod, until the pleasure of His Majesty shall be known therein.

We humbly pray this Hon'ble Court to take the premises into their serious consideration.

Timothy Cutler [122]
Samuel Myles [123]

In the House of Representatives, June 11th, 1725, Read.
In Council, June 14th, 1725, Read.

Recorded for the benefit of posterity, by J. MacSparran, Clerk. [*Church Records.*]

Upon the presentation of the preceding memorial,[124] the whole subject was referred to the next session of the General Court. The Episcopal clergy being doubtful of the success of their opposition in the provincial legislature, transmitted copies of the whole proceedings to the Bishop of London,[125] and soon after Lieutenant-Governor Dummer[118] received the following instruction:

Whitehall, 7th October, 1725

SIR: The Lords Justices being informed from such good hands as make the truth of this advice not to be doubted, that at a General Convention of Ministers from several parts of His Majesty's Province of Massachusetts Bay, at Boston, on the 27th of May last, a Memorial and address was framed, directed to you as Lieu't Governor and Commander-in-Chief, and to the Council and House of Representatives, then sitting, desiring that the General Assembly would call the several Churches in that Province to meet by their Pastors and Messengers in a Synod; which Memorial and Address being accordingly presented by some of the Ministers in the name and at the desire of the said Convention, was considered in Council the 3d of June following, and there approved; but the House of Representatives put off the consideration of it to the next session, in which the Council afterwards concurred.

Their Ex'cies were extremely surprised that no account of so extraordinary and important a transaction should have been transmitted by you pursuant to an Article in your Instructions, by which you are directed upon all occasions to send unto His Majesty and unto the Commis'rs of Trade and Plantations a particular account of all your proceedings, and the condition of affairs within your Government.

As this matter does highly concern His Majesty's Royal Prerogative, their Ex'cies referred it to Mr. Attorney and Mr. Solicitor General, who after mature Deliberation, and making all the proper inquiries, reported that, from the Charters and Laws of your Colony, they cannot collect that there is any regular establishment of a National or Provincial Church There, so as to warrant the holding of Convocations or Synods of the Clergy; but, if such Synods might be holden, yet they take it to be clear in point of Law that His Majesty's supremacy in Ecclesiastical affairs, being a branch of his prerogative, does take place in the Plantations and that Synods cannot be held, nor is it lawful for the Clergy to assemble as in a Synod, without authority from His Majesty.

They conceive the abovementioned application of the said Ministers, not to you alone as representing the King's Person; but to you and the Council, and the House of Representatives, to be a contempt of His Majesty's Prerogative, as it is a public acknowledgement that the power of granting what they desire resides in the Legislative body of the Province, which by Law is vested only in His Majesty, and the Lieu't Gov'r, Council and Assembly intermeddling therein was an invasion of His Majesty's royal authority, which it was your particular duty as Lieu't Gov'r to have withstood and rejected, and that the consent of the Governor, the Council and House of Representatives will not be a sufficient Authority for the holding of such a Synod.

Their Excel'cies, upon consideration of this opinion of the Attorney and Solicitor General, which they have been pleased to approve, have commanded me to acquaint you therewith, and to express to you their surprise, that no account of so remarkable a transaction, which so nearly concerns the King's Prerogative and the welfare of His Majesty's Province under

your Government has been received from you, and to signify to you their directions, that you put an effectual stop to any such proceedings; but if the consent, desired by the Ministers abovementioned, for holding of a Synod should have been obtained, and this pretended Synod should be actually sitting when you receive these, their Exc'ies' directions, they do, in that case, require and direct you to cause such, their meeting to cease, acquainting them that their Assembly is against Law, and a contempt of His Majesty's Prerogative, and that they are to forbear to meet any more, and if, notwithstanding such signification, they shall continue to hold their Assembly, you are then to take care that the principal Actors therein be prosecuted for a misdemeanour; but you are to avoid doing any formal act to dissolve that, lest that might be construed to imply that they had a right to Assemble.

This, Sir, is what I have in command from their Ex'cies to signify to you, and I must observe to you that the Precedent quoted in the abovementioned memorial of such a Synod being held 45 years ago, falls in with the year 1680, and that the former Charter upon which the Government of your Province depended was repealed, by *scire facias*, in the year 1684, and the new Charter was granted in the year 1691, from whence it appears that if such Synod or Assembly was holden as is alledged, it happened a short time before the repealing of the old Charter; but none has been held since the granting of the New One.

I am, &c.,

CHARLES DE LA FAYE[126]*

*Massachusetts Historical Church Papers, pp. 189, 190.



Chapter IV

A. D. 1724 to A. D. 1730

Extracts from the Records of the Church. The Sweet Family. The Rev. Samuel Johnson. The Cole Family. Captain John Chace and his Descendants. The Champlin Family. John and Sarah Gidley. The Rev. Joseph Torrey.

"NOV^{R} 8th [1724] Cap^{t} Benony Sweet, of North Kingstown, and Tho^{s} Mumford of Groaton in Connecticut Colony, were Both Baptzed att the Church of St. Paul's in Naragansett by the Reverend M^{r} M^{c}Sparran."

"March 29th 1725 at the Church of St. Paul's in Narraganset, Present y^{e} Rev^{d} Mr. M^{c}Sparran and Vestry, the following gentlemen were Chosen into the Respective offices following . . . Bennoni Sweet [and fourteen others] Vestrymen."

James Sweet, the father of Benoni, emigrated from Wales to this country and purchased an estate at the foot of Ridge Hill, so called, in North Kingstown—the same in which the late William Congdon, Esq., lived and died. Benoni had been a captain in the British service—was well informed and of polished manners. He was a *natural bonesetter* and the progenitor of the race in Rhode Island. He was called Doctor Sweet, but practised in restoring dislocations only. He was a regular communicant of the Church and officiated as a vestryman until his death. "July 20th 1751," says the Record, "Dr. MacSparran, after preaching his funeral sermon, buried Capt. Benoni Sweet[127] in his Family's burying Place, and in his





Christopher Grant Champlin
[illegible]



90th year." Job, one of the family, obtained an eminent and wide-spread reputation as a natural bone-setter. During the Revolution, he was called to Newport to set the dislocated bones of some of the French officers,—an operation which their army surgeons were unable to perform. After the Revolutionary War, Colonel Aaron Burr, subsequently Vice-President of the United States, invited him to come to New York to restore the dislocated hipbone of his daughter Theodosia, later Mrs. Allston. In this operation, which had baffled the skill of the city surgeons, Doctor Sweet was successful. The fear of taking the small-pox deterred him from accepting Colonel Burr's invitation, when first applied to; but, this difficulty having been obviated, he embarked in a Newport packet. Doctor Sweet used to narrate the adventure in this wise: "When he arrived, Colonel Burr's coach was in waiting at the wharf for his reception. Having never ridden in a coach, he objected to being transported in a vehicle that was shut up. He was fearful of some trick and, further, he did not like to ride in a *thing* over which he had no control, but, fearing the small-pox, he was induced to enter it. He said he never was whirled about so in his life. At last he was ushered into the most splendid mansion that he ever saw. The girl was alarmed at his appearance when he was invited into her chamber. The family surgeon was soon introduced, and he proposed that the operation should be performed on the succeeding day, ten o'clock being agreed to, when other surgeons would attend. But the Doctor meant to avoid their presence if he could. He did not fancy *learned men*. In the evening he solicited an interview with his patient, talked with her familiarly, dissipated her fears and asked permission, in the presence of her father, just to let *the old man* put his hand upon her hip. She consenting, he, in a few minutes, set the

bone. He then said, 'Now walk about the room,' which, to her own surprise and that of her father, she was readily able to do." Doctor Sweet would detail this operation with great *naïveté*. He, early in life, removed to South Kingstown and settled near *Sugar Loaf Hill*, where some of his descendants, in the fifth generation, are in popular practice, as *natural bonesetters*, now. Benoni, one of the sons of Doctor Job, emigrated to Lebanon, Connecticut, where he continued to practise, as have some of his sons, since his decease. Numbers yearly visit South Kingstown to have their dislocations reduced by the lineal descendants of the first Benoni, at their residence, opposite *Sugar Loaf Hill*.

"July 25th, 1725. Martha Bennet[128] and John Launce;[129] both children, were Baptised at y^e^ Ch of St. Paul's, in Narraganset, by y^e^ Rev. Mr. Samuel Johnson, min^r^ of y^e^ Church of England, in Stratford in Connecticut."

Hawkins, in his *Historical Notices of the Missions of the Church of England*, says: "On the 18th of January, 1722-3, letters were read at a general meeting of the Society, strongly recommending to its regard and good offices Mr. Timothy Cutler, late President of Yale College; Mr. Daniel Brown, a late tutor of the same; and Mr. Samuel Johnson, late Pastor at West Haven.

"The history of their conformity is remarkable. They were intimate friends, of literary character, and an inquiring disposition. At the commencement of the eighteenth century learning was at a very low ebb in New England, and those, who had been educated in traditional hostility to the Church of England, had but little chance of acquiring more correct notions on the subject of church government by the study of ecclesiastical history. But, about the

year 1714, a library containing, besides many valuable works of science, several of the best writers of theology, as Barrow, Patrick, Lowth, Sharp, Scott, Whitby and Sherlock, was sent over to the College, which was then at Saybrook. This importation was as springs of water to the thirsty land.

"The young friends entered upon the course of study, thus opened before them, with avidity. The doctrines and practices of the primitive Church came under examination, and they could trace but little resemblance to the apostolic model, in either the discipline or the worship established among themselves. This naturally occasioned them great uneasiness and misgiving. They determined candidly to reëxamine the whole subject and to read the best works on both sides of the controversy. The consequence was that their doubts of the validity of congregational ordination were changed into a serious conviction that it was altogether without authority. The frequent meetings and conferences of the friends, two of them occupying chief places in Yale College, could not fail to excite attention. The trustees became alarmed at the reports which were circulated on the subject; and, accordingly, the day after the Commencement, they requested an interview with them in the college library. Messrs. Cutler,[130] Browne,[131] Johnson,[132] Wetmore,[133] Hart,[134] Eliot[135] and Whittelsey[136] attended, and were desired, from the youngest to the eldest, to state their views on the matters in dispute. Thus challenged, some of them confessed their doubts of the validity of Presbyterian orders, while others plainly declared that they considered them invalid. This was in September, 1722. They were intreated to reconsider their opinions, and a formal disputation was subsequently held; but the ultimate result was that three of them, Messrs. Cutler, Browne and Johnson, determined upon resigning their respective stations and

seeking holy orders from the bishops of the English Church. Mr. Wetmore adopted the same course a few months later. Messrs. Hart, Eliot and Whittelsey, although apparently preferring the Episcopal regimen, yet not deeming Presbyterianism unlawful, remained in their old position; honourably abstaining, however, from taking any part in opposition to the Church.

"The three friends who had, so deliberately and at such a sacrifice, resolved upon seeking admission into the Church, sailed from Boston on the 5th of November and, after a stormy passage, landed at Ramsgate on the 15th of December. They immediately proceeded to Canterbury, but were obliged to wait there three days for the stagecoach. Thus an opportunity was afforded them of witnessing a most striking contrast to all that they had left behind them. The beauty, the order, the solemnity of the service must have proved an indescribable comfort to men, who had just emerged from the bare and modern system of the Presbyterians; while the magnificence of the Cathedral and the music of its choir must have been strangely different from all that they had been accustomed to in the wilderness of New England. During their stay in Canterbury, they received every attention from the excellent Dean Stanhope[137] and the prebendaries. On their arrival in town, they were cordially welcomed by the Bishop of London, Dr. Robinson,[67] and the principal members of the Society. The following testimony to their high character and disinterested motives is given in a letter from the church wardens and vestry of Rhode Island, which was read at a general meeting of the Society. 'It is plain these gentlemen have, in this important affair, acted like Christians and men of virtue and honour, without any private or sordid views of interest or advancement; for, as they were not dismissed from their posts and offices for any vice or immorality,

they being universally acknowledged, and even by our Church's greatest enemies, to be persons of unspotted characters and the nicest virtue, so neither were they compelled to a conformity by any other necessity than that of pursuing the dictates of a good conscience; and for the sake of that, indeed, they have forsaken their dearest interests and valuable settlements.' There was, also, read on the same occasion a letter from the Rev. James Orem,[64] who said: 'I can scarce express the hardships they have undergone, and the indignities that have been put upon them by the worst sort of dissenters, who have sway here. Several honest gentlemen, who declared for the Church with them, but, by reason of the unhappy circumstances of their families, can't go for England, lie now under all the hardships and pressure that the malice and rage of the implacable enemies of our excellent Church and Constitution can subject them to; but I hope that their suffering condition will be taken into consideration at home.'

"After the usual examination, the three candidates were admitted into holy orders, first as deacons and then as priests, in St. Martin's Church, by Dr. Greene, Bishop of Norwich[138] and vicar of the parish, who officiated for the Bishop of London, then at the point of death. It was afterwards determined that Mr. Cutler should be sent to Boston, Mr. Browne to Bristol (New England), and Mr. Johnson to Stratford, Connecticut.

"Such was the plan for supplying some of the more important stations in the Colony; but it pleased God to call away one of those who had just been separated to His more especial service, before he could enter upon his ministry. Mr. Browne was seized with the small-pox, within a week after his ordination, and rapidly sank under the disease.

"His surviving friends, during their stay in Eng-

land, visited the Universities of Oxford and Cambridge, where they were received with every mark of distinction and admitted to honorary degrees. They took every opportunity, both there and in London, of entering fully into the condition of the Colonial Church and of showing the injury it was suffering for want of an episcopate. They had crossed the ocean to obtain lawful ordination and were, even then, mourning over the death of a companion, who had fallen a victim to the disease of the country, so that they had good right to speak warmly on this subject; and in Bishop Gibson,[120] who had now succeeded to the see of London, they found not merely an attentive listener, but one who proved himself most anxious to redress the evils of which they complained.

"Dr. Cutler and Mr. Johnson returned in the autumn of 1723 to their own country, and immediately proceeded to take charge of the Missions which had been assigned them."*

"Stratford contained at this time about thirty Episcopal families, and the neighbouring towns of Fairfield, Newtown and Ripton (a village in Huntington), about forty more. Mr. Johnson was then the only clergyman in the province and, as doubtless he anticipated, was, on his first return there, regarded as an apostate. He makes no complaint, however, of the treatment which he himself received, but only laments the persecution, even to imprisonment of men and women, which certain members of his congregation suffered for refusing to pay taxes to dissenting preachers. In spite, however, of these discouragements, the Church gradually increased and would have done so more rapidly but for the want of clergymen. There was no lack of young men willing to enter the sacred ministry, but they were deterred from their purpose by the hazard and expense of a

*Hawkins's *Historical Notices*, pp. 174-179.

long voyage, so that the members of every sect were forever taunting the Churchmen with their helpless condition and telling them that if the Church of England were a true Church and bishops were necessary to its government, one would have been sent long ago.

"In 1727, Mr. Johnson writes as follows to the Secretary: 'I am just from Fairfield, where I have been to visit a considerable number of my people in prison for their rates to the Dissenting Minister, to comfort and encourage them under their sufferings. But, verily, unless we can have relief and be delivered from this unreasonable treatment, I fear I must give up the cause and our Church must sink and come to nothing. There are thirty-five families in Fairfield, who, all of them, expect what these have suffered, and though I have endeavoured to gain the compassion and favour of the Government, yet I can avail nothing; and both I and my people grow weary of our lives under our poverty and affliction.' . . .

"In answer to a number of queries, addressed by the Society to the Missionaries, Mr. Johnson gave, in 1727, the following account of his Mission to Stratford: 'The first beginning of the Church of England in this town was about ten or fifteen families, most of them tradesmen, some husbandmen, who were born and brought up in England, and came and settled here, and some of them were born here, and by means of the rest reconciled to the Church. It is nigh twenty years since they first endeavoured to have the worship of God in the method of the Church among them, but were disappointed till about five years ago, ever since which, the numbers have been considerably increasing, so that there are now about fifty families within the compass of ten miles square, who pretty steadily frequent the Church.'"*

Another discouragement hung heavy upon the

*Hawkins's *Historical Notices*, pp. 187-189.

adherents of the Church. "There was no Episcopal school or college for the education of their children, and, in many districts, no service, according to the usage of the Church of England, insomuch that Mr. Johnson, resolute and uncompromising Churchman as he was, found himself under the necessity of entering into the following explanation, in answer to some ill-natured rumour: 'As to my son,'[139] it is indeed a great mortification to me and him, that I am obliged to send him to a dissenting college, or deny him any public education at all, and rather than deny any collegiate education, I confess I do not deny him going to meeting when he can't help it, to which he is himself so much averse, that nothing but necessity would put him upon it. He comes home to church once in three weeks or a month, at least to the Communion if possible, being fourteen miles, and as often as there is church there, he goes to West Haven, which is four miles.'" *

"Had a theological school been founded, and a bishop sent forth to ordain elders in every city, and to care for the interests of the Church, many, doubtless, would have ranged themselves on her side who were led, by the circumstances of their position, to take part against her. Possibly an orthodox Church might now be flourishing in a country where the unsystematic theology, and the anti-episcopal discipline of the Puritans have found their natural development in the general prevalency of Socinianism. . . .

[Amidst his other labours, Mr. Johnson published] "several treatises in defence of the Church and he appears to have been no less successful as a controversialist than he was useful and efficient as a missionary. Indeed, his publications, in vindication of the Church, attracted the attention of the University of Oxford and, in 1743, the degree of D.D. was conferred upon him by diploma. This, it will be remembered, was

*Hawkins's *Historical Notices*, pp. 192, 193.

the second time that he had been honourably noticed by that University. . . .

[Under his mission] "neither the native Americans nor the poor Africans were neglected. 'I have always,' says Johnson, 'had a catechetical lecture during the summer months, attended by many negroes and some Indians, as well as the whites, about seventy or eighty in all, and, as far as I can find, where the Dissenters have baptized one, we have baptized two, if not three or four, negroes or Indians, and I have four or five communicants.'

"Notwithstanding the laborious duties of his mission, Dr. Johnson found time to continue his favourite study of Hebrew and to pursue his investigations in moral and metaphysical philosophy. Two treatises which he published about this time—one on logic, the other on metaphysics[140]—were printed together by the celebrated Dr. Franklin, for the use of a college at Philadelphia, which he was then projecting. This college was soon afterwards founded; and it is a sufficient proof of the high estimation in which the missionary of Stratford was held by Franklin, that he consulted with him about the plan of education, and urged him to accept the presidency of the college. This offer Johnson declined. Two years afterwards, however, in 1754, when he was unanimously elected President of King's (now Columbia) College, New York, though loath to quit his beloved Stratford, where he had now laboured faithfully for the space of thirty years, he accepted the appointment. Had he done otherwise, the project of founding such an institution would, for a time at least, have been relinquished. Dr. Johnson therefore had no choice; yet he left his mission with much pain, and to the great regret of all his people. Here, therefore, our notice of him, as connected with the Society, might be expected to terminate; but it so happened, that

after nine years of active service as head of the college, during which time he spared no exertion to place it on a secure and permanent footing, Dr. Johnson resigned his charge and returned to Stratford. In a letter dated from that place, May 10, 1763, he says: 'I am returned to reside here the little time that remains of me, being near sixty-seven.' . . .

"The year following, the Mission becoming vacant, he expressed to the Society his willingness to resume his duties there, and the offer was, of course, thankfully accepted. Notwithstanding his now advanced age, he still retained the vigour and activity of youth. He continued, from time to time, to recommend such candidates for holy orders as he considered qualified to fill the vacant Missions; but justly complained of the hardship under which they laboured, in consequence of there being no bishop in America, of being compelled to go to England for ordination, at an expense of not less than one hundred pounds.

"He also took an active part in the controversy, which grew warm about this time, on the subject of introducing Episcopacy into America; but he did not live to witness the success of this long struggle. He was summoned to his rest on the morning of the Epiphany, 1772, 'to the great loss of the Society and of the American Church.'

"Intelligence of his death was conveyed to the Society in a letter, dated January 24, 1772, signed by four of his brethren, the Rev. Messrs. Lamson,[141] Dibblee,[142] Leaming[143] and Hubbard.[144] They write as follows: 'The learned, pious and most benevolent Doctor Johnson, of Stratford, full of years, faith and charity, fell asleep in the Lord the 6th instant; and with great respect to his memory, was interred on the 9th, a funeral sermon being preached to good acceptance by the worthy Mr. Leaming.'"*

*Hawkins's *Historical Notices*, pp. 195-199.

Under the head of "Johnson," the Encyclopaedia Americana says, Dr. Johnson "was a man of great learning, quickness of perception, soundness of judgement and benevolence. While Bishop Berkeley was residing in Rhode Island, which he did two years and a half from the time of his arrival in 1729, Dr. Johnson became acquainted with him and embraced his theory of Idealism."

As all the circumstances connected with these important events, in the progress of the Church in America, are interesting, we add the following from *Holmes's Annals:*

"The day after the Commencement in Yale College, Rector Cutler, five other ministers and one of the tutors of the College exhibited a written declaration signifying that some of them doubted the validity and that the rest were more fully persuaded of the invalidity of Presbyterian ordination, in distinction from Episcopal.

"This declaration was given to the Trustees in the Library of Yale College, September 13, 1722, signed by Timothy Cutler,[130] John Hart,[134] Samuel Whittelsey,[136] Jared Eliot,[135] James Wetmore,[133] Samuel Johnson[132] and Daniel Brown.[131] Mr. Cutler was Rector, Mr. Hart minister of East Guilford, Mr. Whittelsey minister of Wallingford, Mr. Eliot minister of Killingworth, Mr. Wetmore Minister of North Haven, Mr. Johnson minister of West Haven and Mr. Brown tutor in Yale College. A public conference and disputation was holden soon after, by appointment in the college library, at which Governor Saltonstall[145] presided. The public disputation between them and the Trustees was in October, when the General Assembly was sitting in New Haven, in conse-

quence of which Messrs. Hart, Whittelsey and Eliot recanted, being satisfied of the validity of ordination by presbyters, chiefly by the learned reasonings of Governor Saltonstall, who was formerly a minister. They all continued in the ministry of their respective churches. In November, 1722, Messrs. Cutler, Wetmore,[146] Johnson and Browne embarked at Boston for London, where they received Episcopal ordination. Mr. Browne died there of small-pox, Mr. Cutler returned a missionary of the Society for the Propagation of the Gospel, for Boston, Mr. Wetmore missionary for Rye, New York, and Mr. Johnson for Stratford."

The Rev. Mr. Hallam,[147] in a note to his sermon on reopening the church in New London, says:

"The associate of Dr. Cutler, rector and presiding officer at Yale, in the business of instruction and in the renunciation of Congregationalism, was Samuel Johnson, afterwards Rev. Doctor Johnson, first President of King's (now Columbia) College, New York, and subsequently Rector of Christ Church, Stratford. The latter was, during his connection with Yale College, also pastor of the Congregational Church in West Haven. His ministry there supplies an amusing testimony to the excellence of the liturgy. Having, before his conversion to Episcopacy, conceived a dislike to extemporaneous prayers in public worship and having obtained a Book of Common Prayer, then a rare and suspected book on these western shores, he conducted his public services and especially the administration of the Lord's Supper, mostly by its language, and in this way soon acquired a wonderful reputation for his extraordinary gifts. I know not whether we are to attribute it to the inferior sagacity or superior tolerance of the *mice* of New Haven, that they did not imitate that noted

little *mouse* of Boston who had wit enough to scent out this naughty book in the library of Governor Winthrop of the latter place, whether as a striking evidence of good taste, as a Churchman would be apt to think, or as a mark of Divine indignation, as the *Puritan Chronicle* gravely asserts it, is yet a mooted point. Certainly for one, I cannot but think better, both of the liturgy thus unconsciously praised by its avowed enemies and of Mr. Johnson's good hearers who had sound judgement and devotional spirit enough to love it. Those who united with Messrs. Cutler and Johnson in their change of opinion in regard to Episcopacy, were Mr. Browne, also a teacher in the college, and Mr. Wetmore. Mr. Beach,[148] the Congregational minister at Newtown, together with his flock, conformed to Episcopacy in 1732, and Mr. Seabury,[149] the first minister of this church, about the same time. These events occasioned much excitement in their day. A disputation on the question of Episcopacy was held in the college library, at which Governor Saltonstall presided. Messrs. Cutler, Johnson[132] and Browne were formally deposed from office by the Trustees as obstinate heretics. The only Episcopal Congregation in Connecticut, previously to this time, was that at Stratford."

"September the 19th, 1725, were baptized by Mr. McSparran, at St. Paul's in Narraganset, Elizabeth Cole, wife of Elisha Cole, and her children, viz: John, Edward,[150] Susannah, Ann, Elizabeth, and Abigail Cole, children."

"June the 8th, 1726. Elisha Cole, Esq^{e}, an adult, being sick, had clinical Baptism administered to him by Mr. McSparran, at said Cole's house, in y^{t} part of Narraganset called North Kingstown."

"Oct^r 16th 1756. Being wrote to and earnestly intreated to go to Newport for y^t Purpose, I preached a funeral Sermon for and on occasion of y^e Death of Mrs. Eliz^a Cole, widow and Relict of y^e late Elisha Cole Esq^r, who died many years ago, in London, and buried her in y^e Burying Ground, at Newport. She was a good woman and a particular friend of me y^e Subscriber's, and she and her Husband and Family were baptized by me, Ja^s M^cSparran."

John Cole, Esq.,[151] was one of the early settlers of Narragansett. In 1663, we find his name among those who at Wickford signed a written submission to the authority of Connecticut, and in 1668 he was a magistrate there, under the government of Connecticut. (MSS. extracts from Connecticut Records, in Rhode Island Historical Society Library.) In 1670, he was arrested by the Rhode Island authorities for taking office under Connecticut. In 1682, he was appointed a Conservator of the Peace there, under the authority of Rhode Island.* Before 1667, he married Susanna, a daughter of William and the famous Anne Hutchinson. By deed, dated April 9, 1667, he conveyed to Samuel and Edward Hutchinson, uncle and brother of his wife Susanna, a house in Boston.†

Mrs. Anne Hutchinson,[152] after being banished from Massachusetts, came to Rhode Island. From there she went with her family to Pelham Neck, East Chester, in New York, where they were all killed by the Indians, except one daughter, who, after remaining some time among the Indians, was redeemed and married to Mr. Cole, living to old age. This is traditionary in the Cole family. The same account

*Potter's *Narragansett*, pp. 73, 104.

†Boston Records.

is given, also, in a *History of the Indian Wars*, written by Mr. Niles, who was intimately acquainted with Narragansett history.* William Hutchinson came over from England in 1634, and died in Newport in 1642. His wife Anne was killed by the Indians in 1643. Their children were: (1) Captain Edward Hutchinson, who was born May 28, 1613, and was killed in the Indian war in 1675. His son, Elisha Hutchinson, who died in 1717, was father of the Honourable Thomas Hutchinson, who was father of Governor Thomas Hutchinson,[153] the historian, who died in England in 1780. Three of the Governor's sons, Thomas, Elisha, and William Sanford, graduated at Harvard College. (2) Francis Hutchinson, who was imprisoned for heresy at Boston, in 1641. He was probably killed at the same time with his mother.† (3) Susanna, who married John Cole. (4) Another daughter, who married Mr. Collins, a minister from the West Indies. Mr. Collins was obliged to leave the West Indies for nonconformity, and came to Newport and married the daughter of Mrs. Hutchinson there. He was also imprisoned at Boston in 1641, and is believed to have been killed with his mother-in-law.‡

In the records of the old or First Church in Boston, we find Edward Hutchinson, senior, admitted a member in 1633, and Edward Hutchinson, junior, and William Hutchinson, merchant, in 1634.

Several of the Hutchinson family came to Newport, in consequence of the religious persecutions in Massachusetts. They owned land both in Newport and in Narragansett, and their names are frequently

* Mass. Hist. Soc. Coll. 3d series, vi. 198, 201. *Hutchinson*, pp. 55, 72. Staples's *Gorton:* Coll. R. I. Hist. Soc. ii. 57, 59. *Farmer's Register.* Also pages 33, 34 of this volume.

† Staples's *Gorton*, pp. 57-59, 71.

‡ *Ibid.*

found on the records. William Hutchinson (junior, 2d), Edward Hutchinson, senior, and Edward Hutchinson, junior, were among the first purchasers of Newport, about 1636.[154] We also find land allotted there to Samuel Hutchinson in 1638. Some of the family afterwards returned to Boston.* Captain Edward Hutchinson, by his will proved in Boston, 1675, gave all his Narragansett lands to his daughters, Elizabeth Winslow, Ann Dyre,[155] and Susanna Hutchinson. Susanna afterwards married Nathaniel Coddington,[156] of Newport. Ann afterwards married Daniel Vernon.†

John Cole, Esq.,[151] died 1707, and administration was granted at Wickford on his estate to his widow Susanna and elder son, William. Elisha Cole, Esq.,[157] another son of John Cole, married Elizabeth Dexter in 1713. He died in London in 1729, whither he had gone to attend to a lawsuit. His children were: (1) Judge John Cole, born 1715, who married Mary Updike, and died October, 1777. He left a son Edward and a daughter Elizabeth, who married Ichabod Wade, of Providence. Mrs. Cole[158] died at the house of Mrs. Wade, June 21, 1811, in her eighty-seventh year. (2) Susanna. (3) Ann, born in 1718. (4) Elizabeth, born in 1720. (5) Abigail. (6) Edward, who was born about 1723 and served in the wars from 1745 to 1763, as lieutenant, captain and colonel, and died in Nova Scotia. (7) Thomas, born probably after the baptism of the other children, September 19, 1725, or, if previously, then already dead.

William (born 1671), the elder of the sons of the first John Cole, living at the time of his death, married Ann Pinder[159] in 1701, and died in 1734. His children were: (1) John, born 1702. (2) Mary, who married a Dickinson. (3) Samuel, born 1712. (4) Wil-

*See Bull's Extracts from the State Records.

†See deeds in Secretary's office, i. 442. Records at Wickford, Book II. pp. 121, 123.

liam, born 1713. (5) Joseph, born 1716. (6) Benjamin, born 1716. (7) Wignall, born 1721. (8) Ann. (9) Hannah. (10) Susanna.

John Cole[160] (born 1702) lived to old age and was twice married. His children were: (1) William (whose children were Abby, wife of Warren Gardiner; John; William; Ann, wife of Honourable Elisha Watson; Mary, wife of William Watson). (2) Mary, wife of Jeremiah Hazard, son of Robert. (3) Nanny. (4) Captain Thomas Hutchinson. (5) John. (6) Samuel. (7) Hutchinson, who lived to old age, and died a few years ago [1847]. (8) Jane. (9) Sarah. (10) Eliza.

Several of the Cole family were zealous supporters of the Episcopal Church and are distinguished in its early records. They were large proprietors of lands,[161] in Boston Neck, a little south of Wickford.

John Cole, the eldest son of Elisha, obtained a good early education, in the English branches, and a complete knowledge of the Latin and Greek languages under a private tutor. He studied law in the office of Daniel Updike, the Attorney-General of the colony, married, as noted above, his only daughter, Mary,[158] and began practice in Providence.[162] His talents and address soon gained for him a large share of business throughout the colony. He was elected an Associate Judge of the Supreme Court in 1763, and, in the succeeding year, was promoted to the chair of the Chief Justice. The Stamp Act began to agitate the colonies in 1765, to which measure of the Home Government Judge Cole was sternly opposed. He resigned his position on the bench in the spring of 1766, and entered the legislature as a representative from Providence. He was one of the committee, with Stephen Hopkins and others, to draft instructions from Providence, respecting the Stamp Act. Their report declared that the contemplated measure of taxation was "unconstitutional, and had a mani-

fest tendency to destroy British as well as American liberty," and that the courts of common law, and not courts of admiralty, ought to have jurisdiction in all cases respecting the collection of taxes, or any matter relating thereto.

Judge Cole was a representative through the stormy period of 1766, and in 1767 was elected Speaker of the House. On the commencement of hostilities in 1775, the legislature erected a Vice-Admiralty Court for Rhode Island, and Mr. Cole was appointed Advocate-General, which office he held during life. Mr. Cole maintained the character of an able and faithful advocate—a firm whig and an active leader in the Revolutionary cause. He was highly esteemed as an exemplary citizen and an honourable man. In advanced life, he was induced to enter the hospital, at North Providence, for inoculation for the smallpox, a disease particularly prevalent at that period. It proved fatal, and he died in the hospital in October, 1777,[163] and was buried in the adjacent yard.

Edward Cole, the second son of Elisha, was a well educated and accomplished gentleman and, being predisposed to a military life, early entered into the service. He was colonel of a regiment, under the celebrated General Wolfe, at the siege of Quebec, in 1759. He also commanded a regiment at the capture of Havana under Albemarle. Afterwards, Colonel Sir William Johnson, the Superintendent of Indian Affairs in America, appointed Colonel Cole to treat with the Indians in the west. To effect this hazardous enterprise he suffered great privations, in traversing the forests of Ohio, then untrodden by civilized man. The object of the mission was to secure the friendship and prevent the confederation of the native tribes, through the influence of the French agents. He effected the objects of this perilous mission to the satisfaction of General Johnson. On his return, he settled at New-

port. In the commencement of our struggle for independence, in opposition to his brother, he adhered to the royal cause. He had fought the French and he dreaded their contemplated alliance. But the country could suffer no neutrals, in her trial for national existence. He was suspected, his house was broken open and his furniture and pictures mutilated. In resentment he fled to the enemy, finally entered the British service and, at the termination of hostilities, settled in Nova Scotia. He died, at the age of about seventy,[164] in April, 1793, at the island of St. John, in that province.

"September 20th 1728 Mrs. Ann Chase ye wife of Capt. Jn° Chase of Newport was baptized by Mr Mc Sparran at Narraganset consent thereunto being before had of Mr. Honyman the minr of Newport . . . immer[sion]."

Captain John Chace[165] removed from Barbadoes to Newport and married Ann, daughter of Benedict Arnold,[166] September 20, 1713. Their children, born in Newport, were: (1) Sarah (Griffith), born on September 29, 1718. (2) Elizabeth, born March 10, 1720 [called, in the will of her grandmother, Mrs. Sarah (Mumford) Arnold, proved November 5, 1746, Elizabeth Chase]. (3) Samuel,[167] born July 30, 1722. (4) John, born November 1, 1726. (5) William, born January 1, 172[8].

The children of the above Samuel, eldest son of John and Ann Chace, were: (1) Sarah Ann, born 1744, died 1745. (2) Henrietta, born 1745, died 1792, who married Captain Tillinghast, of Providence. (3) John Anthony, born 1747, died in infancy. (4) Samuel, born 1749, died 1784, who married Rosabella Angell, a daughter of Nathan Angell, and had children,—Abigail, now living (1845); two, dying young, and

Mary, dying single. He is said to have been a sea-captain. (5) John, born 1750, died March, 1792. He is noticed immediately below and also referred to in the sketch of St. John's Church, Providence. (6) Ann-phillis, born 1754, died 1784, who married Major William Blodgett, an officer of the Revolutionary Army and father of Colonel William Blodgett, now living (1845). (7) William, born 1756, died 1758 (?). (Perhaps this latter date, copied from an old record, should be 1768, as William is said to have been accidentally shot when a lad.) (8) Anstis, born 1758, died 1779, who married Dr. Malcolm, a surgeon in a privateer or government vessel-of-war, during the war of the Revolution. (9) Mary Polly, born 1760, died 1785. (10) Elizabeth, born 1763, who married her cousin, Thomas Lippet of Warwick, probably the Thomas known to be a son of Joseph Lippet, a brother of Mrs. Chace. John, the fifth of the above children of Samuel, studied medicine under Dr. William Barnet, of Elizabethtown, New Jersey. Having returned to Providence with a scientific knowledge of the proper treatment of the small-pox, Dr. Chace officiated in that branch of practice in the hospitals of Providence, as well as in the country. He married Prudence Jenkins, a daughter of John and Prudence Jenkins, of Boston, in 1778, leaving her, at his death, with three children: (1) Anstis, born 1780, died 1850. (2) John Barnet, born April 13, 1782, died 1863. (3) Elizabeth, born 1785, died 1852. The two daughters were unmarried.

John Barnet Chace married, in 1811, Harriot Farquhar Jones, a daughter of Alexander Jones, of Providence. Their children were: (1) John Alexander, born and died August 17, 1812. (2) Alexander Blodgett, born April 24, 1814, died 1873. (3) John Barnet, born October 11, 1815, died 1849. (4) Harriot, born May 21, 1817, died 1817. (5) Samuel, born

May 25, 1818, died 1820. (6) George Jenkins, born June 22, 1819, died 1819. (7) Caroline Frances, born January 22, 1821, died 1899.

Mr. Chace married, second, October 5, 1825, Lydia Sheldon Stillwell. Their children were: (1) Lewis Jenkins, born June 27, 1826, died in 1906. (2) Elizabeth Stillwell, born February 14, 1828, died 1828. (3 and 4) Edwin Lippitt and Joseph Marion, born November 14, 1829, died 1830. (5) William Stillwell, born March 14, 1831, died 1901. (6) Henry Thurston, born January 4, 1834, and still living. (7) Samuel, born December 9, 1836, and still living. (8) Harriot Rhoades, born August 10, 1839, and still living. (9) Frances Malcolm, born November 5, 1843, died 1889.

Five generations of the Chace family are buried in St. John's Churchyard, Providence. Governor Benedict Arnold's original seal,[168] with a mahogany handle, lettered B. A., and bearing upon it an anchor, has been presented to the Rhode Island Historical Society.

"Westerly in Narraganset Christopher Champlin, Son of Capt. Christopher Champlin and Hannah Hill, Daughter of Capt. Jn° Hill were joined together in holy Matrimony April 22^{d} 1730 by the Rev^{d} M^{r} M^{c}Sparran at y^{e} House of s^{d} Capt. Jn° Hill."

In 1738, the town of Westerly was divided, the eastern portion being erected into the town of Charlestown, "to the honour of King Charles II, who granted us our charter." The great estate of the Champlins, containing two thousand acres, fell within the limits of the latter town. The homestead farm, containing seven or eight hundred acres, with a spacious mansion-house, now (1845) remains in the family. Christopher Champlin, whose marriage is recorded above,

was the father of Christopher, John, George and Robert. Of these, Christopher, George and Robert removed from Charlestown to Newport, in early life. Concerning this last Christopher, the Narragansett Church Record mentions: "Nov^{r} 29th, 1731 Christopher Champlin,[169] a child and son of Xtopher & Hannah Champlin, the Daughter of Capt. Jn^{o} Hill of Westerly was baptized at said Champlin's house by M^{r} M^{c}Sparran." He died in 1805, and his remains were deposited in the North Burial-Ground, Newport. The following is inscribed on his gravestone:

HERE
ARE DEPOSITED THE REMAINS
OF
CHRISTOPHER CHAMPLIN, ESQUIRE
PRESIDENT OF THE BANK OF RHODE ISLAND,
AND THE FIRST GRAND MASTER OF THE MASONIC FRATERNITY
IN THE STATE OF RHODE ISLAND;
HE DIED ON THE 25TH DAY OF APRIL, 1805,
IN THE 75TH YEAR OF HIS AGE.

The following obituary notice is extracted from the *Newport Mercury:* "Died: In Newport, on the 25th of April, 1805, Christopher Champlin, Esquire, President of the Bank of Rhode Island. Mr. Champlin was a native of Charlestown, and came to Newport at an early age. He was an enterprising and successful merchant for many years. He was the first Grand Master of the Masonic Fraternity in this state. His character was not of public eminence, but of private worth."

Mr. Champlin left three children. His son, Christopher Grant Champlin,[170] married a daughter of Benjamin and Mehetabel Ellery; the said Mehetabel being a daughter of Mr. Abraham Redwood, the patron of the Redwood Library, and celebrated for her beauty and accomplishments. Christopher Grant Champlin died recently, without issue.

The following is extracted from the *Newport Mercury* of April 4, 1840: "Died: In this town on Saturday evening last, Hon. Christopher G. Champlin, in the 72d year of his age. Mr. Champlin was a graduate of Harvard University in 1786. After leaving college he spent several years in Europe, a greater part of the time at the College at St. Omer, France. On his return to this country, he was elected, in 1796, a Representative in Congress from this state; in 1800, he declined a reëlection. Retiring from public life, he engaged in commercial pursuits until 1809; when he was chosen a member of the United States Senate; he resigned in 1811; and, though until the close of his life warmly interested in political affairs, he was never again a candidate for office. In 1813, on the death of Samuel Elam, Esq.,[171] he was elected President of the Rhode Island Union Bank, over which he presided, until prevented by sickness during the past winter, and for the welfare of which he always cherished the most lively interest. As a merchant he was distinguished for his scrupulous exactness and for his high-minded, undeviating integrity. Prompt in forming his opinions of right and duty, he was fearless and uncompromising in their expression and execution. Gifted with the most delicate sense of honour, he always manifested the greatest hostility to whatever was mean or selfish and, though carrying his strong and ardent feelings into politics, he was respected by his political opponents. As a citizen and as a man, the recollection of Mr. Champlin will be dear to a large circle of deeply attached friends. Public-spirited and strongly attached to his native state and town, he had their interests always at heart. Benevolent, generous and warm-hearted, the poor and distressed felt that in him they had a friend, to whom they might look for advice and assistance. Never was his ear deaf or his hand closed to such applications, his generosity

being only equalled by his delicacy. As a friend, he was firm and true, and, in the nearer relations of life, kind, devoted and affectionate. His memory will long remain hallowed by the recollection of his many virtues."

One of the daughters of Christopher Champlin (who died in 1805), and a sister of Christopher Grant Champlin, married John Coffin Jones, of Boston, and the other married Dr. Benjamin Mason[172] of Newport. Mrs. Mason left several children, among them the late George C. Mason, who married Abby Maria Mumford, and Elizabeth Champlin, the widow of the late Commodore Oliver Hazard Perry.

George Champlin,[173] the third son of Christopher and Hannah (Hill) Champlin, died at Newport. The late Benjamin Hazard, Esq., in an obituary notice, published in the *Newport Mercury*, says: "Died: In Newport, on the 16th of November, 1809, George Champlin, Esquire. Mr. Champlin was a native of Charlestown. He settled at Newport and, previously to the Revolution, was an enterprising shipmaster from that port. At the commencement of the Revolution, he espoused the cause of his country and, in 1775, was appointed Lieutenant-Colonel, Commandant of the First Regiment of Militia. After the Revolution, he was chosen one of the Representatives from Newport and, in 1785 and 1786, he was a member of the Continental Congress. As soon as the Constitution of the United States was proposed, he became its zealous and powerful advocate. He held a seat in the legislature for sixteen years, by a semi-annual election, and during that period his influence in that body and throughout the state was felt. He was, for three times successively, appointed an elector of President and Vice-President of the United States. Mr. Champlin did not make politics the sole business of his life; he engaged as extensively in commerce, as

if he had no concern in public affairs. At the time of his decease he had nearly attained the seventy-first year of his age. He left no children." Mr. Champlin was buried in the North Burying-Ground, in Newport, with the following inscription at his grave:

HERE
ARE INTERRED THE REMAINS
OF
GEORGE CHAMPLIN, ESQUIRE,
PRESIDENT OF THE BANK OF RHODE ISLAND;
WHO DIED THE 16TH OF NOVEMBER, A.D., 1809,
IN THE SEVENTY-FIRST YEAR OF HIS AGE;
DISTINGUISHED BY HIS FIRMNESS AND PATRIOTISM,
HE WAS IN THE EVENTFUL YEAR OF 1775 APPOINTED
LIEUT. COLONEL, COMMANDANT OF THE FIRST REGIMENT OF MILITIA.
POSSESSED OF A MIND RICHLY ENDOWED BY NATURE,
HE WAS AN ABLE STATESMAN AND AN EMINENT MERCHANT.
HIGHLY RESPECTED FOR HIS
PUBLIC SERVICE AND PRIVATE VIRTUES,
HE WAS FOR SIXTEEN SUCCESSIVE YEARS
SEMI-ANNUALLY ELECTED BY THE FREEMEN OF THIS TOWN
TO REPRESENT THEM IN THE LEGISLATURE
OF THIS STATE,
WAS THREE TIMES APPOINTED
AN ELECTOR OF PRESIDENT AND VICE-PRESIDENT
OF THE UNITED STATES,
AND WAS A MEMBER OF THE STATE CONVENTION
WHICH ADOPTED THE FEDERAL CONSTITUTION.
DEEPLY IMPRESSED WITH THE IMPORTANCE OF RELIGION
HE WAS AN ORNAMENT AND A BENEFACTOR
TO THE RELIGIOUS SOCIETY OF WHICH HE WAS A MEMBER.
PUBLIC-SPIRITED AND ENTERPRISING,
HUMANE AND CHARITABLE,
HIS WHOLE LIFE WAS ONE CONTINUED SCENE OF USEFULNESS,
AND HIS DEATH WAS THAT OF A CHRISTIAN.

Robert Champlin, the brother of Christopher and George Champlin, married Lydia Gardiner,[174] the daughter of John, and granddaughter of William Gardiner, of Boston Neck, Narragansett. He was a shipmaster, and died at middle age and left one child, Mary. She married Colonel McRea[175] of the United

States Army. Respecting him a friend writes: "Colonel William McRea was of Irish descent, his father married Miss Allison, of Pennsylvania, sister of Dr. Allison,[176] a respectable clergyman, who preached many years in Baltimore; after his marriage, Mr. McRea settled in Alexandria, Virginia, previously to the Revolutionary War, where he became an eminent merchant.

"In the year 1791, Colonel McRea was appointed a lieutenant in the United States service, by General Washington, and joined the army immediately under General St. Clair, in the then North Western Territory, now State of Ohio, and was in the engagement of the 4th of November of that year. In that action he commanded a company, received a wound in his side, and had forty-six men killed and wounded, out of fifty-seven effectives which were under his command that day. His next service was under the orders of Major-General Wayne, in the same Territory, and with him he served during all his active operations, from the early part of the year 1792 until the winter of '96 and '97, and fought under his orders in the action of 20th August, 1794, as a brigade-major, being that year appointed a captain in 3d Sub-Legion of the United States. In the early part of the year 1796, on the death of Major Maills, adjutant-general to the army, being then a captain of infantry, he was appointed to perform that duty by General Wayne, and continued to do so until the army arrived at Detroit, and took possession of the posts on the lakes, which were surrendered to the United States under Mr. Jay's treaty, in the fall of 1796.

"A new organization of the army took place in the winter of 1796-97, when he was appointed, June, 1798, a captain of artillery, and on the 31st of July, 1800, he was promoted to a majority in the 2d Regiment of Artillerists and Engineers, and, at different periods, commanded at Fort Mifflin on the Delaware,

in Rhode Island and Connecticut. Subsequently he was ordered to Tennessee, and afterwards took command of New Orleans and its dependencies, where he remained several years; until the arrival of General Jackson with his troops, in 1814. During the campaign of that distinguished officer, he commanded the artillery, being then a lieutenant-colonel, and distinguished himself by his bravery and good conduct in the actions of the 28th of December, 1814, and the 1st and 8th of January, 1815.

"After the peace, Colonel McRea was ordered to the command of the 6th Military Department, comprising the military posts in Virginia and North Carolina; his headquarters were at Norfolk, where he continued upwards of seven years, and afterwards commanded the forts in the harbour of New York. Thence he was removed to the South, and had the command of the artillery stationed in South Carolina and Georgia, for several years. At which period his health being much impaired, he obtained a furlough for the purpose of visiting his daughter, who resided at St. Louis, and, on his way, was seized with the Asiatic cholera and died on board the steamboat, on the 3d of November, 1832, at the age of sixty-five years; more than forty of which had been passed in the service of his country.

"Colonel McRea married Miss Mary Champlin, of Newport, only daughter of the late Robert Champlin of that place, by whom he had four children; two of them died in infancy; his elder daughter, Cornelia Indiana, died of Asiatic cholera, near St. Louis, about two years and a half after the death of the Colonel, and the younger daughter, Mary Eliza, wife of Arthur L. Magenis, Esquire, of St. Louis, died of consumption, in Washington City, in 1841, leaving two sons, (the only descendants of Colonel McRea) Arthur John, and William McRea Magenis."

The *St. Louis Republican* of January 20, 1834, says: "We are gratified at being able to state, that the remains of the late Colonel McRea, of the United States Artillery, who died of cholera on board the steamboat *Express*, while on his way from Louisville to this place, were, by order of General Atkinson, disinterred, and brought from where they had been deposited, near Golconda, on the Ohio river, to the Jefferson Barracks; at which place, on Wednesday the 4th instant, they were buried with military honours. Colonel McRea, at the time of his decease, had been for more than forty-one years in the service of his country; he was one of the last surviving officers of that army, which, under the gallant Wayne, first effectually broke the power of the north-western Indians and gave security to the frontier."

"September y^e^ 17^th^ [1726] were Joined together in holy Matrimony Jn^o^ Gidley '77 and Sarah Shackmaple the man having been duely published in y^e^ chh of Newport on Rhode Island and the wo^n^ in New London according to y^e^ laws of y^e^ colony of Connecticut."

Mr. Gidley was an enterprising merchant in Newport and a son of John Gidley, Judge of the Vice-Admiralty Court in Rhode Island. He was killed by an explosion of gunpowder on Lyon's wharf, in September, 1744. His son John was a midshipman in the British navy.

The Rev. Robert A. Hallam, Rector of St. James's Church, New London, in a communication to the author, observes: "I find no allusion to John Gidley or his wife in our records, nor do our old people recollect anything of them. John Shackmaple, the father of Mrs. Gidley, acted a very conspicuous part in the early history of this parish. Indeed, he seems

to have been the chief agent in its formation. He was its first senior warden, chairman of the first committee for the erection of a church and a liberal contributor of funds for the purpose. He seems to have been a man of standing, character and substance. Whether or not he was a native of this town, I cannot discover. I have been inclined to suppose, (it is but a surmise,) that he was an Englishman, resident here. The house he inhabited, known as the *Shackmaple house*, was standing in my boyhood, but is now pulled down. The name is extinct and very few of his descendants remain."

Mr. Gidley died at Newport, in 1744, his first wife, in 1727, and they were interred in Trinity churchyard. The following inscriptions are transcribed:

IN
MEMORY
OF
JOHN GIDLEY, ESQUIRE,
WHO DEPARTED THIS LIFE
SEPTEMBER 30TH, 1744, AGED FORTY-FOUR YEARS,
HAVING RECEIVED A WOUND BY THE EXPLOSION
OF GUNPOWDER ELEVEN DAYS
BEFORE HE EXPIRED.

HERE
LIES INTERRED
THE BODY OF SARAH, THE WIFE
OF JOHN GIDLEY AND DAUGHTER OF
JOHN SHACKMAPLE, ESQUIRE,
OBIT
12TH OF MAY, 1727,
AGED
TWENTY-THREE YEARS.

"October 15th, 1730, Joseph Torry and Elizabeth Wilson were joined together in holy matrimony at the House of Capt. Jeremiah Wilson,[178] in South Kingstown, by the Rev. Mr. McSparran."

Dr. Joseph Torrey [105] came from Boston, and settled in South Kingstown as a physician. He continued in practice until his death, in 1783. When the first Presbyterian Church was formed in South Kingstown, in May, 1732, Dr. Torrey was ordained their minister by the Rev. Samuel Niles,[40] of Braintree, and continued their preacher until his decease. Dr. Torrey and Dr. MacSparran litigated the title to the ministerial lands in the Pettaquamscutt Purchase, the history of which controversy is fully stated above in this work.* He left ten children,—five sons and five daughters. One of his daughters married William Wilson Pollock,[179] and many descendants from that branch of the family are living. His sons emigrated to other places. The late Mr. Joseph H. Torrey, who married one of the daughters of Governor Charles Collins, was one of Dr. Torrey's descendants.

The Church gathered by Dr. Torrey [180] was never large, but yet was respectable in numbers, dwindling, however, in the latter part of his life. The church edifice, which was erected on Tower Hill, went to decay, after his death, and, from that period until 1802, the society had only occasional preaching and services, when the Rev. Thomas Kendall was installed over the Church, under whose ministry it became almost extinct. In 1819, the Church was regathered, under the Rev. Oliver Brown, and a respectable meeting-house was erected for the accommodation of the society at Kingston. The *Sewall School*,[96] which had been established at Tower Hill, having, like the Church, become useless as a public benefaction, was, through the influence of Mr. Brown, established at Kingston, continuing, during his ministry, in a flourishing condition. Mr. Brown was from Charlestown, Massachusetts. He graduated at Cam-

*See pp. 65–83. Also Potter's *Early Narragansett*, pp. 122-4, 127.

bridge, in 1804, was ordained at Newton, October 20, 1819, and installed pastor of the Kingston Church, December 19, 1821. He, for several years, received some assistance from the *Massachusetts Society for Promoting Christian Knowledge.* The people of Kingston will long remember the many services rendered to the cause of religion and sound learning by Mr. Brown. He exerted himself, with great zeal, in building up the Church and aiding the Academy, in that village, and was always busy in doing good. Mr. Brown remained pastor of the Church until June, 1835, when he removed from Kingston, and is now (1846) pastor of a church in Lyme, Connecticut.

Chapter V

A. D. 1730 to A. D. 1734

The Updike Family. The Phillips Family. Mr. George Balfour. The Gardiner Family. The Minturn Family. The Rev. Samuel Seabury. The Rt. Rev. Samuel Seabury, D.D. The Rev. James Honyman.

"MAY the 2[d] 1730 Daniel Updike Attorney General for y[e] colony of Rhode Island &c. & L[t] Colonel of y[e] Militia of the Islands in said colony was baptized by the Rev[d] Mr. M[c]Sparran by Immersion [in Pettaquamscutt river] in the presence of said Mr. M[c]Sp: Hannah M[c]Sparran his wife & Mr. Josiah Arnold[228] Church warden, as his witnesses."

Daniel Updike was a grandson of Gysbert Opdyck[181] and a son of his son Lodowick,[182] who removed to Rhode Island from New Amsterdam (now New York) when, or soon after, it surrendered, in 1664, to the British forces under Colonel Nichols. Gysbert, who probably accompanied his son, had, long before, in 1643, married a daughter of Richard Smith,[10] the first white person who settled in Narragansett, and built the first English house, or fort, amidst the thickest settlement of the natives. This house is now standing[183] in North Kingstown, in a good state of preservation. Mr. Smith was a gentleman of wealth, and emigrated to this country in consequence of the persecutions for religious opinions, in the latter part of the reign of Charles I. Richard Smith, junior,[11] his son, was a major in the service of Cromwell. Daniel Updike[184] was well educated, studied law, and commenced practice in Newport. He was elected Attor-

ney-General of the colony for twenty-four years, beginning in 1722, and was for two years County Attorney for Kings, now Washington County. He was appointed by the legislature to other important and responsible offices. "As an advocate, he sustained a high reputation, and, among other personal advantages, possessed a clear, full and musical voice. Among his professional brethren he was highly respected and, in all literary and professional associations of his time, his name stands at the head. Colonel Updike was the first signer to the constitution of the Literary Society in Newport, out of which grew the Redwood Library. He was a liberal patron of that institution and owned many shares in it. Mr. Updike and the celebrated Dean Berkeley were intimate friends, while the latter resided at Newport." In testimony of the friendship and esteem which Dean Berkeley entertained for him, he presented to him, on his departure for Europe, an elegantly wrought silver flagon, which now remains in the oldest branch of the family as a remembrance of this distinguished divine.* In 1757, he was reëlected Attorney-General, and died the same month, having sustained that office for a longer period than any other person since the foundation of the government. He left two children, a son and a daughter. His daughter Mary married the late Judge John Cole,[163] for many years Judge of the Supreme Court of the colony, and Judge Advocate of the State Admiralty Court, during the Revolution. His son Lodowick married Abigail Gardiner,[185] daughter of John Gardiner, and niece of Mrs. MacSparran. He died in 1804, leaving eleven children, six sons and five daughters, viz.: Daniel, James, Anstis, Mary, Abigail, Sarah, Lydia, Lodowick, Alfred, Gilbert, and Wilkins.

*Now in the possession of Mr. Daniel Berkeley Updike. The friendship between the two families still exists.

The late Lodowick Updike said that, when a boy, his father used to take him to hear Bishop Berkeley preach at Trinity Church, in Newport, where he pretty constantly officiated during his residence in the colony. Like all really learned men, the Dean was tolerant in religious opinion, which gave him a great and deserved popularity with all denominations. All sects rushed to hear him; even the Quakers, with their broad-brimmed hats, came and stood in the aisles. In one of his sermons he very emphatically said, "Give the devil his due, John Calvin was a great man." *

"[August] 28th 1731, Mr. McSparran administered clinick baptism [at] the house of Xpher Phillips to his child Peter Phillips, he being dangerously sick."

The Phillips family has a tradition that its founders in America emigrated from Exeter, England, and were among the earliest settlers of Narragansett, around Wickford. Samuel Phillips,[186] the first member of the family in Kingstown, of whom there is any notice, died in 1736, aged eighty-one years. His widow, Elizabeth, afterwards married Colonel Thomas,[187] and died June 7, 1748.

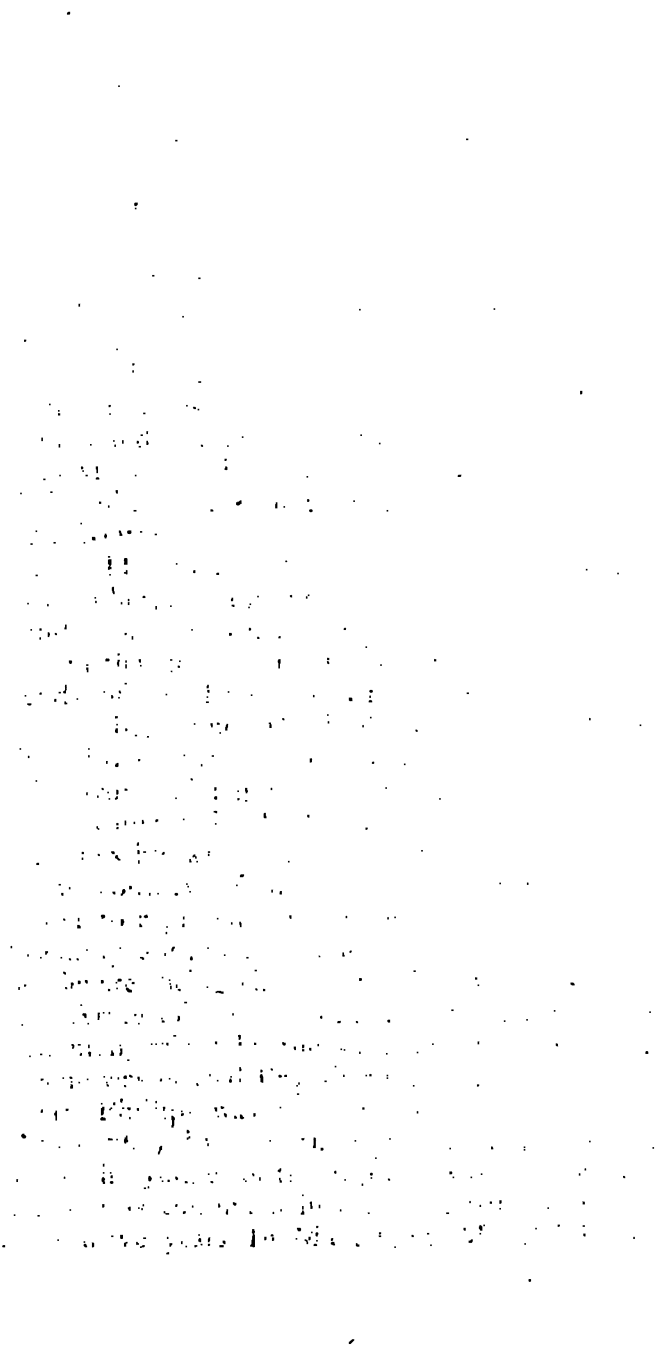
Samuel had children: (1) Thomas,[188] who is believed to have been twice married, and died in Exeter in 1772. He had two children, Samuel, who died in 1748, aged twenty-two years, leaving two children, Thomas and Mary; and Mary, who married, first, her first cousin, Christopher Phillips, and second, Henry Wall,[189] sheriff.

(2) Christopher,[190] who, as well as his wife, Sarah, died in 1753. His children were: (*a*) Christopher,[191] who, in 1749, married his cousin, Mary, and died in 1757, leaving children, Major Samuel, Christopher, Sarah[189] and William; (*b*) the Hon. Peter Phillips,

* *Memoirs of the Rhode-Island Bar*, p. 34.



The Phillips House





born 1731, died 1807; (*c*) Frederic; (*d*) Elizabeth.

(3) Samuel,[192] who married Abigail Brown[193] and had children, Mary, Thomas, Sarah, Henry and, perhaps, one or more others. Of these, Thomas married Elizabeth Brown[194] and their children were Thomas Phillips, of Exeter, deceased, Peter Phillips, of North Kingstown, a member of the Convention to form the State Constitution, now (1847) living, and others. Thomas Phillips, son of Thomas and Elizabeth, was father of Thomas Phillips,[195] town clerk of Exeter, Samuel Phillips, late senator from that town, John Phillips and one or more others.

(4) Mary, who, in 1718, married John Dickinson.[196] Their children were Samuel and a daughter who married a Matteson.

The Honourable Peter Phillips was a son of Christopher, and a grandson of Samuel Phillips, the founder of the North Kingstown family. He was born in that town in 1731. The family were staunch friends of the Episcopal Church in Narragansett, from its beginning. Mr. Phillips was generally constituted one of the wardens or vestrymen, was a liberal patron and regularly attended the ministrations of the Church. In the Revolution, he was an early and inflexible whig and rendered important services to the country during the war. In 1775, he was elected to represent his native town in the General Assembly and, in the same year, was promoted to the Senate, being chosen, in May, Commissary of "the Army of Observation," a body of fifteen hundred men, raised by the state, of which Nathanael Greene was elected Brigadier-General.

Mr. Phillips was reëlected State Senator for the years 1776-9. In 1780, the legislature appointed him one of the Judges of the Supreme Court of the state and he was continued in the same tribunal for five consecutive years. In May, 1785, Mr. Phillips was

elected, by the people, a delegate to represent Rhode Island in the Congress of the Confederation, but did not take his seat in that body, his name not appearing in the Journals of Congress. In 1786, he declined reappointment on the bench of the Supreme Court. The legislature being, however, desirous of retaining Mr. Phillips in the public service, elected him, in May, 1795, to the office of Chief Justice of the Court of Common Pleas for his native county. But he soon resigned all public honours and retired to private life. All the various civil and military appointments which were conferred upon him by the legislature or by the people, he discharged with ability and fidelity.

Mr. Phillips was a man of considerable property. He owned the handsomest estate in Wickford, his house was neat and pleasantly situated and his gardens and grounds tastefully arranged. Since his death all has gone to decay. He was a gentleman of polished manners, very spare in person, wore a bagged wig and always dressed with great neatness. He lived a single life, died at an advanced age and was interred near his residence in Wickford,[197] on a spot which he had previously selected.

Major Samuel Phillips, son of Christopher Phillips, junior, and Mary, his wife, was born at the family residence, near Wickford, December 20, 1749, baptized April 19, 1750, and died August 10, 1808. He was four times married: first to Margaret (or *Peggy* in town records) Rathbone,[198] by whom he had a daughter Mary, who married Daniel Eldred; second, to Thankful Pearce, by whom he had a daughter Thankful,[199] who married Peleg Lawton; third, to Dorothy Bovyer, July 31, 1785, by whom he had Christopher Low,[200] now living (1847), General Peter B., lately deceased, and Margaret who died young. By his last wife, Lois (Browning) Hawkins, Major Phillips had no children.

Major Phillips, in early life, became an active whig in the Revolutionary controversy. In August, 1776, he was commissioned by John Hancock, President of the United Colonies, as Captain of the Sixth Company of the First Regiment of the Brigade raised by Rhode Island and taken into continental pay, being constituted part of the American army. On the 22d of January, 1777, he was again commissioned by Governor Cooke (the original commissions, signed by Hancock and Cooke, now remaining in the family) captain of a company of State Infantry in Colonel Stanton's regiment. In 1777, Captain Phillips was a volunteer and commanded one of the five boats in the expedition under Colonel Barton, for the capture of General Prescott, and, in 1778, was captain of a company in Sullivan's expedition, in Rhode Island. The next year he entered the naval service and, in a journal, has left the following account of his services:

"I entered into an agreement on March 4th, 1779, with George Waite Babcock, Commander of a 20-gun Ship, called the *Mifflin*, to go as his lieutenant, after which, cruising upon the Banks of Newfoundland, we fell in with the Transport Ship *Prosper*, mounting 18 guns, 100 troops and 30 seamen, and after an engagement of three quarters of an hour close on board, and killing the Captain and 16 men, she struck to us; ten days after that we fell in with the *Tartar* privateer off the Western Islands, mounting 26 guns, 14 swivels, and 162 men, we having 130 men on board (and having at the same time on board of us 80 prisoners to guard) which engagement continued close on board for two hours and a half, and after killing her Captain and twenty-three men, she struck to us. We arrived at Boston with her and a number of prizes. I then made an agreement with Andrew Corbitt and Mungo Mackee, merchants of Boston, who bought said ship *Tartar*, to go out first lieutenant, David

Porter, Esq., Commander, with 160 men on board, on a cruise off the Island of Jamaica. We landed at Montego Bay, which the British papers, under the Kingston head, gave a full account of in January 29, 1780, and took a number of prizes and carried them into Port au Prince. Afterwards, having accounts from a Dutch vessel that there were three heavy Letter of Marques going to beat the windward passage, we sailed immediately, and off Cape Tiberou, in the evening, we saw three sail, when, it being squally and very thick, we hove to till daylight. These three ships proved to be the *Ruby*, a 64, the *Niger*, of 32, and the *Pomona*, of 28 guns each, and they continued to play their bow chasers on us for two hours, and we played our stern chasers on them, but we got into a place called *Petty Snew*, where we were covered by two batteries. We lay there forty-two hours, and the said ships kept cruising off and on—afterwards, coming out, the Pilot not being well acquainted, we struck three times, and damaged our ship very much, so that we went up to Port au Prince and condemned her. I then took charge of a prize, and came home to Boston. In the year 1781, I was made choice of by Mungo Mackee and Captain George Waite Babcock, to go out first lieutenant of the ship *Mifflin*, of 20 guns, and 150 men. Cruising off Charleston, South Carolina, we fell in with a fleet, and were taken by the *Roebuck*, a 44, the *Rawley*, 30, and the *Hyena*, of 28 guns, and carried into South Carolina. Afterwards I was exchanged for a British lieutenant of a Man-of-War, as appears by my exchange. After getting to Newbern, North Carolina, I took the command of a brig mounting 14 four-pounders, belonging to John W. Standley of that place, to cruise off Sandy Hook. After sailing, we fell in with the *Chatham*, of 50 guns, and the *Caron*, of 44 guns, and were taken and carried into New York; but by the assistance of

Mr. William Wanton I got my parole. After arriving home, before I was exchanged, I was sent for by Captain David Porter, by a letter dated May 28, 1781, to go out lieutenant of a ship mounting 18 guns and could not go, being then a prisoner. After I was exchanged, I was sent for by Captain John P. Rathbone to go first lieutenant of the ship *Waxford*, 170 men, to cruise in St. George's Channel, which I accepted, and after sailing on the 28th of September, 1781, we fell in with the *Recovery* frigate, of 40 guns and 300 men, commanded by Lord Hervey, and, after 24 hours' chase, on the 29th, in the morning, we were captured and carried into Ireland and, from thence, to Kinsale prison, and, after being there two months, I was sent to Portsmouth, in England.

"They not receiving me in Fortune prison, I was put on board a 60-gun ship, called the *Medway*, and sent round in a fleet to Plymouth and put on board a guardship called the *Dunkirk*, but, by the assistance of friends, I made my escape and got on board a neutral ship bound to Ostend and went to Orient; falling in with an American ship of 20 guns, called the *Santa Luianna*, I arrived at Philadelphia and from thence home. I was afterwards sent for by Colonel Leans and Smith, of Boston, to go out first lieutenant of a Cutter, called the *Assurance*, David Porter, Commander, in December, 1782, bound to cruise off the Island of Jamaica, which I accepted and, after sailing, we took a prize, called the *Jove*—our crew having the small-pox on board, I prevailed with the Captain, as I had had the small-pox, to take command of said prize and go to the Havanna with her; but, by distress of weather and other misfortunes, I was obliged to go to the town of Campeachy, in the Bay of Mexico, which appears by my documents and papers. Afterwards, hearing of the blessings of peace, I arrived at home in August, 1783. Thus I have

been in the late war, lieutenant of four 20-gun ships, one Cutter of 14 guns and commander of a brig of 14 guns, as can be proved by letters and other documents now in my hands. As an individual, I have ever striven hard and suffered much to help to gain the independence of my country, which I ever held near and dear to me; and am ready to step forth again and oppose any power whatever, that shall endeavour to trample or otherwise injure my country and her rights."

Upon the termination of the war, Mr. Phillips retired to his farm in North Kingstown, where he remained in quiet until the threatened rupture with France, in 1799, when he was commissioned by President Adams as a lieutenant and served under Captain Raymond Perry, in the *General Greene*. After the treaty with France, he again retired to his farm, near Wickford, where he died, August 10, 1808, in the fifty-ninth year of his age, and was buried on his farm. He was an accomplished gentleman, and sustained a high character for integrity and honour.

"Narraganset March 15th 1732 in the Morning died Mr. George Balfour[201] a gentleman much beloved and heartily lamented by all y^t^ knew him, he was aged——years and interred under his own Pew in the Cch of St. Paul's in Narraganset the 17th Day."

"December the 14th day 1732 viz: on Thursday Night between 11 and 12 of the clock departed this Life Mr William Gardiner of Boston-Neck in the 61st year of his age, and was interred the Sunday following viz: the 17th in the churchyard of St. Paul's Church in Narraganset."



Dr. Moritz Gustav
Hartig.



William Gardiner (the eldest son of Benoni and grandson of Joseph Gardiner,[202] an emigrant from England and one of the first settlers of Narragansett) was born in 1671 and died in 1732. His first [?] wife was Abigail Remington,[203] who, after his death married Captain Job Almy.[204] William and Abigail Gardiner had seven children:

(1) John, born July 8, 1696, died July 7, 1770. His first wife was Mary Hill,[205] who left three children: Anstis,[206] who married Rowland Robinson[207] and had issue; Thomas,[208] who died without issue; and Amos,[209] who had issue. His second wife was Mary Taylor,[210] of Jamaica, Long Island (niece of Francis Willet, Esquire[211]), who had seven children: Abigail,[212] who married Lodowick Updike[211] and had issue; William,[213] who married Eunice Belden, of Hartford (sister of the wife of General Wyllys,[214] of Hartford, who was slain in a battle with the Indians, on the Western frontier, in 1793), and had one son, James, who died at Hartford, thirty or forty years ago (1847), without issue; John,[215] who married Sarah Gardiner and had issue; Benjamin,[216] who married Elizabeth Wickes, daughter of Thomas Wickes,[217] of Warwick, and had issue; Mary and Sarah,[218] who died single; and Lydia,[219] who married, first, Robert Champlin,[174] by whom she had one daughter, now Mrs. Mary McRea,[175] widow of Colonel McRea, of the United States Army, at present (1847) living at Newport; and, second, John Faxon, by whom she had several children.

(2) William.[220] He married Elizabeth Gibbs[221] and had issue. (3) Abigail,[222] who married Caleb Hazard[223] and, afterwards, Governor William Robinson.[224] (4) Thomas,[225] who died without issue. (5) Hannah,[226] who married Dr. MacSparran. (6) Lydia,[227] who married Josiah Arnold,[228] grandson of Governor Benedict Arnold, had issue and died early. (7) Sylvester,[229] noticed below.

Sylvester Gardiner, the fourth son of William, was born in 1708, in South Kingstown, at the family mansion[230] on the farm next south of the Ferry estate, where his health was feeble and his constitution slender. His father was apprehensive that his system was not sufficiently robust to constitute him an efficient farmer. Upon the expression of these apprehensions, his son-in-law, Dr. MacSparran, suggested the propriety of educating his son for some professional pursuit and that the expenses of obtaining such an education should be deducted from the proportion of the estate intended for him. He promised, if his father-in-law would permit him to have the direction of the education of Sylvester upon these terms, he would make him more of a man than all the rest of the family. His father replied, "Then take him." Dr. MacSparran placed him in Boston, to complete his primary education, and subsequently directed his attention to the study of medicine. He was then sent to England and France, where he enjoyed the best advantages for eight years, and returned to Boston an accomplished physician and surgeon. He not only practised successfully, but promoted the knowledge of the healing art by reading lectures, illustrated by anatomical preparations. He was among the most distinguished of his profession in the day in which he lived. By his professional success and by the means of a large establishment for the importation and sale of drugs, he accumulated an immense estate and purchased large tracts of land in Maine. In the Revolution, he adhered to the royal cause and, when the enemy evacuated Boston, he went to Nova Scotia and finally to England, and his great estates were confiscated and sold, embracing one hundred thousand acres in Maine. In a letter to Mr. Bowdoin, afterwards Governor,[230a] dated Poole, England, April 10, 1782, he says: "There is now an entire change in our

ministry, which you will hear of before this reaches you, and with them most likely a change of political measures. God grant us all grace to put an end to this devouring war, so contrary to our most holy religion; and unite us all once more in that bond of peace and brotherly union, so necessary to the happiness of both countries, which God grant may soon take place, and give us all an opportunity once more to greet one another as friends."* Upon the conclusion of peace, he returned to this country and resided at Newport, in his native state, where he took a house and resumed the practice of physic and surgery, which he followed until his death, which took place after a short illness, August 8, 1786.

The following obituary notice appeared in the *Newport Mercury* of August 14, 1786: "On Tuesday last, departed this life, in this city, Doctor Sylvester Gardiner, in the eightieth year of his age. He was a native of this state, but for many years prior to the Revolution, an inhabitant of Boston, in the state of Massachusetts, where in the line of his chirurgical and medical profession, he long stood foremost. He was possessed of an uncommon vigour and activity of mind, and by unremitted diligence and attention, acquired a large property, which, though much injured by the late civil war, is not wholly annihilated. His Christian piety and fortitude were exemplary, as his honesty was inflexible and his friendship sincere. He has left behind him, to deplore his loss, a truly excellent lady and a numerous posterity. His remains, attended by many of his relatives and of the most respectable citizens, were removed to Trinity Church on the Friday following, where the funeral service was read, and a sermon suitable to the solemnity, at his particular desire, delivered to a very crowded audience; after which the body was interred under the

*For full text of this letter see Appendix H.

church. The colours of the shipping, in the harbour, were displayed half-mast high and every other mark of respect shewn by the inhabitants on the mournful occasion."

Dr. Gardiner was a munificent patron of the Church and contributed ten acres of land for a glebe at Gardiner,[231] in Maine, and twenty-eight pounds sterling for the minister, forever, which have been the partial means of sustaining a respectable church in that state. His first wife was Anne, daughter of Dr. Gibbons,[232] of Boston, by whom he left six children, as follows:

(1) John, father of the Rev. John Sylvester John Gardiner, of Boston. (2) William,[233] who died without issue. (3) Anne,[234] who married Rt. Hon. Arthur Browne, son (or brother) of the Earl of Altamont, whose son was afterwards created Marquis of Sligo. Her children were: John (who married a daughter of Lord Howe), James, Anne Maria, and Louisa. (4) Hannah,[235] who married Robert Hallowell. They had one son, Robert Hallowell, who took the name of Robert Hallowell Gardiner[236] and married Emma Jane Tudor. (5) Rebecca, who married Philip Dumaresque.[237] Her children were: James, Philip (who died without issue), Francis, and Rebecca. (6) Abigail, who married Oliver Whipple,[238] of Cumberland, Rhode Island, afterwards a lawyer in Portsmouth, New Hampshire. He wrote a poem, now extant, dedicated to President John Adams. They left three children, Sylvester G. Whipple, who died without issue; Hannah B.,[239] who married Frederic Allen, a lawyer of distinction, of Gardiner, Maine; and Anne. In 1803, Oliver Whipple removed from Portsmouth to Hallowell, Maine, and has since deceased.

Doctor Sylvester Gardiner's second wife was an Eppes,[240] of Salem. His third wife, Catharine Goldthwaite,[241] survived him and married Mr. Powell. He had no children by his last two wives.



Anne Gibbons Gardener
Aetat 69



John Gardiner, the eldest son of Dr. Sylvester and a grandson of William Gardiner, of Narragansett, "was born in Boston about the year 1731, was sent to England to complete his education, studied law at the Inner Temple and was admitted to practice in the Courts of Westminster Hall. He was an intimate associate, at this time, with Churchill, the poet, and John Wilkes, the reformer, in whose cause, at the time politics ran high, he appeared as junior counsel and attracted the notice of Lord Mansfield, who expressed a high opinion of his natural endowments for eminence in his profession, although his political connections were not such as to secure His Lordship's favour, or his own rapid advancement. He practised a short time in the Welsh circuit with success, and married a Miss Harries, of respectable family, in South Wales; but being impatient at once to get into lucrative practice, he procured the appointment of Attorney-General of the Island of St. Christopher, in the West Indies, where he removed with his family, about the year 1765. He practised law with great success at St. Christopher and the Island of Jamaica, until the termination of the American Revolution by the peace of 1783, when he removed with his family to his native town. After practising for two or three years with much celebrity, he removed, in 1786, to an estate left by his father at Pownalborough, in the then district of Maine, where he also practised law, and whence he was sent as representative to the Massachusetts legislature, from the year 1789, to his death, which happened by the loss of a packet in which he took passage for Boston, for the purpose of attending the General Court in 1793-4. In the legislature he obtained the name of *the law reformer*, in consequence of the zeal and eloquence with which he advocated several important changes in the laws of the state. One, the abolition of special pleading, in which he failed — others, in which

he was successful, were the repeal of the laws of primogeniture, of statutes for the more early breaking of entailments, and the repeal of the laws against theatrical representations. On the latter subject he made a speech very celebrated for the learned account it gave of the Grecian and Roman theatre. He was a thorough republican and violent whig in politics; and in religion was a Unitarian, in consequence of which he took a leading part in the alteration of the liturgy of King's Chapel,[242] Boston, and other changes by which that became a Unitarian Congregational Society. He had an astonishing memory, was an admirable *belles-lettres* scholar, learned in his profession, and particularly distinguished for his wit and eloquence. From a dislike of his principles, both in politics and religion, his father, by will, settled the greater portion of his estate upon his sister's son, Robert Hallowell, now [1847] Robert Hallowell Gardiner,[236] of Gardiner, Maine. The forfeited property in Maine was chiefly recovered by his heirs, in consequence of some informality in the legal process of the Attorney-General."*

In a letter from him to his father, in England, on his arrival from St. Kitts, he writes:

[TO DR. SYLVESTER GARDINER, POOLE, ENGLAND]

Boston, July 14, 1783

I ARRIVED on Thursday eve last. As I traversed the town and saw your confiscated houses and possessions sold by the state and now held and occupied by strangers, how did my heart sink within me. I had an interview yesterday with your friend Hancock and with Mr. John Pitts.[243] They both seemed inclined to do you any service, but both agreed that it would be best not to attempt to return until matters were more settled and the passions of men were more cooled. My

*Source of quotation unidentified.

countrymen, here, have received me with open arms and I have all the interest that the French Court or Ministry can give. If it will serve you, I shall be happy that you would point out in what way. Governor Hancock, Sam. Adams, Dr. Cooper,[244] &c., have all received me with the greatest cordiality, and General Washington, in consequence of a letter from the French Ministry, overwhelmed me with civilities for the four days I staid with him. Mr. Pitts would have written to you, had he not been afraid to have given offence to a jealous people. Although I was in a French Government, the last two years, and an officer of the French King; yet so cautious were all, in this State, that I could not receive an answer to any of my letters to Governor Hancock, Pitts, Dr. Cooper, Colonel Hitchburn, &c., even though my friend, Count Dillon[245] wrote the strongest letters in my favour to Governor Hancock and to the French Minister. Adieu, my Dear Sir, and believe me

Most Affectionately,

J. GARDINER

The late John Sylvester John Gardiner, D.D.,[246] was a son of John and a grandson of Dr. Sylvester, and a great-grandson of William Gardiner, of Narragansett. He was rector of Trinity Church, Boston, from 1805 to his death in 1830. He was born in Wales, in 1765, was sent to Boston for his early education and, before the Revolutionary War, was sent to England and placed under the instruction of the celebrated Dr. Parr, until he was eighteen. He went to England for the benefit of his health, and died there in 1830. He was an eloquent divine and was highly esteemed by society for his talents and virtues. He read the Church Service with extraordinary solemnity and effect. He wrote the English language with great purity and elegance and was not without a happy



Mrs. Silvester Gardiner
(Copley)

talent for poetry. He was reputed to be a sound divine and a classical scholar of fine taste and acquirements.

He left one son, the present [1847] William H. Gardiner, an eminent lawyer in Boston, who married Caroline Perkins, and two daughters, Louisa, who married John P. Cushing, Esq., and Elizabeth.

"Narraganset December 21st 1732 at the House of Mr. Saml Browne[247] of South Kingstown Jonas Minturn was married to Penelope Browne Daughter of said Saml."

The ancestor of the Minturn family in this country was a native of England and was one of the early settlers of Narragansett: Jonas Minturn married Penelope Browne, of South Kingstown. He afterwards lived and died on his own farm in Narragansett. He left three children, William, Hannah and John, the latter of whom died at the early age of twenty-one years and was a young man of great promise, having sustained an excellent character. Hannah[248] remained unmarried and died at an advanced age in Newport. William early exhibited that energy and decision of character, which were so conspicuous during his life. Being of an enterprising disposition and wishing to see more of the world than his circumstances permitted, he made several voyages from Newport in a ship, of which he soon became a mate. During one of these voyages to a port in England, the vessel in which he sailed had the misfortune to be captured and taken into France, England[249] being at that time at war with that country. The voyage was thus in danger of being broken up, threatening great loss to those who were concerned in its success. The French commander offered to accept a ransom for the vessel, which, though ardently desired by the American captain, was deemed by him to be entirely out of his



Mrs. Silvester Gardiner
(Copley)



Mrs. Silvester Gardiner
(Copley)



power to accomplish at this juncture. Mr. Minturn seeing how vitally important was the measure, presented himself before the master of the ship. "Captain," said he, "land me on the coast of England—I will go to London; I am certain that I can effect this desirable result through a commercial house in that city." It was done. Dressed as he was in his sailor clothes, he proceeded on foot to London; found out the firm he was in search of, and by his intelligence and perseverance, was able to convince them of the importance and feasibility of the object. He then re-crossed the channel, paid the ransom money, and arrived safely with the vessel at Newport. In testimony of the high opinion which the owners of the ship entertained towards him for this signal service, he was immediately made captain of the same vessel; and so fortunate was he that he was soon able to become himself a ship-owner and to establish himself at Newport, where, becoming a successful merchant, he was greatly distinguished for benevolence and public spirit.

In 1788, many of the first citizens of Rhode Island and Massachusetts associated themselves together for the important object of founding a city on the Hudson river. In this undertaking, requiring prudence and foresight, the sagacity of Mr. Minturn was eminently conspicuous. The agricultural and other resources of the county of Columbia, and country adjacent, being considered particularly favourable to the enterprise, an elegible site on the east bank of the river was selected, and here was founded what is now the city of Hudson. Mr. Minturn being at the time extensively engaged in navigation, embarked with his family, in one of his own ships, and arrived safely, after a passage of thirteen days from Newport. Finding, however, that the branch of mercantile business in which he was more especially en-

gaged, that of commerce and navigation, could be prosecuted with more success at a point less remote from the sea, he concluded upon a change of location, and finally fixed upon the city of New York as possessing those superior commercial advantages which have since been accredited to it by the world. Hither he removed in 1791, continuing his successful career, and realizing all the advantages which he had anticipated from this new abode. Having amassed a large estate, for the times in which he lived, he retired from the active duties of commercial life, enjoying the respect, the esteem and the affection of his fellow-citizens.

In 1799, Mr. Minturn's health so rapidly declined that he ardently longed to breathe once more his native air, confidently believing that it would bring healing on its wings. He was also anxious to consult with Dr. Senter,[250] of Newport, the physician of his early life. In this desire he was warmly encouraged by his friend and former partner in business, George Gibbs, Esq.,[251] who kindly procured a commodious house for his reception. But his cherished hopes and those of his attached family were destined to be soon destroyed. His disease increased in severity and he died in August of that year, universally lamented. Justice, firmness and charity were the distinguishing traits of his character.

William Minturn married Penelope, daughter of Benjamin Greene.[252] She was a near relative of Major-General Nathanael Greene, of the Revolution, with whom she spent a considerable part of her early life at Potowomut. After her husband's decease, Mrs. Minturn returned to New York, where she resided till her death, in 1821; dying in that humility and faith which her Christian life had so preëminently exemplified. William Minturn left ten children: (1) Penelope, who married John T. Champlin. (2) Benjamin Greene, who

married Mary, daughter of Robert Bowne. (3) Hannah, who died in 1817, unmarried. (4) William,[253] who married Sarah, daughter of Robert Bowne. (5) Jonas,[254] who married Esther,[358] daughter of William T. Robinson.[255] (6) Mary, who married Henry Post. (7) Deborah, who married Robert Abbatt, Jr. (8) Nathaniel G., who married Lydia, daughter of Samuel Coates of Philadelphia. (9) Niobe, who died unmarried. (10) John, who married Lydia, daughter of James Clements, of Philadelphia, and died without issue. The descendants of William Minturn, the elder, have numbered (1847) one hundred and forty-six persons.

"May the 27th 1733 were intermarried in Narraganset by Mr. M[c]Sparran, the Rev[d] Mr. Sam[l] Seabury[256] Minister of New London in Connecticut and M[rs] Elizabeth Powel[257] of Narraganset."

The Rev. Mr. Seabury was born in 1706 and was graduated at Harvard University in 1724. He settled at Groton, Connecticut, as a Congregational minister, and married Abigail, a daughter of Thomas Mumford,[258] of North Groton. William Gardiner, of Boston Neck, Narragansett, married Abigail Remington,[203] an aunt of Mrs. Seabury. From intercourse with Dr. MacSparran, who married Hannah, a daughter of William Gardiner, Mr. Seabury became an Episcopal clergyman and was appointed by the Society for the Propagation of the Gospel, in 1730, the first missionary of St. James's Church, at New London, which Dr. MacSparran had been instrumental in erecting. His first wife died in 1731. In 1733, he married Elizabeth Powell, a daughter of Adam Powell,[241] a merchant of Newport, and a granddaughter of Gabriel Bernon.[49, 50] He remained rector of the Church of

New London twelve years and removed to Hempstead, Long Island, in 1742, where he died June 15, 1764. The following letter, from Mrs. Seabury to Judge Helme,[259] of Tower Hill, Narragansett, who married her sister, Esther Powell, announces to him the death of her husband. The answer, also, conveying to her the affecting intelligence of the decease of her sister, and an account of the adjustment of her legacy from her mother, notwithstanding the depreciation and loss of interest, is so highly honourable that it is but justice to Judge Helme's memory to insert it here.

[TO JAMES HELME, ESQ., SOUTH KINGSTOWN]

Hempstead, July 15th, 1764

DEAR BROTHER:

As you are to me in a double capacity, both in regard to the relation between us, and in regard to our unhappy condition, for I heard, by report, that my sister is dead; but I have not had a line from you, at which I am somewhat surprised. As to my own deplorable state, my dear husband left me and his family, the 19th of June, to go to England, from whence he returned the 7th of June [*sic*], a sick, and I may say, a dying man, for he lived one painful week, and then resigned his soul into the arms of his dear Saviour. Dear Sir, your own heart will better suggest to you what I feel, than any words I can make use of. I can only say, I have lost one of the best of husbands and am left with six children; the eldest son and daughter married, the youngest son with a merchant, in New York, and the other three with me, one of which is a daughter of nineteen, one a son of seventeen and the other a daughter of six years.

Dear Sir, I am both a widow and a stranger. My husband did not lay up treasures on earth; though I have reason to think he did in Heaven, where no rust

doth corrupt; and my whole trust is in Him who hath said, "He is the Father of the fatherless and the widow's God." Sir, as there is in your hands a legacy left me by my mother, I should be glad to know of you what I am to expect from it, for I shall be in want of it by next May. If you write to me, please direct to the care of Mr. Henry Remsen, Jr., Hanover Square, New York, the gentleman with whom my son lives, and he will forward the letter. I have no more to say, Sir, but to commend you and your children to God Almighty, and begging your prayers for me and mine. I am, Sir,

Your affectionate Sister and Humble Servant,

ELIZABETH SEABURY

[TO MRS. ELIZABETH SEABURY]

South Kingstown, July 23d, 1764

MY DEAR SISTER:

I HAVE received your letter of the 15th current, though the melancholy news with which it was charged had reached our ears before that came to hand. I heartily condole with you on the mournful occasion.

I wrote brother Seabury a few broken lines the 23d of March last (which I find have not come to hand), giving an account of the severe stroke of afflictive Providence, which happened to us the day before, in the death of the dearest of women, the tenderest of mothers and the sincerest Christian. Her state of health had been interrupted at times, during the fall and winter past, and on Sunday, the 11th of March, she was taken with a pain in her shoulder and breast, with great difficulty of breathing. On letting of blood, she was somewhat relieved; but being about seven months in her twelfth pregnancy she still continued very ill, until Monday, the 19th, when she was delivered of a male child, which lived about five hours.

As she was much better upon her delivery, herself and all of us entertained hopes of her recovery, and the physicians imagined that the danger was over,— but on Tuesday night her pains and difficulty of breathing returned, and she remained with great patience under inexpressible anguish, until Thursday, the 22d, when (oh, how shall I relate the distress of that melancholy day), after taking a final and affectionate farewell of the whole family, in full assurance of a blessed immortality, she breathed her pious soul into the arms of her Redeemer. Her last admonition, "Live, so as I may meet you in Heaven," still sounds in my ears.

O, my dear Sister, to return your own words— "Your own heart will better suggest to you what I feel than any words I can make use of." Imagine to yourself, the dearest, the best, the tenderest wife, torn from the bleeding side of the man who loved her above all earthly good. Imagine to yourself a man destitute and forlorn, to whom the whole world is a blank and a wilderness; imagine to yourself the concern of a parent for eight motherless children, the youngest of whom is about two and a half years old, and then tell me, my dear sister, if my case is not truly wretched. Though the ways of Providence seem dark and perplexing to our narrow capacities, yet we know that Infinite Goodness does always what is best. Infinite Wisdom cannot err, and all the ways of God are right. Let us, therefore, my dear Sister, submit ourselves to the determinations of Heaven, and endeavour to follow them who, through faith and patience, inherit the promises.

Your legacy, like all other estates in this colony that lay in money, is greatly depreciated in value. However, I shall do you all the justice in my power, by making good the depreciation, and although I have not made an exact calculation, believe it will

amount to about £1,550, which, at £7 per dollar, the now legal and current price, may be in value about two hundred and twenty dollars, which I shall endeavour to have in readiness by the time you mention, or when (or before), I hope to see you here; and if I can collect any considerable sum to the value of one hundred dollars, more or less, before that time, should be glad you would give proper orders, to whom I may pay it.

I have an only daughter and seven sons, the second of whom lives with Mr. Robinson,[260] an attorney at law; the rest are at home with me, and all desire their compliments of duty may be acceptable.

May the God of all grace protect, comfort and support you and yours, is the sincere prayer of, my dear Sister,

Your affectionate brother and humble servant,

JAMES HELME

[TO JAMES HELME, ESQ.]

Hempstead, Nov. 26, 1764

MY DEAR BROTHER:

I RECEIVED yours of the 23[d] of July, charged with the affecting account of the death of my dear and only Sister, in regard to which and my own troubles, I beg to say, with Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." It is some time since I received yours and should have answered you before, but have been much hurried with business; having, with the assistance of some gentlemen of this Parish, raised a dwelling-house and got it under cover, but do not purpose doing any more to it this winter, as I see no prospect of being obliged to quit the parsonage. As to the money in your hands, I know not how to convey it to Hempstead, for I do not think my affairs will allow of my making a journey to you. I should be extremely glad of a visit from you,

my niece, or any of my nephews, to whom pray make my compliment of condolence. My children present their duty to you and love to their cousins. That God Almighty may assist, comfort and direct you in all your difficulties, is the earnest prayer of

Your affectionate Sister, and humble servant,

ELIZABETH SEABURY

[TO MRS. ELIZABETH SEABURY]

MY DEAR SISTER:

AGREEABLE to your desire of the 11th current, I sent you, by my nephew, Nathaniel Seabury, £500, old tenor, in gold and silver, as the value for your legacy. I have made good the depreciation of the money, and allowed interest to you for the whole time; though I have been obliged to receive it at the depreciated value, and often had a great part of the money lying by me, for months together, for want of a proper person to let it to—at other times have been at the trouble and expense of law-suits, and in such cases, with us, we are always obliged to levy six months after judgement, for the money, without a farthing of interest being allowed—and I cannot help thinking, that, upon the whole, I have not received so much value for the legacy. I hope, in this affair, I have approved myself to your acceptance; if not, let me know, and if any mistake has been made, it shall be rectified; although, I believe there is none. I must now repeat to you what you wrote to me in June, 1765; I hope the finishing of this affair will not put an end to our correspondence. Your near relation to that person who was the comfort of my life, and the joy of my heart, and that brotherly kindness with which you have treated me, will always make you and yours very near and dear to me. My nephew tells me that you have some thoughts of making a journey to New

London some time hence; when you are so near, I beg you to favour us so much as to make us a visit, as all my children are desirous of waiting on their aunt.

I still remain in a state of widowhood, without the least appearance of altering that condition—and indeed, when I reflect that the dear, dead partner who has left me, to receive the reward of a well-spent life, has not left her equal behind her—how can I attempt a second marriage, and how can I, my dear Sister, dwell upon so tender a subject? Let it be our endeavour to meet her in yon celestial regions, where bliss and immortality crown the happy subjects.

My children all make their most profound compliments of duty to their dear aunt, and love to their cousins. With my sincere love to all my dear nephews and nieces, I am, my dear Sister,

Your affectionate Brother,
JAMES HELME

"Mr. Seabury's second wife survived him more than thirty years and died February 6, 1799, at the age of eighty-seven.[261] Few better men have lived than Mr. Seabury. He discharged every duty of his sacred function with the greatest diligence and indefatigable labour: leaving behind him a character, held in high estimation, and an example worthy of imitation.

"Mr. Seabury left four sons, Samuel, Adam, Nathaniel and David, and three daughters, Mary, Jane and Elizabeth. Samuel,[262] the eldest son by the first wife, was born at New London, in 1728, graduated at Yale College, 1748, and went to Scotland for the purpose of studying medicine, but turning his attention to theology he took orders in the Church of England, and on his return settled in New Brunswick. In 1756, he removed to the church of Jamaica, Long Island.

From thence he went to Westchester, in 1766, where he was rector of the church and kept a classical school, until the British entered New York, in 1776, when, being a royalist, he took refuge in that city, where he remained until 1783."

In 1784, Mr. Seabury was recommended, by the Episcopal clergy of Connecticut and some in New York, for Bishop of Connecticut. He went to England for the purpose of being consecrated. The Archbishop of Canterbury doubted his canonical authority to consecrate, without the authority of an Act of Parliament, a bishop resident outside the British empire; this then being, by the treaty of peace, an independent and foreign country.

"The following," says Hawkins's *Missions of the Church*, "is Mr. Granville Sharp's[263] account of the interview between the Archbishop of Canterbury and the Bishop elect of Connecticut:

"'Dr. Seabury, in coming to England, called on the Archbishop of Canterbury for consecration, to the great surprise of the Archbishop, who was apprehensive it would give offence to the Americans, with whom we had just then made peace; and, therefore, His Grace (the very worthy and learned Dr. Moore[264]) wished to be allowed some time to consider of the request; upon which Dr. Seabury very abruptly left the room, saying, "If Your Grace will not grant me consecration, I know where to obtain it;" and immediately set off for Aberdeen. The Archbishop communicated to G. Sharp this account of Dr. Seabury's behaviour; and G. Sharp, in return, informed His Grace that a General Convention[265] was actually appointed in America, for the election of bishops. On hearing this, the Archbishop gave G. Sharp authority to assure the Americans, that if they elected unexceptionable persons and transmitted proper certificates of their morals and conduct and of their suitable

abilities for so important a charge, he would do everything in his power to promote their good intentions.'

"It was certainly only reasonable that the Archbishop should take time to deliberate and to consult with his suffragans, on a matter of such importance as the consecration of a bishop for an independent country. Without, indeed, the consent of the Crown he could not legally consecrate; and, besides, he might have had scruples about the propriety of doing so, partly from the circumstance of the bishop elect not being the choice of the whole Church and partly from an apprehension of giving umbrage to a power, with whom a treaty of peace had but lately been signed. On the other hand it was natural that Seabury, an hereditary missionary, who had lived through years and years of disappointed hope, and had seen the Church languish for want of a head, should be impatient of further delay, and that, fearful of legal obstructions, he should, even though it were somewhat precipitately, address himself to bishops who were unfettered by state connection, and of whose sympathies he was well assured. Nor should it be forgotten, that he was strongly advised to adopt this course by one whose name, station and learning gave weight to his opinion. Dr. George Berkeley,[366] prebendary of Canterbury, who inherited all his father's zeal for the Colonial Church, had, for some time previously, been in correspondence with Bishop Skinner,[367] of Aberdeen, on the subject of transmitting to America the gift of Episcopacy 'from the suffering Church of Scotland.'"*

"From Dr. Seabury's own account, it would appear that he did not even apply to the Scottish bishops until he had ascertained that the government would not permit a bishop to be consecrated without

*Hawkins's *Historical Notices of the Missions of the Church of England*, pp. 404, 405.

the formal request, or, at least, consent of Congress, which, he added, 'there is no chance of obtaining, and which the clergy of Connecticut would not apply for, were the chance ever so good.' At length, every obstacle having been removed, Dr. Seabury went to Scotland and was there consecrated on the 14th of November, 1784, by Bishops Kilgour,[267] Petrie[267] and Skinner. Early in the summer of the ensuing year, he returned to Connecticut, the first bishop of our Church (for Talbot[268] and Welton[268] left no traces behind them), that had been seen in that part of the North American continent.

"The number of Episcopal congregations in the Provinces, at this time, were seventy and the members of the Church forty thousand. Granville Sharp did not, of course, for a moment doubt the full validity of Bishop Seabury's consecration, but was still as anxious as ever to see the succession conveyed to America through the English branch of the Church. This he rightly considered as a matter of the highest importance and, accordingly, kept up an active correspondence, on the subject, with persons of various characters and professions, as Dr. Franklin, Mr. Adams, the first Ambassador from the United States, Dr. Rush, an eminent physician, at Philadelphia, of the Presbyterian denomination, and the Rev. Mr. Manning, a Baptist clergyman of Rhode Island. By these means he was enabled to keep the Archbishop fully informed on the subject. Dr. Rush wrote to him, April 27, 1784: 'I am happy in being able to inform you, that attempts are now making to revive the Episcopal Church in the United States. Though a member of the Presbyterian Church, yet I esteem very highly the articles and worship of the Church of England. Such is the liberality produced among the dissenters, by the war, that I do not think they will now object to a bishop being fixed in each of our

States, provided he has no civil revenue or jurisdiction.'

"In a letter to his brother, Mr. Sharp thus expresses his gratification at the prospect of a successful issue of the labours of himself and others in this great cause. He says, January 10, 1786, 'The Church of England is likely to take the lead and to be gloriously established in America.' A little later, the following entry occurs in his journal: 'January 13, 1786. Informed by Mr. Adams, American Ambassador, that the Convention of the Episcopal Church of America (which includes Carolina,[269] the Jerseys and Maryland, as well as Virginia, Pennsylvania and New York) have written a letter to the two Archbishops, requesting them to consecrate a person,[270] whom they should send; that the letter was inclosed to him and delivered with his own hand.' The next morning he [Mr. Sharp] waited upon the Archbishop of Canterbury, who, he says, 'told me that the requisition is a very proper one and expressed in very respectful terms, and assured me that he is a very sincere friend to what is proposed and will promote it to the utmost of his power, provided they send persons duly qualified.'

"When all seemed thus prepared, some very formidable difficulties were suggested, respecting the orthodoxy of the persons to be elected and the alterations which had been made in the Book of Common Prayer. As long as any uncertainty remained on these points, the greatest caution was necessary and the Archbishop, therefore, demanded satisfactory proof that the clergymen, to be presented for consecration, were in doctrine uncorrupt. In answer to the address of the Convention, the Archbishop thus expressed the unanimous opinion of the English Bishops: 'While we are anxious to give every proof of, not only our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious,

lest we should be the instruments of establishing an ecclesiastical system, which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in doctrine or in discipline.'

"The Church at large is under the greatest obligations to the Bishops, for the faithful execution of their trust at this critical time. Their Christian firmness and a little wise delay gave the Convention an opportunity of withdrawing the most objectionable alterations in their Prayer Book, which was mainly constructed according to the revision of Archbishop Tillotson and a committee of divines, in 1689. The preface states that, by an examination of the altered form, 'it will appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require, or to deviate, in anything essential, from the Thirty-nine Articles.' [271]

"On the 17th of July, 1786, Mr. Sharp waited on the Archbishop of Canterbury, with a copy of the New American Prayer Book;[272] and, a few days later, July 27, 1786, he writes to his brother as follows: 'The Archbishop very obligingly read over to me the letters which he and the Archbishop of York wrote to the American Convention, and the forms of the certificates and testimonials which they proposed as being satisfactory. The letter is exceedingly well drawn up, with all the solemnity and true Christian propriety that you could possibly wish on the occasion.'

"This very delicate and protracted, but important negotiation, was now brought to a successful issue. The Rev. Wm. White and the Rev. Samuel Provoost, who had been duly elected to the sees of Pennsylvania and New York, arrived in London at the end of November, 1786, bearing testimonials signed by

the Conventions of their respective states. They were at once introduced to the Archbishop of Canterbury, by Mr. Granville Sharp, and formally presented to His Grace a few days afterwards, by Mr. Adams, the American minister. At length, on the 4th of February, 1787 [an Act of Parliament having been passed for the purpose], they were consecrated in the Chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells and the Bishop of Peterborough. The two Bishops did not linger in England, but embarked in a few days after their consecration, and arrived in New York on the 7th of April,—Easter Day,—a happy omen as it was considered, for the reviving Church of that country. Soon afterwards [September 19, 1790] Bishop Madison was consecrated in London. Thus at last, after nearly two centuries of struggle, the Church was perfected in America."*

At the Episcopal Convention, in Philadelphia, in 1786, the validity of the orders conferred on Bishop Seabury by the Scottish bishops was questioned, which created some warmth, and means were immediately taken to obtain valid consecrations, as has been above stated, and the threatened difficulties were averted. Bishop Seabury's consecration was afterwards admitted to be canonical. "Bishop Seabury," continues Thompson [?], "was the first American citizen who attained to that title. On his return to this country,[273] he settled in his father's parish, at New London; presiding, of course, over the Diocese of Connecticut, and, in 1790, he was elected Bishop of Rhode Island,[274] the clerical functions of which sacred offices he continued to exercise until his death, February 25, 1796, aged sixty-eight.[275]

"The following is inscribed on his tomb-stone, at New London:

*Hawkins's *Historical Notices*, pp. 406-10.

'HERE LIES THE BODY OF
SAMUEL SEABURY, D.D.,
BISHOP OF CONNECTICUT AND RHODE ISLAND,
WHO DEPARTED THIS TRANSITORY SCENE, FEBRUARY 25TH, 1796,
IN THE SIXTY-EIGHTH YEAR OF HIS AGE AND THE ELEVENTH OF HIS
EPISCOPAL CONSECRATION.
INGENIOUS WITHOUT PRIDE,
LEARNED WITHOUT PEDANTRY,
GOOD WITHOUT SEVERITY,
HE WAS DULY QUALIFIED TO DISCHARGE
THE DUTIES OF THE CHRISTIAN AND THE BISHOP.
IN THE PULPIT HE ENFORCED RELIGION;
IN HIS CONDUCT HE EXEMPLIFIED IT.
THE POOR HE ASSISTED WITH HIS CHARITY;
THE IGNORANT HE BLESSED WITH HIS INSTRUCTION.
THE FRIEND OF MEN, HE EVER DESIGNED THEM GOOD;
THE ENEMY OF VICE, HE EVER OPPOSED IT.
CHRISTIAN! DOST THOU ASPIRE TO HAPPINESS?
SEABURY HAS SHOWN THE WAY THAT LEADS TO IT.'

"Charles Seabury, the youngest son of the Bishop, was born in Westchester, in May, 1770, and succeeded his father in the church, at New London. In 1796, he preached awhile at Jamaica. His first wife was Anne, daughter of Roswell Saltonstall,[220] of New London, by whom he had issue. His son, Samuel Seabury, D.D.,[276] is the present rector [1847] of the Church of the Annunciation, in the city of New York, and editor of *The Churchman*, a religious newspaper."

"Bishop Seabury died in 1796. His death was a heavy loss to his infant communion; yet he had lived long enough to leave a marked impress of his character upon its institutions. His influence was most important[277] whilst the foundations of the ecclesiastical fabric were being laid. For he was a clear-sighted man, of a bold spirit, and better acquainted than any of his coadjutors with those guiding principles, which were then especially required. His own bias, indeed, was to extremes in the very opposite direction from that to which their inclination led them. Trained amidst the

New England sects, he had early learned to value the distinctive features of his own communion; and receiving the consecration from the Scottish bishops, the affections of his heart opened freely towards them, and drew the whole bent of his mind towards their forms and practices. Had it been left to him alone to form the temper and mould the institutions of the Western Church, there would have been little hope of its ever embracing the whole of the jealous population of that wide republic. But his views were a wholesome check upon those with whom he had to act. Of these, Bishop Madison had been bred a lawyer in the worst days of Virginia laxity. He was an elegant scholar, a good president of a college, and a mild and courteous gentleman; but he had none of the Christian learning and little of the untiring energy in action which his difficult position rendered needful. Bishop White, mild, meek, and conciliatory, inclined always to those councils which bore most faintly the stamp of his own communion, and fulfilling, through these qualities, a most important part in the common work, was indisposed by character and temper from taking resolutely the position which the times required. From that which he was sure was right, nothing indeed could move him; but he was naturally over-tolerant of all opinions.

"These very qualities made him a most useful coadjutor to the Bishop of Connecticut. For, as it was his great endeavour to secure unanimity of action, he was ready to take part in many things to which he was himself indifferent, when he saw his brother's earnestness concerning them. The same easy temper as to things he judged indifferent, which would have led him, for the sake of peace, to concede to the most opposite objections what ought not to be yielded, now made him take the stricter side in matters which he saw would not be given up by Bishop Seabury. On this principle he voted for reinserting in the

liturgy the Athanasian Creed, whilst he scrupled not to say that he would never use it; and agreed to place in the Communion Office the prayers of invocation and oblation, though he himself had never regretted their omission."*

"Augst 15th, 1734. Cecilia Mumford, Grand Daughter of the Rev^{d} Mr. James Honyman, of Rhode Island, an Infant and Daughter of Mr. William Mumford,[278] of S^{o} Kingstowne, was baptized by Mr. M^{c}Sparran of Narraganset; Sureties, said Mr. M^{c}Sparran, Mrs. Honyman and Mrs. Wickham."[279]

"July 10th 1735 Mr. M^{c}Sparran baptized William Mumford a child, Son of Mr. William Mumford Shopkeeper in South Kingstowne, the Sureties were the Grandfa^{r} viz. the Rev^{d} Mr. James Honyman and the Grandmo^{r} Mrs. Elizabeth Honyman and the uncle of y^{e} child viz^{t} Francis Honyman."

In 1704, the Society for the Propagation of the Gospel in Foreign Parts, at the solicitation of the wardens,[280] appointed the Rev. James Honyman their missionary at Trinity Church, Newport. Mr. Honyman discharged the duties of his mission with great faithfulness and diligence for nearly fifty years. "Besides the cares of his own particular district," says Hawkins, "he made frequent visits to the neighbouring towns[281] on the continent, until another minister was assigned to them. Very early in his career, he felt the great disadvantages under which the Church was labouring, for want of a superintending head. Writing to the Secretary of the Society, in 1709, he says, 'You can neither well believe, nor I express,

*Archdeacon Wilberforce.

what excellent services for the cause of religion a bishop[282] would do in these parts;' and he expresses a conviction that if one was sent, 'these infant settlements would become beautiful nurseries, which now seem to languish for want of a father to oversee and keep them.' In 1714, he presented a memorial to Governor Nicholson,[86] on the religious condition of Rhode Island. The people, he says, were divided among Quakers, Anabaptists, Independents, Gortonians and Infidels, with a remnant of true Churchmen. He then proceeds to suggest a remedy, in the settlement of a competent number of clergy in the several townships, under the jurisdiction of a bishop, the establishment of schools and a proper encouragement from the civil government. A new and most painful duty was imposed on him, in 1723, in attending daily, for nearly three months, a great number of pirates,[283] who were brought into Rhode Island, tried, condemned and executed.

"There is not, probably, a single mission, at the present time, in the whole of the North American Colonies, so beset with difficulties and discouragements and so entirely dependent upon the zeal and judgement of individual clergymen in charge, as were most of the parishes in the now independent states, at the commencement of the last century. No better instance can be given than this of Rhode Island, where a single clergyman was set to labour in the midst of a population hostile, for the most part, to the Church and without the smallest support from secular authority. In 1728, Mr. Honyman and another clergyman, the Rev. J. MacSparran, who, since 1719, had occupied the mission of Narragansett, sent home 'a joint memorial,' complaining of 'the frowns and discouragements,' to which they were subjected by the government. . . .

"The only further extract that need be given from

Mr. Honyman's correspondence, is dated September, 1732, and occurs in connection with an application to the Society for a small increase of his stipend, to enable him to provide for his family: 'Betwixt New York and Boston, the distance of three hundred miles, and wherein are many Missions, there is not a congregation in the way of the Church of England that can pretend to compare with mine or equall it in any respect; nor does my Church consist of members that were of it when I came here, for I have buried them all; nor is there any one person now alive that did then belong to it, so that our present appearing is entirely owing to the blessing of God upon my endeavours to serve Him.'"*

The late Henry Bull,[284] in his manuscript history of Trinity Church, says, "Mr. Honyman was a gentleman well calculated to unite his own society, which grew and flourished exceedingly under his charge, as well as conciliate those of other religious persuasions, all of whom he 'embraced with the arm of charity.'" In 1750, the Rev. Mr. Honyman died, after having lived to an advanced age and to see his Church large and flourishing. He was buried at the expense of the Church, on the south side of the passage from the gate to the Church, where his tomb-stone now lies, being engraved with the inscription given on the next page.

There is a bust portrait[285] of him in Trinity Church, Newport.

*Hawkins's *Historical Notices*, pp. 165-7.

HERE LIES THE DUST OF
JAMES HONYMAN,
OF VENERABLE AND EVER WORTHY MEMORY
FOR A FAITHFUL MINISTER OF NEARLY FIFTY YEARS,
IN THE EPISCOPAL CHURCH IN THIS TOWN,
WHICH BY DIVINE INFLUENCE ON HIS LABOURS,
HAS FLOURISHED AND EXCEEDINGLY INCREASED.
HE WAS OF A RESPECTABLE FAMILY IN SCOTLAND,
AN EXCELLENT SCHOLAR, A SOUND DIVINE
AND AN ACCOMPLISHED GENTLEMAN.
A STRONG ASSERTER OF
THE DOCTRINE AND DISCIPLINE OF THE CHURCH OF ENGLAND,
AND YET, WITH THE ARM OF CHARITY,
EMBRACED ALL SINCERE FOLLOWERS OF CHRIST.
HAPPY IN HIS RELATIVE STATION IN LIFE,
THE DUTIES OF WHICH HE SUSTAINED
AND DISCHARGED IN A LAUDABLE AND EXEMPLARY MANNER.
BLESSED WITH AN EXCELLENT AND VIGOROUS CONSTITUTION,
WHICH HE MADE SUBSERVIENT
TO THE VARIOUS DUTIES OF A NUMEROUS PARISH,
UNTIL A PARALYTIC DISORDER INTERRUPTED HIM IN THE PULPIT,
AND IN TWO YEARS,
WITHOUT IMPAIRING HIS UNDERSTANDING,
CUT SHORT THE THREAD OF LIFE,
ON JULY 2D, 1750.

Chapter VI

A.D. 1734 to A.D. 1740

The Auchmuty Family. Dr. Giles Goddard and the Goddard Family. Mr. MacSparran's Visit to England and Receipt of his Doctor's Degree. Captain Nathan Haley. The Rev. Jonathan Arnold. Colonel William Coddington. The Helme Family.

"SEPTEMBER 3d 1734 . . . at the House of Mr. Benjn Mumford[286] in South Kingstown were intermarried by Mr. McSparran Arthur Gates Auchmuty & Ann Dickinson."[196]

Robert Auchmuty[287] was the first of the American family of that name. He was a descendant of an ancient Scotch family, holding a barony in the north of Scotland. His father settled in England. Early in the eighteenth century, Robert came to this country and settled in Boston. He was considered a profound lawyer and possessed remarkable talents, shrewdness and wit, anecdotes of him having been handed down, from generation to generation, to this day. He was greatly respected and beloved both in public and private life. His memory is held in high veneration by the Bar in Massachusetts, and his opinions are still respected by the profession. He has many descendants still left there. He was Judge of Admiralty many years before his death.

Robert Auchmuty,[288] son of Judge Auchmuty, was distinguished in his profession. He held the office of Judge of Admiralty at the time of the Declaration of Independence, when he left America and settled in England. He was one of the commissioners with Governor Wanton,[289] of Rhode Island, Daniel Horsmanden,[290] Chief Justice of New York, Frederick



Richard Nicholls Saltonstall



Smythe, Chief Justice of New Jersey, and Peter Oliver,[291] Chief Justice of Massachusetts, to inquire into the destruction of the *Gaspee*, 1772.

Speaking of the elder and younger Auchmuty, Washburn, in his *Judicial History of Massachusetts*, says, upon the death of Judge Byfield,[292] in 1733: "Robert Auchmuty was appointed to succeed him, as Judge of Admiralty, and his commission embraced Massachusetts, New Hampshire and Rhode Island. Shirley,[293] afterwards Governor, was appointed at the same time Judge Advocate of the same court. Judge Auchmuty held the office until 1747, when he was superseded by Chambers Russell.[294] He was an eminent barrister, but when he was admitted to practice does not appear. He was in practice soon after 1719, and the profession owed much to his character and efforts for the elevated stand it was beginning to assume, and the system and order which now began to distinguish its forms of practice. Among other public offices with which he was honoured, he was one of the Directors of the Land Bank—was appointed, from time to time, to act as Attorney-General, in the absence of that officer, and also, during the vacancy occasioned by the death of Mr. Overing.[308]

"He was sent to England, in 1741, to settle the dispute between this province and that of Rhode Island, relative to the boundary line between them. He resided at his seat in Roxbury. It was while he was in England that he is said to have conceived and matured the plan of expedition against Cape Breton and Louisburg, which crowned the Provincial troops with so much glory and renown. He died in April, 1750. Mr. Bollan,[295] so long the agent of the province in London, studied his profession under Mr. Auchmuty's tuition.

"His daughter married the distinguished Judge Pratt,[296] of New York, and one his two sons, Samuel,

was minister in New York, while the other, Robert, became an eminent lawyer, in Massachusetts, and was, for many years, Judge of Admiralty in that province.

"Chambers Russell was appointed, in the place of the elder Auchmuty, as Judge of Admiralty, for Massachusetts, New Hampshire and Rhode Island, in 1747. He held this office until his death, in 1767.

"Upon the death of Russell, Robert Auchmuty, the younger, was appointed to his place, by the Governor. This was in April, but on the sixth of July he was duly commissioned as Judge of Admiralty for all New England, with a salary of £300 a year. Previously to this time, the compensation of that officer had been a percentage (usually five) upon all condemnations, and had not generally amounted to more than £100 per annum. His commission was received in March, 1769, when his salary was increased to £600 per annum. He continued to hold the office as long as the authority of the British Crown was recognized and, being a zealous loyalist, he left the country, in 1776, for England. Previously to leaving the country, his place of residence was Roxbury.

"Although he had not the advantage of a collegiate education, he became an eminent lawyer. As an advocate, he was eloquent and successful. Among his contemporaries were Otis, Quincy, Hawley and Judges Paine, Sargent, Bradbury, R. Sewall, W. Cushing and Sullivan, and, although less learned than some of these, he was employed in most of the important jury trials. It was to him, together with that class of lawyers above named, that the profession owed the respectability, which, since his day, has characterized the Bar of Massachusetts. He held the office of advocate of the Court of Admiralty from August 2, 1762, till his appointment as judge, having been originally appointed in the place of Mr. Bollan,[295] to hold the office during his absence."

It is to be regretted that of men as distinguished, in their day, as were the Auchmutys, father and son, so few memorials now remain. They will, hereafter, be found to have possessed a large share of the public confidence and to have left a decided impress of their characters upon the profession which they adorned.

The Honourable James Auchmuty, another son of the elder Robert, was also a conspicuous lawyer and a judge, in Nova Scotia, where he resided many years. He had a son, a very gallant officer in the British army, who was killed, when young, in a battle in the West Indies.

The Rev. Samuel Auchmuty,[297] another son of the elder Robert, was born in Boston, in 1725, graduated at Harvard University, in 1742, and was taken by his father to England, where he was ordained a minister in the Episcopal Church and was appointed by the Society for the Propagation of the Gospel an assistant minister of Trinity Church, New York. He married, in 1749, a daughter of Richard Nicholls,[298] Governor of that province. In 1764, at the death of the rector,[299] he was appointed to succeed him and took charge of all the churches in the city,[300] performing his arduous duties with faithfulness until the Revolution. At that time he was making arrangements to return to England, in expectation of being consecrated Bishop of New York.[301] By the old inhabitants of the city, indeed, he was always spoken of with the highest respect and affection, and as *Bishop* Auchmuty. But the approaching commotions rendered it necessary for him to stay by his devoted flock, and, if possible, to keep the church together; for he was a loyal subject of his sovereign, as well as a faithful minister of Christ. He continued his ministrations in the church and succeeded in keeping his flock together.

Dr. Auchmuty opposed the Revolution and adhered to the cause of the King and the Mother Country, and

when the Americans took possession of New York city, in 1777,[302] it is said that a message was sent to him from Lord Stirling,[303] by one of his sons: "that if he read the prayer for the King, the following Sunday, he would send a band of soldiers to take him out of the desk." His son, knowing his father's indomitable spirit, did not deliver the message, but, with some of his classmates from Columbia College, with arms concealed under their gowns, attended the church, and sat near the pulpit for his protection. He could not omit these prayers without, as he considered, violating his ordination vows. As soon as he commenced reading them, Lord Stirling marched into the church with a body of soldiers and a band of music playing "Yankee Doodle." The Doctor's voice never faltered, but he went on and finished the prayers, and the soldiers marched up one aisle and down another and went out again without any violence.[304] After church he sent for the keys of Trinity and its chapels and ordered that they should not be again opened until the liturgy could be performed without interruption, taking the keys to New Jersey. When the British took possession of New York, he resolved at once to return to his beloved flock and applied for leave to pass the American lines. This request was denied. With the unfailing energy that characterized his whole career, he determined to return on foot through circuitous paths to avoid the American lines. After undergoing great hardships, sleeping in the woods and heedless of exposure, he reached the city. During his absence, Trinity Church and his parsonage had been burned to the ground.[305] His papers and the Church Records were all destroyed. The Sunday following[306] he preached in St. Paul's Church, for the last time. The hardships he had undergone brought on an illness which terminated his life after a few days, March 4, 1777, in the fifty-second year of his age. He was buried under the

altar of St. Paul's Chapel. Interesting notices of his labours, his sufferings and death may be found in Hawkins's *Historical Notices of the Missions of the Church of England, in the North American Colonies*, London, 1845. Dr. Auchmuty received the degree of S.T.D., at Oxford, in 1766.

The children of the Rev. Dr. Auchmuty were: (1) Mary Juliana, who was born in 1750, married General Mulcaster, of the Royal Engineers, and left two sons and two daughters. (2) Margaret, who died at two years of age. (3) Isabella, who was born in 1753, married Mr. Burton, of Kent, England, and died while quite young, leaving no children. (4) Robert Nicholls,[307] who was born in 1758 and married his second cousin, Henrietta, a daughter of Henry John Overing, Esq.[308] He died at Newport, Rhode Island, January 26, 1813, leaving eight children, of whom one is Mrs. Maria M. Wainwright, now [1846] living in Washington, District of Columbia. He was a graduate of Columbia College and served as a volunteer in the English army, at the time of the Revolution. (5) Richard Harison, who was born in 1756, became a surgeon in the royal army, was taken prisoner at Yorktown and died while still a prisoner. (6) Samuel, afterwards Sir Samuel,[309] who was born in 1758, graduated at Columbia College, served in Egypt, under Sir Ralph Abercrombie, was a brigadier-general and K.C.B., in 1807, and commanded the expedition against Montevideo, which he took. He was promoted to be lieutenant-general and received the thanks of both houses of Parliament and a service of plate. He was afterwards entrusted with a very important command in the channel, at the time of Napoleon's threatened invasion, and was, then, Governor of Madras and commander of an expedition against the Island of Java, which he took in 1811. On returning to England, he again received the

thanks of Parliament and a service of plate from the East India Company. He retired for a while to his estate, in Kent, but left it, on being appointed Commander of the Forces in Ireland, where he died, suddenly, August 11, 1822, being buried in Christ Church, Dublin. The following is the inscription on his tomb:

SACRED TO THE MEMORY OF
THE RIGHT HON. SIR SAMUEL AUCHMUTY, G.C.B.,
COLONEL OF HIS MAJESTY'S 78TH REGIMENT OF FOOT,
WHO DIED ON THE 11TH OF AUGUST, 1822,
ÆTAT. 64,
WHILST COMMANDING HIS MAJESTY'S FORCES IN IRELAND.
HE WAS A BRAVE, EXPERIENCED AND SUCCESSFUL OFFICER AND VICTORIOUS WHENEVER HE HAD THE COMMAND. HE TWICE RECEIVED THE THANKS OF PARLIAMENT FOR HIS SERVICES. THE CAPTURE OF MONTEVIDEO, IN SOUTH AMERICA, AND OF THE ISLAND OF JAVA, IN THE EAST INDIES, ADDED TO BOTH HIS FAME AND FORTUNE. THIS MONUMENT WAS ERECTED BY HIS RELATIVES, AS A TRIBUTE TO HIS PRIVATE AS WELL AS HIS PUBLIC WORTH.

(7) Jane, who married Richard Tylden, Esq., who lived on a large landed estate, near Feversham[32] [or Faversham], Kent, England, and left two sons and one daughter.

"Arthur Gates Auchmuty," writes a member of the family, of a later generation, "must, I think, have been the brother of my great-grandfather [the elder Judge Robert Auchmuty]. He could have been only temporarily in Rhode Island, as I should have heard of his residing there, had it been the case." He was interred in Trinity churchyard, Newport, but no stone marks the spot.

"December 11th 1735 Dr. Giles Goddard of Groton in Connecticut viz. the Town of Groton was married to Mrs. Sarah Updike[257] at the House of her Father Capt Lowdowick Updike[182] by Mr. M'Sparran."

Dr. Giles Goddard, immediately after his marriage, removed to New London, Connecticut, where he commenced the practice of medicine. He was also, for many years, postmaster of the town. In his professional character, he appears to have united much benevolence with a considerable share of medical skill. He was, from early life, accustomed to the worship of the Church of England, was a zealous defender of its doctrines and institutions and, on several occasions of pressing exigency, proved himself a firm friend to its ministers.

He continued to reside at New London until his death, which took place, after a lingering illness, January 31, 1757, in the fifty-third year of his age. During his last sickness he became an earnest and heartfelt believer in the truths of revelation, and his dying words evinced, in a remarkable manner, the power of divine truth in sustaining the soul amidst the struggles of the inevitable hour.

He left a widow and two children — Mary Katharine Goddard[310] and William Goddard, of whom the former died unmarried, at an advanced age. William Goddard,[311] the only son of Dr. Giles Goddard, was born at New London, October 20, 1740. He was early in life apprenticed to James Parker, a printer, in New York, of whom he learned the practice of the art. Immediately on becoming of age he removed to Providence, Rhode Island, where he set up a printing press and established a weekly newspaper, called the *Providence Gazette and Country Journal*, of which the first number was issued October 20, 1762. This paper was discontinued from May 11, 1765, to August 24 of the same year, in consequence of the excitement in the colony, occasioned by the Stamp Act; and when its publication was resumed it bore the imprint of "Sarah Goddard & Co.," his mother having become associated with him in the establishment. The *Gazette* was the

first newspaper ever printed at Providence, and, at the period of its origin, there was but one other in the colony. When the differences with the Mother Country began, it earnestly espoused the cause of the colonies; and, during the war of the Revolution, it was a faithful chronicler of events, and a firm supporter of the Declaration of Independence.

After the repeal of the Stamp Act, Mr. Goddard left the *Gazette* in the hands of his mother, who now received the assistance of Mr. John Carter,[312] and repaired to New York, where he was for a short time associated with the proprietor of *Parker's Gazette and Post Boy*. But, leaving New York in the autumn of 1766, he settled in Philadelphia, associating with himself, as silent partners, the celebrated Joseph Galloway[313] and Mr. Thomas Whaltur,[313a] a wealthy merchant, and commenced the publication of *The Pennsylvania Chronicle and Universal Advertiser*. The first number was issued January 6, 1767. It was conducted with ability and spirit, and soon gained a wide circulation. In consequence, however, as it is supposed, of a difference in political sentiments between Mr. Goddard and his partners, he withdrew from the establishment, in 1770. In the year preceding, the firm of "Sarah Goddard & Co.,"[314] at Providence, had been dissolved and the *Providence Gazette* was given up to the management of John Carter. After being forced into an unhappy and somewhat violent controversy with his former partners in Philadelphia, who had now arrayed themselves on the side of the Crown, Mr. Goddard removed to Baltimore, where he soon became concerned in the publication of another newspaper. The first number appeared in August, 1773, and was styled *The Maryland Journal and Baltimore Advertiser*. This paper he continued to publish twice a week, with but little interruption, till August, 1792, when he sold the establishment and retired to a farm,



The Narragansett Church



William Goddard.



which he purchased in Johnston, Rhode Island. In addition to his long connection with the public press of the country,—a connection which he maintained with ability and distinction,—Mr. Goddard, soon after his removal to Baltimore, devoted himself with great earnestness to the enterprise, then deemed of great importance to the colonies, of establishing, by subscription, a line of post-riders from New Hampshire to Georgia, in opposition to the English post-office system, which was regarded as ill arranged and oppressive in its rates of postage. He left the management of his journal in the hands of his sister, Mary Katharine Goddard, and travelled through the colonies for the purpose of forwarding the enterprise. On the breaking out of the Revolutionary War, however, the Continental Congress assumed the management of the Post-office and Mr. Goddard received from Dr. Franklin, the Postmaster-General, the appointment of Surveyor of the Post-roads and Comptroller of the Post-office; an office which he held for several months, till, becoming dissatisfied with the appointment of a successor[315] to Dr. Franklin, he resigned the situation and returned to Baltimore. Here, amidst the excitements of the Revolution, he was more than once involved in fierce political controversies and became, on several occasions, the object of a popular fury so serious and threatening, that he deemed it prudent to repair to Annapolis, the seat of government, and place himself under the protection of the Legislative Assembly. This protection was promptly afforded and the tumult of angry passions passed away with the trifling incidents which had produced it.

William Goddard was married, May 25, 1786, to Abigail Angell,[316] a daughter of James Angell, Esq., of Providence; a lady of rare intellectual endowments, and of superior education, who survived him for twenty-eight years, and died in Providence, Decem-

ber 31, 1845, in the eighty-seventh year of her age. The death of William Goddard took place in Providence, December 23, 1817, in the seventy-eighth year of his age. He left to the care of their surviving parent, and for the solace of her advancing years, five children, one son and four daughters.

Of the children of William Goddard who survived their father, the only son was William Giles Goddard; a name which in Rhode Island has become associated with rare literary accomplishments, valuable public services and high social and moral worth, whose recent sudden extinction will be long and deeply lamented. He was born in Johnston, January 2, 1794, and spent his earliest years amidst the scenes of the country. In 1803, his father moved the family to Providence, where, under the tuition of the best instructors the town at that time afforded, he pursued the usual studies preparatory to a collegiate education. He entered the Freshman class, at Brown University, in 1808, and, after pursuing the prescribed course of study, received his first degree with his class, in 1812, in the nineteenth year of his age. In college, his highest scholarship was in *belles-lettres*, and his favourite exercises were in English composition. Both his father and mother were persons of unusual accuracy and elegance in the use of the English language, and it is possible that their example, in this respect, may account for the early bias which he developed, and, in some degree, perhaps, for the subsequent finish and beauty of style which he acquired.

Having already chosen the law for a profession, immediately on leaving college he went to Worcester and entered upon his studies in the office and under the direction of the Honourable Francis Blake,[317] at that time a distinguished advocate at the Massachusetts Bar. But neither his health, which had already been undermined by a severe illness, nor the controlling

tastes of his mind were such as would fit him for the collisions of the forum, or for the wearisome routine of the attorney's office. He delighted rather to tread the serener walks of letters and especially to exercise, upon favourite topics, his powers of composition, which were already of a high order. While at Worcester, he was a frequent contributor to the press of the town and was, at one time, the associate editor of the *Worcester Spy*.

In 1814, he abandoned the study of the law and returned to Providence with the intention of connecting himself with the press and becoming an editor, as the occupation of his life. He immediately purchased the *Rhode Island American*, a newspaper already of good standing in Providence, and conducted it for a period of eleven years (the greater part of the time as sole editor and proprietor), with such ability, discretion and courtesy as soon won for it a place among the best newspapers in the Union. The *American* was zealously devoted to the support of the Federal party of that day, but, in the hands of Mr. Goddard, it was never a merely partisan sheet. It was, at all times, the earnest advocate of the interests of the community, and, even in the most exciting party disputes, its columns were never disgraced by personalities or sullied by falsehoods. In the discharge of his duties as an editor, and in maintaining the reputation of his paper, he was of necessity, as well as in accordance with his own tastes, led to the extensive reading of the best authors of English and American literature and the thorough study of the principles of government and, especially, of the theory and history of our own Federal Constitution. He was thus able to enrich his columns alike with well-selected passages from the writings of standard authors and with the sound and carefully formed views of his own mind.

In the year 1821, Mr. Goddard was married to Miss Charlotte Rhoda Ives, daughter of Thomas P. Ives, Esq., an eminent merchant of Providence. In 1825, he was appointed, by the Corporation of Brown University, to the professorship of Moral Philosophy and Metaphysics, then recently vacated by the resignation of the Rev. Dr. Calvin Park.[318] Mr. Goddard immediately relinquished his editorship and entered upon the new sphere of duties, to which he had been called. His instructions, however, were soon transferred from the department of Metaphysics to that of Rhetoric and Criticism, for which his tastes and acquirements admirably qualified him and which, together with the American Constitution, formed the leading subjects of his teaching, during his active connection with the University. In 1834, the style of his professorship was changed to that of Belles-Lettres. In 1842, in consequence of protracted ill health, he resigned his place in the Faculty of the University and withdrew from all participation in its instructions. He was, however, immediately elected to its Board of Fellows and continued, till his death, to be one of its most faithful councillors and guardians. At about the same time he also received, from the president and corporation of Bowdoin College, Maine, the honorary degree of Doctor of Laws.

The students of the University, during the period of Professor Goddard's connection with its Faculty, were invariably impressed with the exquisite delicacy of his taste in English literature and his unusual facility in composition. Most of his writings have been given to the public in forms not fitted for permanence. His few published discourses, however, have taken a high place among works of their kind, in our literature, and have secured for themselves a wide reputation. As a political writer, he often exerted an important influence in relation to the public questions of the

day and he always brought, to the discussion of these questions, the spirit of an independent and high-minded man, as well as the pen of an elegant writer. No man was more devoted to the interests and honour of his native state and no one ever maintained them by the public press, in language more chaste and dignified, or in a spirit more free from bitterness and personality.

The published writings of Mr. Goddard[319] which bear his name are an address to the Phi Beta Kappa Society, connected with the University, on *The Value of Liberal Studies; A Sketch of the Life of James Manning, first President of Brown University; An Address in Commemoration of the Death of William Henry Harrison, President of the United States*, delivered at the request of the City Council of Providence; and *A Discourse on the Change of the Civil Government of Rhode Island*, delivered at Newport, before both houses of the Assembly, in May, 1843. These productions alone, though few in number, are sufficient to evince his rare skill as a writer and to show what he might have accomplished in elegant literature, had his health but permitted him to attempt loftier undertakings and more protracted labours. In addition to these and to a large number of political essays, published anonymously, he is known to have been the author of printed obituary sketches of many of the eminent citizens of Rhode Island who have died within twenty years past. These sketches are believed to be very numerous and, if collected, would form a volume of rare and curious interest, as well as of great historical value. Such a volume would also well illustrate the delicacy and skill with which he was accustomed to discriminate the outlines of a wide variety of public and private characters.

The natural tastes and feelings of Mr. Goddard, as well as the avocations to which his manhood was mainly devoted, all tended to render him unwilling

to engage in the excitements of public life. Although often actually enlisted in the political contests of the state, he never aspired to personal promotion and was wholly destitute both of the spirit and the aims of the vulgar politician. He was never a candidate for political office, save in a single instance, when he was elected to represent the city of Providence in the General Assembly of the state. Of this body he was a useful and honoured member at the time of his death.

Professor Goddard was educated in the forms of the Episcopal Church and through life was an Episcopalian, as were his father and grandfather before him. He was a member of the parish of St. John's, in Providence, in which for many years he held the office of warden. During the latter part of his life especially, in which he was comparatively free from professional toils, he rendered an amount of valuable service to the public institutions of religion, education, and philanthropy, in the city of Providence, which has entitled him to the lasting gratitude of his fellow citizens and has associated his name and memory with most of the higher interests of that community. He was also an earnest student of Christianity and a firm and humble believer in its sacred truths and was unusually well read in the writings of the best English divines.

His death was fearfully sudden; it took place while he was seated at the dinner table, surrounded by his family. The sudden departure of an eminent citizen, thus snatched, in a moment, from a sphere of honour and usefulness and from all the endearments of domestic life, could not fail to produce a deep impression upon the mind of the community. Every interest of society seemed to have sustained a loss. The several public bodies, with which he was connected, evinced their respect for his memory, in resolutions,

which were published at the time, and the faculty of the University requested their president, the Rev. Dr. Wayland, to deliver a discourse in commemoration of his life and services. This discourse, since published, is an eloquent and well-merited tribute to his memory. We commend it to the perusal of every reader who would contemplate and fully comprehend the character of one who deserves to be ranked among the most accomplished scholars and worthiest citizens our state has ever produced.

In June, 1736, Mr. MacSparran went to England on a visit, and returned in August, 1737. During his stay in England, the University of Oxford conferred on him the degree of Doctor in Divinity.[319a]

"April 16th 1738 The Revd Doctor MacSparran baptized at New London a child . . . and the next Day at Groton 4 Adults and 3 children viz[t] the wife of John Haly called Mary Haly and 6 of her children namely John, Joshua and Marth[a] Hayly adults and Elizabeth, Caleb and Jeremiah Haly children."

Respecting the family of Haily or Haley, Mr. James H. Trumbull,[320] of Stonington, Connecticut, a gentleman of great antiquarian research, has furnished the following information:

"I fear I can afford you but little aid with regard to the Haily or Haley family, as the name does not occur among the first settlers of our town, or on our earlier records. I have not had occasion, hitherto, to investigate their descent and know little of their early history. Of the children of John and Mary Haley, mentioned in the Church Records:

"(1) John (born 1717) left four sons, John and Edmund, twins, Joshua and Belcher, and nine daughters.

"(2) Joshua died without issue.

"(3) Caleb left three sons, Caleb, Elisha and Stephen. (Elisha, now a resident of Groton, served four years as a member of Congress from this district, from 1831 to 1835.)

"(4) Jeremiah married a daughter of Ambrose Hilliard[321] (who moved to Preston, Connecticut, from Narragansett) and left four sons, (i) Jeremiah; (ii) Nathan; (iii) George; (iv) Simeon; and five daughters, viz.: (i) Mary, who married Captain Allen Porter, of New Haven, and subsequently of Rochester, New York, where he died. (ii) Catharine, who married Paul Burrows. (iii) Charlotte, who married —— Bennett. (iv) Rhoda, who married Samuel Holdredge. (v) Hannah, who married Perces Woodward.

"Captain Nathan Haley, the second son of Jeremiah, was for many years a resident of Nantes, in France; where, during the latter part of his life, he held the post of United States Consul. In consequence of his active participation in the revolution of 1830, he received from the French government the cross of the Legion of Honour. He died at Nantes, January 3, 1841, aged seventy-four. Of his early life I can say but little with which you have not already been made acquainted by the letter from the late Honourable N. F. Dixon. The following obituary notice I have transcribed, thinking that it may be of interest:*

"'Mr. Nathan Haley, United States Consul at Nantes, died on the third day of January, at his residence, in Rue Lafayette. Subsequently to the revolution of July, Mr. Haley was presented with the cross of the Legion of Honour, for important services rendered to France. Born on a soil of freedom, and resident among us for many years, Mr. Haley cherished the most sincere and ardent wishes for the liberty

*From a paper published at Nantes and quoted in a New York paper of 1841.

and welfare of France, and was ever ready to make any personal sacrifice for the good of his adopted country.

"'Mr. Haley was universally esteemed and beloved. Never was there a friend more constant; never was there a heart in which was felt stronger compassion for suffering humanity. Not merely content to be found taking part in all public subscriptions for the relief of distress, he was constantly scattering his secret bounties, and the needy never sought his assistance in vain. The republic of the United States has lost a most worthy representative,—Nantes has lost a most estimable citizen.

"'The obsequies of Mr. Haley were very numerously attended. Public functionaries, magistrates and citizens of all classes were present. The pall was borne by the different European consuls, in their several costumes, and escorted by a company of the 72d Regiment of the line. The Protestant minister pronounced a discourse, at the interment, replete with philosophy and elevated religious sentiment. Dr. Martial,[322] who has served with honour in our army and is a nephew of Mr. Haley, pronounced the following words, which were heard with difficulty from the emotions, which the speaker could not suppress: "Nathan Haley, Consul of the United States of America, Chevalier of the Legion of Honour, native of Stonington and deceased in his seventy-fifth year, after long and severe suffering from chronic asthma, was truly a man of exalted character. His life was distinguished for justice and benevolence of action and was crowded with deeds of charity. Friend, sincere and generous, Husband, tender and affectionate, receive from us the tribute of our sincere regrets, rest in peace with God!"

"'Mr. Haley was, above all, the friend of the people,—of the poor and labouring classes, of whom he

delighted in being the supporter. This numerous and honourable portion of our population, who never forget a benefactor nor lose the remembrance of sympathy extended to them, did not fail to render a last homage; and Mr. Alexander Milliat, one of their number, was deputed to express their sentiments, which he did in an address appropriate to the occasion.'"

The late Mr. Dixon,[323] in the letter referred to, in speaking of Haley says: "Haley had his birth on the east bank of the Mystic river. His parents were too confiding in nature to think of invoking the agency of art or authority to restrain the bold and eccentric sallies of a spirited youth. His early days were marked with deeds of daring and, in riper years, as a mariner, he rose to the rank of a ship's commander. He was but little indebted to early education, while native talents gave him currency among the better informed and evinced his capacity for business. His mental and physical energies were of no ordinary character. The French Revolution naturally attracted him to its scenes; for he loved the confusion of war. He served, with distinction, as an officer in the navy of France and was one of Bonaparte's Legion of Honour. It must be admitted, however, that some of his deeds, consistent, as they may have been, with his code of honour, were of doubtful morality. Yet his whole life was interspersed with occasional acts of benevolence and kindness. His native country confided to him the American consulate at Nantes, in France, where he lived and died within the present year" (1841).

"September 17th 1738 The Revd Mr. Jonathan Arnold Presbyter of the Church of England and Incumbent of New Haven, in Connecticut, did, at ye House of Doctor MacSparran, baptize a negro child belonging to said Doctor MacSpar-

ran, being a slave born in his House, by y^e^ name of Margaret Sirname African. Suretys the Doctor and his wife."

The Rev. Jonathan Arnold,[324] graduated at Yale College, in 1723, was a Congregational minister of the Church at West Haven, Connecticut. In 1734, he became an Episcopalian and, in 1736, went to England for orders. On his return from England, in 1737, he was appointed a missionary and stationed at West Haven, Derby and Waterbury, at which places he officiated until 1739, when he sailed for England and was lost on the voyage.

"September y^e^ 2^d^ 1739 Mr. John Gardiner of Boston-Neck[325] was admitted (for the first time) to y^e^ Sacrament of the Lord's Supper, and so was Mrs. Anstis Updike[184] the wife of Col. Daniel Updike, having been heretofore, before her removal to the main land, a Communicant at y^e^ Church of Newport: and, a month before, were admitted, upon their like Removal from Newport to Narraganset Colonel Will^m^ Coddington, and Jane, his wife."

Colonel William Coddington was a son of Thomas and Mary Coddington,[326] and grandson of the elder Governor William Coddington,[327] who emigrated from England to Boston, with Governor Winthrop, in 1630. The Antinomian controversy, respecting Mrs. Hutchinson and Mrs. Wheelwright, arising soon after his arrival, he, with Dr. John Clarke[328] and others, removed to Newport, purchased, of the Indians, Rhode Island and formed the first settlement there. The Colonel Coddington, mentioned in the record, was born, July 15, 1680. His first wife was Comfort Arnold,[329] the eldest daughter of Benedict,[166]

son of Governor Benedict Arnold. He married his second wife, Jane Bernon, a daughter of Gabriel Bernon,[49, 50] at Newport, October 11, 1722. How long Colonel Coddington remained a resident of Narragansett, is uncertain. He was elected a church warden of St. Paul's in March, 1741, and his name and that of his wife appear often on the Church Records. Colonel Updike[184] the Colony Attorney, Captain Chase,[165] and Colonel Coddington were brothers-in-law, having married three daughters of Benedict Arnold; and the last wife of Colonel Coddington was an aunt of Esther Helme, the wife of Judge Helme[259] and granddaughter of Mr. Bernon. These circumstances may have been the inducement for his residence in Narragansett.

Colonel Coddington was a well-educated and accomplished gentleman. The Rev. John Callender,[330] in his "century sermon," delivered in Newport, in 1738, which was dedicated to him, says: "It is not barely to give you a public testimony of my gratitude for many personal favours, nor yet of that esteem and respect which all men bear you, for your singular equity and benevolence, not only in private life, but in all the various offices in which you have adorned your country, that I prefix your name to these papers; but because an attempt to recover some account of this happy island, and to make a religious improvement of the merciful providences of God towards it, is justly due to the lineal representative of that worthy gentleman, who was the great instrument of its original settlement. If the following discourse has done any justice to the memory and character of the pious people, who first settled this colony; or if it has any tendency to promote the true original ends of this plantation, I am sure of your patronage. And as to what relates to some articles, different from your judgement and practice in religious matters, the generosity and candour you inherit from your great ancestors will

easily bear with me, endeavouring to vindicate my own opinions on such an occasion."

The 17th of September, 1744, was memorable for a most distressing accident, which took place at Newport. A number of persons had collected on the wharf of Colonel Malbone,[331] to witness the departure of two privateers, when a quantity of gunpowder, which had been placed in one of the stores, by some unaccountable means exploded, killing and wounding a number of persons. By this visitation the town lost three of its principal citizens: Colonel William Coddington,[332] Mr. Sueton Grant[333] (maternal grandfather of the late Christopher Grant Champlin[170]), and John Gidley, Esq.,[177] who were either killed or mortally wounded.

"October, 19, 1738. James Helme, of South Kingstown, and Esther Powell,[59] of North Kingstown, were lawfully married by me, JOSEPH TORREY." *

"September 21st 1740 Doctr MacSparran baptized at the Cch of St Paul the child of James and Esther Helme by the name of Esther her suretys were Coll Coddington[332] his wife and Daughter Content."

"Oct^{r} 4th 1746, Dr MacSparran (after reading the Visitation Office over Mistress Hester Powel[334] the Grandmo^{r}) then baptized two children of James Helme Esq^{r} and Ester Powel his wife, named Rowse and Sarah Helme. Sureties the Dr. and Madame Coddington[332] of Newport."

"The 20th of said Oct^{r} died said Hester Powel

*(Extract from Dr. Torrey's[105, 180] record.)

and was buryed on Tower Hill the 22[d] by Dr. MacSparran, who preached her funeral sermon in Mr. Torrey's meeting-house."

"Decem[r] 3[d] 1746 D[r] MacSparran preached at the County House Tower Hill and baptized Powel Helme a child of abt 4 years old, Son of James Helme Esq[r] and Esther his wife."

The family of Helme[335] were among the first settlers in Narragansett. Mr. James Helme[259] was a gentleman of mild and urbane manners, of estimable character and of considerable wealth. He lived at Tower Hill, in South Kingstown, and for many years kept a large retail store. His dwelling, although dilapidated, is still standing [1847]. In 1767, he was elected, by the legislature, Chief Justice of the Supreme Court of the state and was reëlected as Chief Justice, or Associate of the same court, until 1775.[336] He died in 1777 and was interred in the burial-ground on Tower Hill. The wife was a granddaughter of Gabriel Bernon, the Huguenot, and a daughter of Adam and Hester Powell, the latter having been Hester Bernon.

The second son of James Helme, Rouse J. Helme (the J. being inserted, after his baptism, to distinguish him from others of the same name), was born at Tower Hill, April 10, 1744. He received a competent education, under a private instructor, in the elementary branches, and was, besides, a respectable proficient in the learned languages. He early displayed a predilection for the study of the law. To promote his views, his father placed him in the office of Matthew Robinson, Esq.,[337] reputed one of the best special pleaders and most learned lawyers of the day. Mr. Helme opened an office at the village of Kingston, in his native town, where he soon obtained a large share of practice. He early embarked in politics and

was elected to many offices of honour and responsibility. He was a member of the council of war, during the Revolution, deputy secretary and a member of the General Assembly, for many years. In the legislature, Mr. Helme boldly opposed the paper money system of 1786, and, on the ascendency of that party in the succeeding year, he was superseded, as a representative. But, being an able lawyer and a skilful draughtsman, his services were so highly requisite in conducting the business of the legislature, that the dominant party, although politically opposed to him, elected him their clerk and testified their approbation of his abilities, by subsequent reëlections.

Being unable to break through the strength of the paper money influence in South Kingstown, Mr. Helme, in 1788, was returned a member of the legislature from New Shoreham, under a law passed during the Revolution, authorizing that town, being an island, to choose its representatives from citizens of other towns, and he continued a representative of that town until his death. He was an able debater, a man of ready wit and a sound lawyer; fond of society, and of convivial habits. His opinion on the trial of the Judges for their decision, against the paper money laws, in the case of Trevett *vs.* Weeden, did him great credit. Among other things, he said: "If they" (the General Assembly) "proceed to try the Judges, either by themselves, or by a court to be appointed especially for that purpose, they must cause them first to be impeached and must especially state the facts upon which the impeachment is founded; the common law will direct the manner of process, and should they be found guilty, they cannot be removed from their offices, but by bill in the nature of a bill of attainder, which must pass both houses, and be enacted into a law."

He died in the meridian of life, on the 13th of October, 1789, in the forty-sixth year of his age, and his

remains lie interred in the burial-ground, on Tower Hill, where his ancestors repose. Suitable grave-stones are erected to his memory, with the following inscription:

IN MEMORY OF
ROUSE J. HELME.
WHO DEPARTED THIS LIFE,
OCTOBER 13TH, 1789,
IN THE FORTY-SIXTH YEAR OF HIS AGE.

"AND THE SERVANT SAID, LORD, IT IS DONE
AS THOU HAST COMMANDED, AND
YET THERE IS ROOM."

Chapter VII

A. D. 1740–1741

The Severe Winter of 1740. *The Small-Pox and other Diseases. Wars with Spain and France. Dr. MacSparran's Sermon on these Visitations. Other Accounts of the Extreme Cold.*

THE unusual severity of the winter of 1740-1 is mentioned in the history of the times. In addition to its rigour, the appalling ravages of the small-pox[338] and other contagious diseases spread mortality on every side. At the same period, the colonies were engaged in a war with Spain,[339] and an informal one with France,[340] which aggravated the distresses and the domestic calamities of the country. Under these afflictive dispensations, Dr. MacSparran delivered a sermon on the 15th of March, in St. Paul's Church, Narragansett, from *Micah*, chap. vi. 9: "*The Lord's voice crieth unto the city, and the man of Wisdom shall see thy name; hear ye the rod, and who hath appointed it.*" He depicted the state of the times with much power. He observes:

"Through the unmerited mercies of God, health is restored to our habitations and we are delivered from the late distressing sickness, the small-pox, rash, and measles; and though the first swept numbers, in proportion to the infected, yet the two last threatened, and, blessed be God, only threatened, many more. It becomes us, my brethren, to call to mind what concern then seized our souls, what construction we put on those voices of God and how well we have answered the ends of those corrections. Sure we have not

forgot, so soon, the fear that filled our hearts, when almost all that were able fled from their houses, while the infected were forced into the pest-houses of the public and others (too quick for the inquisitors) shut up their own.

"We have seen the sick abandoned to mercenary or ignorant attendance, excluded from the face of their physician and their friends, deprived of the last duties of the Divine and buried with the burial of an ass! And what service have we, the survivors, done to the God, who did, then, accept of the atonement and commanded the destroying angel to cease so soon from punishing?

"Have we considered aright what God did, then, for us and can we (with a good conscience), say that we (in particular), have mended our manners, or that the complexion of Christianity in this colony in general is bettered by that calamity? O! that we could say so in truth! oh, that those afflictions had proved effectual in forming Christ in our hearts, or that we had heard or understood the voice of the rod; been inwardly acquainted, and made our peace with the God that sent it.

"I am afraid that the impression and promises of that sad season are, for the most part, worn out of our minds, and therefore has God reserved us to be awakened.

"*In the second place*, by the loud and calamitous call of a wasting war.

"It is an elegant and ancient observation, that if men did listen to the laws of Christ, and postpone their ambition and interest to His admonition and counsels, all countries would soon combine in an inviolable league of love. The rules of Christianity are inconsistent with all kinds of war but defensive; for which reason Christian princes, while they wield the sword with one hand, wave their manifesto with the other. The Church daily prays for peace, and I dare

say every good man wishes there was no such thing as war in the world! But alas! offences will come, and our sins do many times cry so much louder than our prayers—which are made to prevent evil—that the sword is made the instrument of God's vengeance, though managed by the hands of men.

"The miseries of war are so many, and the effects of it so tragic and uncertain, that David preferred falling into the hands of God and being exposed to the raging pestilence, to falling into the hands of men and being subject to the mischiefs and miseries of this merciless murder of men. . . . The worst effect of pestilential sickness is death; where many are infected, there also many recover, with all the benefits of mortification about them and their devotions raised higher by their deliverance. Famine also is a less violent and raging judgement; as there are often more means to prevent it, and prudent methods to bear up under it. It is true, it often brings diseases that determine in death. It is true, also, that the humanity of men and charity of Christians do often relieve it; and when they cannot do that, they can die in each other's arms, with mutual devotions, which is a kind of comfort in death itself.

"But war breaks in like beasts of prey; it worries many it does not kill; wounds many it does not destroy; kills whole troops it never touches; and leaves none secure or undispersed. War throws off all reverence for law and religion, that its barbarities may be the more immortal; it survives death itself, and prosecutes those it kills with want of burial.

"Commanders are commonly arbitrary, inferiors insolent, and all rapacious and deaf to complaint. *Inter arma silent leges* is as certain a truth as *nulla fides pietasque vires qui castra sequuntur*. Marius told some petitioners for justice, that he could not hear the voice of the law for the noise and clatter of weapons. And

Pompey professed to another, that he could not think of the law in armour. Military men, accustomed to violence, think violence itself no crime; and plunder and spoil, instead of an evil, they esteem their privilege and reward. Indeed, they that have the fairest fortunes are most exposed; nor can any man enjoy any thing, but at the mercy of a domineering martialist.

"Were one to travel the world and visit the scenes of war, how might he trace this wasting monster by her terrible footsteps in all places distinguished with blood; on this side, houses without inhabitants, palaces of princes demolished, cities sacked and rifled, and things sacred seized with unhallowed hands; on that, the shrieks of abused and affrighted women, the heart-melting moans of helpless and fatherless children, the wounding woes of the widow and childless parent; and every where torrents of tears trickling down from the eyes of those that are undone. Then might he also observe the insulting soldier making merry with the miseries of men, and so unconcerned at the overthrow he has occasioned, that he often esteems them his glory and happiness. Good God! how humiliating it is to behold hundreds and thousands cut off in a day, that cost as many mothers (for many years together) an infinite expense of tenderness, trouble, and pains to bring forth, nourish and nurture into men. To see all these, of every quality and condition, slain and slaughtered in an undistinguished confusion, surely the roaring of cannon, the blood, fire and smoke, with the cries of the wounded and the groans of the dying, must be terrible even to the troops themselves, till they are made desperate and insensible by the ardour and ecstasy of battle; and, what is the more melancholy meditation to a religious mind, is the irremediable mischief and misery of those who are surprised and slain in their sins. One would think

that those who carry their lives in their hands, and eat their bread on the borders of death, should be the best prepared for it. But there is reason to fear that a great part of the soldiery are a sort of men, that, by a loose life, are very unfit to die; and, by dying so suddenly, die a double death and sink into a sad eternity.

"It is storied of Philip of Macedon, that he said he could sleep securely in his camp, if his friend, Antipater, were by, awake. But how much safer do they sleep, who are protected by Providence, guarded by angels and watched by a never sleeping sentinel,—the Great Watchman of Israel, who never slumbers nor sleeps! But war, it seems, is not the only warning given to repent; but

"*Thirdly*, We are warned, also, by the uncommon inclemencies of a cold and long winter. The elements have been armed with such piercing cold and suffocating snows, as if God intended the air that He gave us, to live and breathe in, should become the instrument to execute His vengeance on us, for our ingratitude to His goodness, and our transgression of His law. We may contemplate to our comfort the wisdom and power of God in the beautiful structure of the heavens, and His wise sorting of the seasons, for the benefit and delight of man. But as no human skill can count *the number of the stars, nor call them all by their names*, so it exceeds the utmost art of astronomy, to account for either extreme heat or cold, otherwise than by the distance of the sun; yet what we see have variations and vicissitudes that do not always correspond to that cause. It is no small comfort to consider God's care to provide food for the beasts of the field and the fowls of the air, and supply their starving importunity. And our gratitude grows, as we are assured all this is ultimately intended as a kindness and bounty for the souls of men. But how of late has the grazier groaned to see the severity of the season, to hear his herds and his flocks

making moan for their meat; and after a few fruitless complaints, uttered in accents peculiar to their kind, drop down and die, and disappoint the increase and expectation of the spring.

"With what amazement do we behold and can ill endure God's sudden and intolerable cold, that proceeds from the breath of His nostrils! The snow that looks so white, innocent, and light, as if it would bear down and oppress nothing, yet we see it hides and covers the earth from the warmth and light of the sun; and thus does also the ice turn rivers into rocks, and the sea (as it were) into dry land. We see the fluid element, which yielded to the smallest force, become so hard and rigid, that it resists the impression of the traveller's foot, and the weight of beasts and burthens with a firmness superior to the driest land. Boreas has so far entered into the chambers of the south, that he hath sealed up the sun and intercepted his dissolving influence; and southern snows are signs of that planet's impotent efforts to regain his usurped dominions. The great Luminary, that rules the day, has now advanced and displayed his banner on this side of the Line, yet so faint are his armies, tho' innumerable and each atom harnessed in fire, that they cannot force the frost to give ground, nor dissolve the intrenchment of snow. No arm that is not Almighty can melt or open what Orion has shut up, bound in bands, and hardened; or freeze and make fast what the Pleiades have loosed and softened; the first being the constellation, which in the Omnipotent's hands begets and begins the winter; as the others are the orbs that attend the advancing spring.

"How many sad remembrances do remain, to remind us of the past winter! The husbandman and the mariner, the rich and the poor, have already sensibly felt its bad effects, and though the dissolved rivers have opened their mouths, returned to their channels

and offer their usual administrations to navigation, fishing, and commerce; yet, alas! are not the cattle now corrupting in the fields, and that after they have consumed most of the corn that might have maintained us to that time?

"Famine of food, which though (blessed be God), we do not yet feel, we have notwithstanding some reason to fear. Whatever second causes concur to occasion a scarcity of food, nature becomes the hungry man's executioner and tormentor, racking him with an impatient and importunate appetite, when there is nothing to allay or relieve it.

"It must be a sad spectacle to behold numbers of faint and famished creatures, like walking ghosts and inhabitants of the grave, with nothing to allay their hunger. It blasts the beauty of youth and the comely complexion of old age, weakens the strength of the mighty and puzzles the prudence of the wise, to provide but a small relief, nay, whenever policy and strength remain, the fury of famine turns them into instruments of violence. This cruel calamity will turn a city into a wilderness, and make man prey upon his own kind, with a ferocity exceeding the most savage creatures, and hunger will drive men to the most desperate designs.

"When the multitudes of Rome were enraged for the want of corn, the wise Cato was unwilling to interpose with the rioters. Now if any thing be wanting to lend life to this imperfect picture, refer to Eusebius who saw such a one and says: 'In the city so many died that there were not men to bury them, nor ground to cover them with. In the country the houses were desolate, and parents who brought their children to market to make money to assuage their hunger, died in the place before the chapman came. Ladies of the best quality were forced to beg their bread, and those that walked the streets were more like images than men. Some

were so feeble that they were not able to ask an alms, and others stretching out their hands to receive, dropped down dead before they had hold of it. If any of the richer sort were disposed to bestow their charity, he was forced to desist, or be in danger of being pressed to death by the multitude and violence of the necessitous. Finally, all the streets were full of dead bodies, nor was there any to bury them, as the living expected every moment to die themselves.' God forbid, that we should ever be exposed to such extremity; but how easy it is for the same God to afflict us with the like evils, if we have given greater or even as great provocations as sinners that have suffered before us! Let us therefore fly to God with an early and earnest importunity, since none but HE can remove what we feel, or avert what we fear."

Liberal extracts from this eloquent discourse are here given, because the copy of it before us is probably the only one extant.[341]

To show that Dr. MacSparran's picture of the frightful severity of the winter of 1740 is not exaggerated, we quote some other authorities. Watson, in his *Historic Tales of Olden Times in Pennsylvania*, speaks of it thus:

"The winter of 1740-1, a great snow. This winter was very severe during the continuance of the great snow. It was in general more than three feet deep. The back settlers (says the *Gazette*) subsisted chiefly on the carcasses of the deer found or lying round them. Great part of the gang of the horses and cows in the woods also died. Ten or twelve deer were found in the compass of a few acres, near the springs. The chief severity was in February. Many deer came to the plantations and fed on hay with the other creatures. Squirrels and birds were found frozen to death. By the

19th of March the river became quite open. Old Mrs. Shoemaker, whom I knew," continues Watson, "told me of her recollections of that severe winter to the above effect. Her words were that all the tops of the fences were so covered that sleighs and sleds passed over them in every direction."

James Logan's[342] letter of 1748 calls "the hard winter of 1740" a proverbial saying, adding: "It was one of remarkable severity, the most rigorous I have ever known here." Kalm[343] says it began the 10th of December and continued to the 13th of March, Old Style, and that some of the stags came to the barns to eat with the cattle, and became domesticated thereby.

The following is from the *Rhode Island Republican*, dated the 26th day of February, 1840, communicated by Henry Bull, Esq.:[344]

"It is stated in a paragraph recently published in several papers, that during the cold winter of 1740, a man drove a horse and sleigh on the ice from Hurlgate, near New York, to Cape Cod. That this feat was actually performed is rendered highly probable by the following memorandum made by Governor William Greene, of Warwick,[345] and found among his papers by one of his descendants, Richard R. Ward, Esq., of the city of New York. It gives, we believe, the most authentic and particular account of that extraordinary winter that is extant:

"'*Memorandum of the Winter of* 1740, *O. S.*

"'This winter by all accounts, was the coldest known in New England since the memory of man. It began in the early part of November with extreme cold, and so continued with considerable snow until the first week in December. The weather was then fine and warm for three or four days (the General Assembly sitting at

Newport). Soon after this, the weather was again so excessively cold, that the Narragansett Bay was soon frozen over, and the people passed and repassed from Providence to Newport on the ice, and from Newport to Bristol. Occasionally, however, the ferry boat passed to Fox Hill.[346] The storms of snow fell one upon another until it was almost knee deep, and it lay until the 11th or 12th of January, when a sudden thaw laid the earth bare in spots for a few days. This was again succeeded by violent cold weather, and in a very few days by snow storms till the 28th, 29th and 30th of January (the General Assembly then sitting at Warwick, by adjournment), when for the greater part of the said three days, there was a great driving snow storm, which fell full three feet deep, in addition to what lay on the ground before. The snow having drifted, the tops of the stone walls and other fences were covered, and so hard was the crust in many places the cattle frequently passed over them.

"'The prevailing winds during the principal storms of the winter were from the north, northwest, and west; some considerable snows fell with the wind at southwest, south, and southeast. The ice broke up from Warwick Neck down the bay, about the 3d or 4th of March, but continued *fast* up the river, so that the inhabitants still passed from Warwick to Bristol, as was creditably reported. The snow in the woods where it had fallen on a level, was supposed to be three feet deep on the 10th of March. During the great snow the last January, there was a great loss of both cattle and sheep; some were smothered, and a great number of sheep were driven into the sea by the wind.

"'The weather continued extremely cold till the 23d of February, which was a fine warm day, and thawed the snow to that degree that the ground was bare in spots for two or three days. Then came another severe storm with excessive cold weather, and so con-

tinued till the 10th of March, when it became somewhat milder, and the snow began to thaw moderately until the 14th of March, when the wind was southwest and the weather foggy. The snow thawed rapidly, and spots of ground were bare in the plain lands, but the greater part of the snow still remained. On the 15th the weather was moderate and so continued till the 19th, when it again became cold with some rain. The 22d was a fine warm day; 23d and 24th considerable snow; 25th snow, and the weather cold for the season; the snow gradually disappeared without any rain to make a sudden freshet. The last of the ice went out of the Cowesit (Warwick) Bay the 30th and 31st of March, but some of the snow continued to lay in drifts by the fences till the 15th of April.

"'The spring came slowly on, and during the greater part of it, the weather was cold with severe gales of wind from the west and northwest. My hay was gone the 15th of April, and out of 322 sheep I lost nearly one half. In the midst of the winter it was frozen *from the main to Rhode Island, and from thence southward out to sea. It was reported by the inhabitants that they could see nothing but ice.* There were more than thirty snow storms besides small flights not worth mentioning. The spring was so backward that in the first week in May the woods at a distance appeared to be dead. The first peach-trees were in bloom on the 27th of May; apple-trees on the 13th.'"

Dr. MacSparran in a letter to Henry Cary[347] in Ireland, 1752, says: "As from my lands I can see the Atlantic Ocean, I have seen it froze as far as the human eye could reach"—undoubtedly referring to the same winter.[348]

Chapter VIII

A. D. 1741

Dr. MacSparran's Work among the Negroes. Slavery in Rhode Island. The Interest of the Society for the Propagation of the Gospel in the Slaves. The State of Society in Narragansett in the Eighteenth Century.

"AUGUST 2d, 1741. Doctor MacSparran catechised yᵉ negro's,[349] and there were present on yᵗ occasion, at cch, near about or more than a hundred."

We shall endeavour here to present some account of the state of slavery, and the slave trade in Rhode Island, and shall give some statistics in relation to it.

Many of the merchants of Rhode Island were formerly engaged in the slave trade, and made considerable fortunes from it; although it would appear from the account we shall presently give, that it was never countenanced by the legislature, or by public opinion in that state. In a speech, made by Judge Smith, of South Carolina, in the United States Senate, December 8, 1820, upon the admission of Missouri, he states that, in the year 1804, the ports of South Carolina were opened for the importation of African slaves, by act of the legislature, and remained open four years. During these four years there were two hundred and two vessels engaged in this trade to the port of Charleston, and they belonged to the following places: Charleston, 61; Rhode Island, 59; Great Britain, 70; Balti-



Chapter VIII

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[illegible]; Great Britain 30; Britain



Robert Robinson



more, 4; Boston, 1; Norfolk, 2; Connecticut, 1; Sweden, 1; France, 3. Total, 202.

He also gives, from the Custom House books of Charleston, the number of slaves imported there, during those four years, and by what nation or state, viz.: Imported by British vessels, 19,649; imported by French vessels, 1,078; in Charleston vessels, 7,723; in Bristol, Rhode Island, vessels, 3,914; in Newport, Rhode Island, vessels, 3,488; in Providence, Rhode Island, vessels, 556; in Warren, Rhode Island, vessels, 280; in Baltimore vessels, 750; in Savannah vessels, 300; in Norfolk vessels, 287; in Hartford vessels, 250; in Boston vessels, 200; in Philadelphia vessels, 200; in New Orleans vessels, 100. Total in American vessels, 18,048. Grand total, 38,775.

We also give here some extracts from a report upon abolition petitions, made by the Honourable Elisha R. Potter, of South Kingstown, to the House of Representatives of the Rhode Island Legislature, in January, 1840. It contains some valuable statistics, and also a full history of the legislation of the state upon this subject.

"One of the measures proposed is, to abolish slavery in the State of Rhode Island. It appears by the United States census of 1830, that there were then seventeen slaves in Rhode Island. As all children of slaves, who were born after March 1, 1784, were by law declared to be free, these slaves must of course [1840] be fifty-six years old or more. It is presumed they are nearly all superannuated, and instead of being a source of profit are a burden to their nominal owners, who are now obliged to maintain them. The only consequence of liberating them would be no possible bene-

fit to the slaves themselves, but the transferring the obligation to maintain them from the families of the owners to the towns, which would be obliged to support them as common paupers. Besides, it is probable that the census of 1840 will show the number then living in the state to be very small, perhaps none. The committee, therefore, cannot agree with the petitioners here, and do not recommend any action on this part of the subject.

"The committee will now give a statement of the number of slaves which have been in Rhode Island in times past.

"Before 1790, when the United States census was first taken, our accounts do not exhibit the number of slaves separately, but only the number of negroes, whether slaves or free.

"The census of 1730 did not include the towns east of the Bay, which were not added to this State until 1746. This will account for a part of the increase of negroes appearing in 1748. Besides, about 1730-48, the Rhode Island merchants had traded largely to the West Indies, bringing back negroes as a part of their return cargoes. The census taken in 1783 does not include New Shoreham which was then in possession of the British. This exhibits a reduction in the number of negroes, many of whom had enlisted in the army, and others had been manumitted and gone off. In 1780, the number of *slaves* in the State, between ten and fifty, was estimated, by a committee of the Legislature, to be five hundred and eighteen. But from 1790, the census taken by the United States gives us an accurate account of the number of slaves.

Year	*Whole population*	*Negroes*
1730	17,935	1,648
1748	32,773	3,077
1774	59,678	3,761
1783	51,869	2,086

Year	*Whole population*	*Slaves*
1790	69,110	952
1800	69,122	381
1810	77,031	108
1820	83,059	48
1830	97,199	17

"Notwithstanding our laws, up to and even after February, 1784, did not prohibit, but permitted the holding of slaves; there never was a very large number of them here; and although slavery existed here, and some of our merchants, from the love of gain, engaged in the slave trade and imported slaves; the general course of Rhode Island legislation upon the subject, of which we now will give a brief account, is highly honourable to the State.

"The first act we find passed upon the subject is May 18, 1652, by the commissioners of Providence Plantations and Warwick: 'Whereas, there is a common course practised among Englishmen, to buy negroes, to the end that they may have them for service or slaves forever, for the preventing of such practices among us, let it be ordered that no black mankind, or white, being forced to covenant, bond, or otherwise, serve any man or his assigns longer than ten years, or until they come to be twenty-four years of age, if they be taken under fourteen, from the time of their coming within the liberties of this Colony, and at the end or term of ten years to set them free, as the manner is with English servants; and that man that will not let them go free, or shall sell them away elsewhere, to the end that they may be enslaved to others for a longer time, he or they shall forfeit to the Colony forty pounds.'

"The Colony was not at this time all united under one government, and this law, therefore, might not be in force all over the Colony. At any rate, it appears some negroes were imported; for, in 1676, when an enumeration of people was made, for the purpose of establishing a watchguard, the blacks were of sufficient consequence to be ordered to be numbered separately. In March, 1675-6, the Legislature passed this order, that 'no Indian in this Colony be a slave, but only to pay their debts, or for their bringing up, or courtesy

they have received, or to perform covenant, as if they had been countrymen, not in war.' Some of the Indian captives were, however, in the great Indian war of 1675-6, sold by the Colony; not for life, however, but for a term of years, according to their circumstances, and for their protection. October, 1714, we find an act passed, to prevent slaves running away.

"July, 1715, an act was passed, to prohibit the importation of *Indian* slaves into this Colony. This act was continued in force, and reënacted in the Digest of Laws of 1766. It states in the preamble, that the increase of their number discourages the immigration of white labourers. It is probable that a great part of the slaves imported into Rhode Island, up to that time, had been Indians. The New England Colonies were in the habit of selling as slaves, the Indian captives they took in their frequent wars. Other Colonies, probably, did the same. Of the guilt of this practice but little, if any, can be laid to the State of Rhode Island.

"In February, 1728, an act was passed, requiring persons, manumitting mulatto or negro slaves, to give security against their becoming a town charge.

"In June, 1774, an act was passed, prohibiting the importation of negroes into this Colony, the preamble of which we will quote: 'Whereas, the inhabitants of America are generally engaged in the preservation of their own rights and liberties, among which, that of personal freedom must be considered as the greatest, and as those who are desirous of enjoying all the advantages of liberty themselves, should be willing to extend personal liberty to others, &c.' By this act, all slaves thereafter brought into the State, were to be free, except slaves of persons travelling through the State, or persons coming from other British Colonies to reside here. Citizens of Rhode Island, owning slaves, were forbidden to bring slaves into the Colony, ex-

cept they gave bond to carry them out again in a year. This exception, however, was expressly repealed in February, 1784.

"By an act passed in the time of the Revolution, in February, 1778, slaves were allowed to enlist into the army, and were declared free upon enlisting. Provision was made for compensating the owners. Under this law numbers of them did enlist, and obtained their freedom, and served with distinguished fidelity during the war.

"In October, 1779, an act was passed, to prevent slaves being sold out of the State without their consent.

"It has been stated by a distinguished foreign writer, that it was common in the Northern States, when they abolished slavery (as they did it prospectively, by enacting that all born after a certain time should be free), for the owners of the slaves in those States to sell them off to the people of the States where slavery still existed; and thus to abolish slavery, get rid of the trouble of the slave population, and make a profit at the same time; and he refers to the State of New York for example. No such charge, it is believed, can be brought against Rhode Island. By the law of October, 1779, they effectually prevented such a practice.

"In February, 1784, 'an act authorizing the manumission of negroes, mulattoes, and others, and for the gradual abolition of slavery,' was passed. The preamble is worth copying. 'Whereas, all men are entitled to life, liberty, and the pursuit of happiness, and the holding of mankind in a state of slavery as private property, which has gradually obtained by unrestrained custom and the permission of laws, is repugnant to this principle and subversive of the happiness of mankind, the great end of all civil government,' &c. This act declares all children of slaves born after March 1, 1784, to be free; and makes regulations for their support. At the same session they

prohibited the importation or sale of negroes in the State. The provisions for the support of slaves were further altered in October, 1785.

"In October, 1787, an act was passed 'to prevent the slave trade, and to encourage the abolition of slavery.' This act refers to the fact of the slave trade having been carried on from this State, and censures it in strong terms as contrary to the principles of justice, humanity, and sound policy. It imposes a penalty on every citizen who, as master, agent, or owner of any vessel, shall buy, sell, or receive on board his ship for sale any slave, &c.

"In June, 1790, a society was formed in Providence, and incorporated by the Legislature, for promoting the abolition of slavery. It includes the names of most of the distinguished men of the State at that time.

"Upon this short history of legislation in Rhode Island upon the subject of slavery, we will only remark, that slaves were never subjected here to severer punishments than whites for the same offences, as has been the case in some States; and they enjoyed the protection of the laws for offences against their persons equally with the whites. And again, no law was ever passed to restrain the manumission of slaves, except just so far as was necessary to prevent their becoming chargeable to the towns where they lived. A master might desire to liberate his old and worn-out slaves with a view of getting rid of the expense of their support, and this the law interfered to prevent; but with this exception, there never was any restraint upon the power of manumission, and our town clerks' offices contain the records of numerous manumissions made by slave owners of their own accord. It is believed that while slavery existed in Rhode Island, the slaves were always treated with humanity, and that they were generally rather a burden than a source of profit to their owners. And the

owning of them encouraged idleness and extravagance, and has been the cause of the ruin of many formerly wealthy families among us....

"It was formerly usual with the people of the South, to acknowledge that slavery was an evil, but to consider it as a necessary evil, from which they knew not how to deliver themselves. Many of their leading men now take the contrary course, and, whether in earnest or not, actually advocate the institution of slavery as a blessing. A Southern governor has done this in a public message to the Legislature—has asserted that slavery has a necessary existence in all states of society, and that white slavery exists at the North in fact, if not in name. Such conduct, and such insults as these, to the free labouring population of the Northern States have, it is believed, had fully as much effect in increasing the number of abolitionists at the North, and exciting their feelings, as abolition societies, lecturing, or any other cause whatever.

"If the right of petition and of free discussion had not been infringed, the efforts of the societies at the North would probably have been entirely confined to influencing public opinion by the diffusion of information, and by fair and open argument, through the means of lecturing and the press. The committee believe it to be but justice to the character of the Northern people, to say, that any attempt, on the part of any persons, to interfere with institutions in the Southern States, by any other than peaceable and legal means, would be as resolutely opposed by the great body of the people of the North, including the abolitionists themselves, as it would be by the Southern States."

Of the negroes and slaves in Rhode Island the greater part were in a very few towns,—Newport, North Kingstown, South Kingstown, War-

wick, Bristol, Portsmouth and Jamestown. By the census of 1748-9 the town of South Kingstown had more negroes in it than any other town except Newport. This is also true of the census of 1774 and 1783.

The committee to take the estimate in 1780 reported the whole number of slaves in the state between the ages of ten and fifty, to be 518. Of these South Kingstown had 156, North Kingstown 78, Exeter 45, Warwick 41, Providence 40. Newport had, until just before, been in possession of the British, and was not included in the estimate.

King's county (now Washington), which contained one-third of the population of the state, numbered more than a thousand slaves. The census of 1730 gives a less number, but it was popular to conceal numbers from the observation of the *home* government. Families would average from five to forty slaves each; they owned slaves in proportion to their means of support. The slaves and horses were about equal in number; the latter were raised for exportation. Newport was the great slave market of New England. There were some importers of slaves in Narragansett, among them were Rowland Robinson,[350] the son of Governor Robinson, and Colonel Thomas Hazard.[351] Mr. Robinson afterwards became conscience-stricken on this subject, and bought up and emancipated those that he had imported. Some of the large mansion-houses of the slave-holders, with spacious gable roofs, are now standing, the garret-rooms

in which, with their out-houses, were the sleeping places of the slaves. The distribution law afterwards subdivided the great estates, and most of these large mansion-houses were too expensive to be maintained by people of less property, and have been mostly replaced by small tenements. The slaves were in abject ignorance as a body; they were treated with great humanity, but as if created to be of an inferior race.

The Society for the Propagation of the Gospel[352] became early awakened to the moral and spiritual degradation of the slaves, and took an active interest in their enlightenment. Humphreys, in his *History of the Society*, printed 1730, says:

"The Society look upon the instruction and conversion of the negroes as a principal branch of their care; esteeming it a great reproach to the Christian name, that so many thousands of persons should continue in the same state of pagan darkness under a Christian government, and living in Christian families, as they lay before under in their own heathen countries. The Society immediately from their first institution strove to promote their conversion and instruction; and inasmuch as their income would not enable them to send numbers of catechists sufficient to instruct the negroes, yet they resolved to do their utmost, and at least, to give this work the mark of their highest approbation. They wrote therefore to all their missionaries, that they should use their best endeavours at proper times to instruct the negroes, and should especially take occasion to recommend it zealously to their masters to order their slaves, at convenient times, to come to them that they might be instructed."



Mrs. Robert Robinson

... such was to consider them, not merely as slaves ... on the same level with cabbage-heads, but ... brethren and sisters, who have the same ... and faculties with ourselves and souls capable ... being made happy, and reason and understanding ... receive instruction in order to it.'

The early planting of these doctrines in the minds of the people soon ameliorated the severity of slavery, and has produced the first work of emancipation throughout the extent of the British dominions and one half of the North American states.

In conformity to the Bishop of London's letter, addressed to these missionaries and to all masters and mistresses, impressing upon them the great importance, as a religious duty, to teach their slaves and domestics to read and write, and to cause them to give a strict attendance to the weekly instructions of their pastors in their respective parish churches, Dr. MacSparran attended weekly in his church for the purposes of their instruction, and admitted his parishioners in emphatic language to the ... formation of the prevailing error ... inconsistent to instruct, baptise or ... slaves to the communion.

Dean Berkeley, who repeatedly visited Narragansett, accompanied by Smibert,[35] Colonel Updike,[4] and Dr. MacSparran, to examine into the condition and character of the Narragansett Indians, in his sermon before the Society for the Propagation of the Gospel, at their anniversary, in 1731, says:

"The native Indians, who are said to have been thousands within the compass of this colony, do not at present amount to a thousand, including every age and sect; and these are nearly all servants or labourers for the English, who have contributed more to destroy their bodies by the use of strong liquors, than by any means to improve their minds or save their souls. This slow poison jointly operating with the small-pox, and their wars, (but much more destructive than both,) has consumed the Indians, not only in our colonies, but also far and wide upon our confines, and having made havoc of them, is now doing the same thing by those who taught them this odious vice.

"The negroes in the government of Rhode Island are about half as many more than the Indians, and both together scarce amount to a seventh part of the whole Colony. The religion of these people, as is natural to suppose, takes after that of their masters. Some few are baptized, several frequent the different assemblies, and far the greater part none at all. An ancient antipathy to the Indians, whom it seems our first planters (therein, as in certain other particulars, affecting to imitate Jews rather than Christians) imagined they had a right to treat on the foot of Canaanites and Amalekites, together with an irrational contempt of blacks as creatures of another species, who had no right to be instructed or admitted to the sacraments, have proved a main obstacle to the conversion of these poor people.

"To this may be added, an erroneous notion, that the being baptized is inconsistent with the state of slavery. To undeceive them in this particular, which had too much weight, it seemed a proper step, if the opinion of His Majesty's Attorney and Solicitor General could be procured. This opinion they cheerfully sent over, signed with their own hands; which was accord-

ingly printed in Rhode Island, and dispersed throughout the Plantations. I heartily wish it may produce the intended effect."

The opinions of the Attorney and Solicitor which were printed and dispersed have been sought for, but cannot now be found.

In imitation of the whites, the negroes held an annual election on the third Saturday in June, when they elected their governor. When the slaves were numerous, each town held its election. This annual festivity was looked for with anxiety. Party was as violent and acrimonious with them as among the whites. The slaves assumed the power and pride and took the relative rank of their masters, and it was degrading to the reputation of the owner, if his slave appeared in inferior apparel, or with less money than the slave of another master of equal wealth. The horses of the wealthy landholders were, on this day, all surrendered to the use of the slaves and, with queues, real or false, head pomatumed and powdered, cocked hat, mounted on the best Narragansett pacers, sometimes with their masters' swords, with their ladies on pillions, they pranced to election, which commenced generally at ten o'clock. The canvass for votes soon began. The tables, with refreshments, were spread and all friends of the respective candidates were solicited to partake, and as much anxiety and interest would manifest itself and as much family pride and influence were exercised and interest created, as in other elections, and preceded by weeks of *parmateering* (parliamenteering). About

one o'clock the vote would be taken, by ranging the friends of the respective candidates in two lines, under the direction of a chief marshal (Guy Watson, who distinguished himself in the black regiment under General [Colonel Christopher?] Greene, at Red Bank, acted as chief marshal after the Revolution, until the annual elections ceased) with assistants. There was generally a tumultuous crisis, until the court commenced, when silence was proclaimed, and after that no man could change sides or go from one rank to the other. The chief marshal announced the number of votes for each candidate, and, in an audible voice, proclaimed the name of the governor elected for the ensuing year. The election treat corresponded, in extravagance, to the wealth of his master. The defeated candidate was, according to custom, introduced by the chief marshal, and drank the first toast after the inauguration, and all animosities were forgotten. At dinner the governor was seated at the head of the long table, under trees or in an arbour, with the unsuccessful candidate at his right and his lady on the left. The afternoon was spent in dancing, games of quoits and athletic exercises. As the slaves decreased in number, these elections became more concentred. In 1795, elections were held in both North Kingstown and South Kingstown, but, in a few years, one was held in the latter only, and they have, for years, ceased. The servant of the late Honourable E. R. Potter was elected governor about 1800. The canvass was very expensive to his master. Soon after

the election Mr. Potter had a conference with the governor, and stated to him that the one or the other must give up politics, or the expense would ruin them both. Governor John took the wisest course, abandoned politics, and retired to the shades of private life.

In Narragansett resided the great landed aristocracy of the Colony. Their plantations were large; some of them very extensive. Major Mason,[355] of Connecticut, in a letter to the commissioners of that Colony, dated August 3d, 1670, persuading them to relinquish all further claims of jurisdiction over the Narragansett country, says: "Those places, that are any way considerable, are already taken up by several men, in farms and large tracts of lands, some having five, six, and ten miles square—yea, and some, I suppose, have much more, which you or some, of yours may see or feel hereafter. These things I know to be true, as they did manifestly appear in view when the Commissioners were at Narragansett. I suppose you cannot be unacquainted with these things." The original tract taken up and owned by Richard Smith was three miles wide and nine miles long.[16]

Mr. Isaac P. Hazard[356] in a communication states:

"The farm of my great-grandfather, Robert Hazard,[357] extended from the Jencks farm (which it included), to the south end of Boston Neck, and extended across the Pettaquamscutt River to near where the village of Peacedale now is, and I am not sure but it took in a great part of that village. He had ex-

tensive ranges for cattle and horses somewhere in the neighbourhood of the 'Great Pond,' (or 'Wordens Pond,') and I have heard my father say, that at one time, he occupied nearly twelve thousand acres. The principal value of his lands, however, consisted of about two thousand acres lying on Boston Neck and immediately on the west side of Pettaquamscutt River, which separated it from the Boston Neck lands. My great-grandfather, Governor William Robinson's farm, embraced the north part of Point Judith, including Little Neck, extending south one or two farms below the farm now owned by my brother, Joseph P. Hazard, and westward to Sugar Loaf Hill."

Governor William Robinson[358] owned——acres; he devised valuable farms to his sons. Colonel Stanton[359] owned one tract of four and a half miles long and two miles wide; he kept forty horses, as many slaves, and made a great dairy, besides other productions. After his death, his son Lodowick kept thirty cows on one hundred and fifty acres of it. Colonel Champlin[360] possessed in one tract over one thousand acres; kept thirty-five horses, fifty-five cows, six hundred to seven hundred sheep, and a proportionate number of slaves. Hezekiah Babcock, of Hopkinton, improved eight hundred acres; James Babcock,[365] of Westerly, owned two thousand acres, horses, slaves, and stock in proportion. Colonel Joseph Noyes had four hundred acres; kept twenty-two horses and twenty-five cows. His son afterwards kept fifty-two cows on the same farm. Colonel Updike,[184] the Colony Attorney, owned three thousand acres. Colonel Potter possessed——acres, now constituting seven





valuable farms. Mr. Sewall[361] owned sixteen hundred acres on Point Judith, which is now divided into eight farms, of the value of seventy-five thousand dollars. Robert Hazard owned sixteen hundred acres in Boston Neck, which now constitute six farms, of the aggregate value of seventy-seven thousand dollars. The Gardiners, Nileses and Brentons owned great tracts of valuable land. The ordinary farms contained three hundred acres. They were improved by slaves and labouring Indians. The slaves and horses were about equal in number. Corn, tobacco, cheese, and wool were the staple articles produced, and horses were reared for exportation.

Douglass, in his *Summary*, printed in 1760, says:

"Rhode Island Colony in general is a country for pasture, not for grain; by extending along the shore of the ocean and a great bay, the air is softened by a sea vapour which fertilizeth the soil; their winters are softer and shorter than up inland; it is noted for dairies, whence the best of cheese made in any part of New England is called (abroad) 'Rhode Island cheese.' The most considerable farms are in the Narragansett country. Their highest dairy of one farm, *communibus annis*, milks about one hundred and ten cows, cuts two hundred loads of hay, makes about thirteen thousand pounds of cheese, besides butter, and sells off considerable in calves and fatted bullocks. A farmer from seventy-three milch cows in five months made ten thousand pounds of cheese; besides cheese, in a season, one cow yields one firkin of butter, from seventy to eighty pounds. In good land they reckon after the rate of two acres for a milch cow."

Mr. Hazard, in the same communication, further states:

"From my father and grandmother, I have heard that my great-grandfather, Robert Hazard, had twelve negro women as dairy women, each of whom had a girl to assist her, making from twelve to twenty-four cheeses a day; and, since I have grown up, we had one of his cheese vats of the second size, according to the tradition in our family, which held nearly one bushel. My father has informed me that, so superior was the grass in the early settlement of this country, nearly double the milk, or butter and cheese, gotten at present, was obtained from a cow, and that only twelve cows were allowed to each dairy woman and her assistants, one hundred and fifty cows being about the number he generally kept. The hay fields and meadows, to use my father's expressions, grew full of grass, meaning the grass was very thick all over them, and as high as the tops of the walls and fences, the same as it now grows on the virgin soil of the West, and my father frequently observed, in contrasting them, that he doubted if any western lands would produce more grass than Boston Neck would when first settled. As a proof of its excellence, my father observed that his grandfather paid for some of his last purchases, sixty dollars per acre, when money was double the value it is now, or more, and new lands, back a little way from the sea, were plentiful and held at a very small price.

"He kept about four thousand sheep, manufacturing most of the clothing, both woollen and linen, for his household, which must have been very large, as I heard my grandmother say, that, after he partially retired from his extensive farming operations,[362] or curtailed them by giving up part of his lands to his children, he congratulated his family and friends on the small number to which he had reduced his household for the com-

ing winter, being only seventy in parlour and kitchen.

"Grain, and probably hay (but of the last I am not informed), were at that time shipped to the West Indies, but of the extent of his grain crop I know nothing except what my father has told me that he generally loaded, at or near the south ferry, two vessels annually, which sailed direct for the West Indies, with cheese and grain in the hold and horses on deck, all the produce of his farm, and the balance was sold in Newport, and sometimes in Boston, where his cheese was in high repute, selling at nearly double the usual rates. Agriculture on the seacoast of Rhode Island at that time was on a very different scale from what it is now, as the West Indies, which were early settled, furnished a good and ready market for the whole produce of these small British colonies on the Atlantic coast of North America. The labour was then mostly performed by African slaves, or Narragansett Indians, who were then, as they still are, a most efficient body of labourers and of great use to the farmers during hay harvest particularly."

The Sewall farm kept one hundred cows and produced thirteen thousand pounds of cheese annually. N. Hazard[363] kept forty-two cows, and made nine thousand two hundred pounds of cheese from the Champlin farm of seven hundred acres. Joseph N. Austin, on the Clarke farm of three hundred and fifty acres, kept thirty-six cows, and made eight thousand pounds of cheese. Rowland Robinson[350] improved one thousand acres, and made an immense dairy—one cow would average two pounds of cheese a day. Rents were payable in produce, and from the breaking out of the French Revolution to the general

peace upon the expulsion of Napoleon, the United States being the neutral carriers for Europe, the price of cheese was ten dollars per hundred, and corn, barley, &c., in due proportion, and the rents being paid in cheese and other produce, vast amounts were raised. Six thousand pounds of cheese were equivalent to six hundred dollars annual rent for years. The cream was then used in cheese and the Narragansett cheese maintained a high character for richness and flavour, but, since the general peace, butter has risen in price and cheese has fallen, consequently the cream has been wrought into butter and cheese has lost its value and reputation. Recently a money rent has been substituted for a produce rent, and the productive value of the former staples has diminished.

The wife of Richard Smith[364] brought from Gloucestershire to this country the recipe for making the celebrated Cheshire cheese, and from that recipe the Narragansett cheese was made in imitation of the Cheshire, and it early gained for the table and market an established reputation for superior flavour and excellence, and continued to maintain its predominating character until the farmers, as before mentioned, were induced to convert their cream into butter.

Ancient Narragansett was distinguished for its frank and generous hospitality. Strangers and travelling gentlemen were always received and entertained as guests. If not acquainted with some family, they were introduced by letter, and an acquaintance with one family of respecta-

bility was an introduction to all their friends. Public houses for the entertainment of strangers were rare. Strangers and travellers without letters were compelled to tarry at them, but citizens were expected to sojourn with their relations and acquaintances. Newport, distinguished as it was before the Revolution, had few public houses of entertainment and those small, not exceeding the dimensions of the common dwelling-houses. The old public house of Mr. Townsend, so celebrated in its day, was an ordinary two-story house and rather narrow, and he entertained in it the distinguished travellers of his time. It has been greatly enlarged since. The public houses in Providence were equally inferior in dimensions. The public houses or taverns in the country were merely conveniences for town councils, justices' courts and the retail of ardent spirits, and were rarely frequented as the stopping places of gentlemen and strangers. Madame Knight[4] well describes these country taverns in her travels through this colony in 1704. Dr. Franklin, in his journeys to and from Philadelphia to Boston, always arranged to tarry with Dr. Babcock,[365] in Westerly, the night. Gentlemen, who had once travelled the country by introduction had regular places for refreshment and repose on all their future peregrinations.

The society of that day was refined and well-informed. The landed aristocracy[366] showed an early regard for the suitable education of their children. Books were not so general as at this period, but the wealthy were careful of the edu-

cation of their offspring. Well-qualified tutors emigrated to the colonies, and were employed in family instruction, and to complete their education their pupils were afterwards placed in the families of learned clergymen. Charles Thomson,[367] Governor McKean,[367] and George Read,[367] who conspicuously figured in our Revolutionary history, were educated under Allison,[368] an Irish clergyman. Doctor MacSparran received young gentlemen in his family for instruction. Thomas Clap,[369] the efficient president of Yale College, completed his education under him. Dr. Checkley,[370] a graduate of Oxford University and the missionary at Providence, educated several of the sons of Narragansett, and others were placed under clergymen of Massachusetts and Connecticut for the same purpose. The instruction of youth in the private families of learned men, with the opportunity of associating with their distinguished visitors and friends, improved their minds and accomplished their manners. In this respect, probably, the instruction of children would be equal, if not preferable, to that obtained where great numbers of young men are collected together in colleges and where they are deprived of the social cultivation, derived from the intercourse and discipline of well-regulated families and the friends and well-informed gentlemen who visit them. The young ladies, also, were generally instructed in the same manner, under well-qualified private tutors, and then placed in the schools of Boston for further instruction and accomplishment.



Mrs Thomas Cranston
(Copley)



Mrs. Thomas Cranston
(Copley)



That the gentlemen of ancient Narragansett were well-informed and possessed of intellectual taste, the remains of their libraries and paintings would be sufficient testimonials, if other sources of information were defective. Dr. Babcock,[365] Colonel Stanton,[359] Judge Helme,[335, 336] Captain Jones, Colonel Potter,[383] Colonel Willet,[211] Colonel Robert Brown,[371] the Hazards, Captain Silas Brown,[371] and the Brentons[392, 427] owned valuable libraries. Doctor MacSparran,[872] Mr. Fayerweather,[372] Colonel Updike,[184, 372] and Matthew Robinson[337, 372] possessed rich collections, for that day, in classical and English literature.

The family paintings of Dr. Babcock went mostly into the Saltonstall family, of New London, and a fine portrait of Colonel Harry Babcock[373] was with a branch of his family, in Stonington, and within a short time has been removed from thence to New York. A bust portrait of Mr. Kay,[374] the collector, was in the family of the Browns, through the Brentons, a few years since. The portraits of Dr. MacSparran and his wife,[375] painted by Smibert[354] in 1729, at the Doctor's house in Narragansett, are with the family of Frederic Allen, Esq., in Maine (Mrs. Allen being the great-niece of Mrs. MacSparran), and copies only are in Rhode Island. The portrait of Mr. Fayerweather, by Copley,[376] is in South Kingstown. The portraits of the wife and mother-in-law of Colonel Updike, by Smibert (it is supposed), are in the family. Those of the father and mother of Matthew Robinson, Esq., are in the family of the late Honourable E. R.

Potter. Mr. Marchant has a fine miniature likeness of his father, the late Judge Marchant,[377] painted by Copley, in London, in 1771; there is also a portrait of the late Judge Marchant in Boston. The late Edward Hazard[378] possessed three full-length portraits of his father-in-law, the late Honourable Thomas Cranston,[379] his wife and daughter (the latter afterwards married the Rev. Luke Babcock,[380] son of Doctor Babcock), painted by Copley before the Revolution, which, with the carved frames gilded, cost one thousand dollars at that period. The paintings of the other families, besides family portraits, are now dispersed, and their libraries were divided among their children and are all lost.

This state of society supported by slavery would produce festivity and dissipation, the natural result of wealth and leisure. Excursions to Hartford[381] to luxuriate on *bloated* salmon were the annual indulgences of May. Pace races on the beach for the prize of a silver tankard and roasts of shelled and scaled fish were the social indulgences of summer. When autumn arrived, the *corn husking*[382] festivals commenced. Invitations were extended to all those proprietors who were in habits of family intimacy, and in return the invited guests sent their slaves to aid the host by their services. Large numbers of both sexes would be gathered, expensive entertainments prepared, and after the repast the recreation of dancing commenced, as all families were provided with large halls in their spacious mansions, and with natural musicians among their

slaves. Gentlemen in their scarlet coats and swords, with laced ruffles over their hands, hair turned back from the forehead and curled and frizzled, clubbed or queued behind, highly powdered and pomatumed, small-clothes, silk stockings, and shoes ornamented with brilliant buckles; and ladies dressed in brocade, cushioned head-dresses, and high-heeled shoes, performed the formal minuet with its thirty-six different positions and changes. These festivities would sometimes continue for days, and the banquets among the landed proprietors would, for a longer or shorter time, be continued during the season of harvest. These seasons of hilarity and festivity were as gratifying to the slaves as to their masters, as bountiful preparations were made and like amusements were enjoyed by them in the large kitchens and out-houses, the places of their residence. The great landed proprietors indulged in these expensive festivals until the Revolution. People now living relate the fact of John Potter's[383] having had a thousand bushels of corn husked in one day. This practice was continued occasionally down to the year 1800, but on a diminished scale of expense and numbers.

At Christmas commenced the Holidays. The work of the season was completed and *done up*, and the twelve days were generally devoted to festive associations. In former times all connections by blood or affinity were entitled to respectful attentions, and they were treated as welcome guests, as a matter of right on one side and courtesy on the other. Every gentleman of estate

had his circle of connections, friends, and acquaintances, and they were invited from one plantation to another. Every member of the family had his particular horse and servant, and rarely rode unattended by a servant, to open gates and to take charge of the horse. Carriages were unknown,[384] and the public roads were not so good, nor so numerous, as at present. Narragansett has [1847] fewer public roads than most parts of the state. There were driftways from one plantation to another, with gates, and this inconvenient obstruction still continues. Quidneset is travelled mostly through gates; and from one extreme of Boston Neck[385] to the other, a distance of ten miles, through the richest tract of land in Narragansett, the only mode of travelling is by driftways with gates, and the great Point Judith tract had no public road until very lately. When all the riding was done on horseback and servants always attended their masters, the badness of the roads and the troublesome impediments of gates and bars were not as sensibly felt as at this day, when carriages are used and every man is his own servant.

But the wedding was the great gala of olden time. The exhibition of expensive apparel and the attendance of numbers almost exceed belief. The last of these celebrations was given about the year 1790, by Nicholas Gardiner, Esq.;[386] it was attended by six hundred guests. I knew Mr. Gardiner. He dressed in the rich style of former days, with a cocked hat, full-bottomed white wig, snuff-coloured coat and waistcoat

with deep pockets, cape low so as not to disturb the wig, and at the same time expose the large silver stock-buckle of the plaited neck-cloth of white linen cambric, small-clothes, and white-topped boots finely polished. He was a portly, courteous gentleman of the old school. Since his death his estate has been divided into several good farms.

The fox-chase,[387] with hounds and horns, fishing and fowling were objects of enchanting recreation. Wild pigeons, partridges, quails, woodcocks, squirrels, and rabbits were innumerable. Such were the amusements, pastimes, festivities, and galas of ANCIENT NARRAGANSETT.

It may not be uninteresting to mention the names of some of the old families which frequently associated as friends and companions.

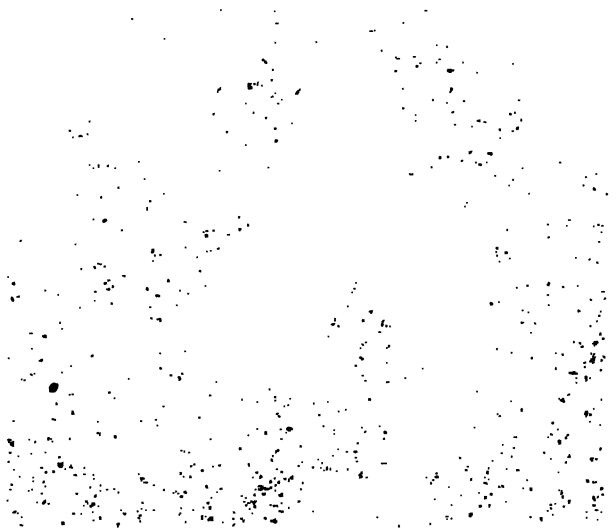
Among them were Dr. Babcock,[365] Colonel Stanton,[359] Colonel Champlin,[360] the two Governor Hazards,[388] Governor Robinson,[358] Colonel Potter,[383] Judge Potter,[383] the Gardiners,[202] Colonel Willet,[211] Elisha Cole,[157] John[163] and Edward Cole,[164] Judge Helme,[335, 336] Colonel Updike,[184] Matthew Robinson,[337] Colonel Brown,[371] Doctor MacSparran and Mr. Fayerweather. They received frequent visits from Dr. Gardiner,[229] the Sewalls,[361] and others from Boston, Dr. Moffat,[389] Judge Lightfoot,[390] Col. Coddington,[332] George Rome,[391] Judge Marchant,[377] the Brentons,[392] and others from Newport, several of whom owned estates in Narragansett, and spent much of their time there, with their respective friends and ac-

quaintances. These constituted a bright, intellectual and fascinating society. Great sociability and interchange of visits prevailed among them, and strangers were welcome, and treated with old-fashioned urbanity and hospitality; but the political acrimony, strife and discord, engendered by the Revolution, broke up and destroyed their previously existing intercourse, and harmonious relations were never restored. By that event we became another and a new people.

Mr. Isaac P. Hazard[356] in a letter observes:

"Few persons are now aware of the change that has taken place in the society here within the last fifty or sixty years. At the time of and before the war of the Revolution, it was the seat of hospitality, refinement, and luxury; and the accounts I have received from various persons in my travels about the United States, who visited this country at that time, corroborate the statements I have had from the olden branches of our family, my grandfather, father, and others. Within two years, Mrs. Doctor Lee, whom I met with in New York, and who spent a long school vacation here at the age of sixteen, pictured the romantic scenery and situation of the old mansions, few of them at present standing, with great vividness, and at the same time so described the politeness, refinement, and hospitality of the inhabitants, as beyond what she had ever before known or conceived of, as fully to convince me of the truth of her statement, had I not before heard it described by others in the same manner—and fully maintained the character of the old English country gentlemen from whom they descended."

Yes, alas! the state of society has changed, and the revolution has been deep, effectual, com-





plete. The abolition of slavery, the repeal of the law of primogeniture, the statute division of estates equally among all, have divided and subdivided inheritances into such *infinitesimal* portions, that the whole has disappeared from every branch of their families; and in most instances not a foot remains among them—nay, not even "the green graves of their sires." The houseless, wandering pedestrian descendant looks at the mansion and plantation of his fathers, and exclaims:

—"*Now thou standest*
In faded majesty, as if to mourn
The dissolution of an ancient race!"

Chapter IX

A. D. 1741 to A. D. 1749

Rowland Robinson. "The Unfortunate Hannah Robinson." The Rev. John Checkley. Captain William Walker, F. R. S. Matthew Stewart. The Rev. George Pigot. Dr. MacSparran's Convention Sermon. Captain Philip Wilkinson. Martin Howard, Esq.

"DECEM^{R} 31st, 1741. (The Banns of matrimony being duly published in the Cch of St. Paul, Narraganset,) Rowland Robinson, son of William, was married to Anstis Gardiner,[206] Daughter of Jno. Gardiner,[393] by the Rev^{d} Doctor James MacSparran."

Rowland Robinson was the eldest son of Governor William Robinson,[358] by his first wife. He was a gentleman of opulence, and sustained many responsible offices under the state government. His noble mansion[394] is still standing in a good state of preservation, and is one of the remaining memorials of the aristocracy of the past age. His children were Hannah, Mary and William. Mary died single, at middle age; William married Ann, the daughter of George Scott,[395] of Newport, and died a short time previously to his father, without issue. Hannah was styled the Unfortunate Hannah Robinson; she was the celebrated beauty of her day, and, if unbroken tradition is sufficient authority, the appellation was justly bestowed. The late Doctor William Bowen, of Providence, frequently conversed about her, and observed, that Miss Robinson was the most perfect model of beauty that he ever knew; and that he had frequently visited at her father's. Her figure was graceful and dignified, her complexion fair and beautiful, and her manner urbane

and captivating; that the usual mode of riding at that period was on horseback; of this exercise she was exceedingly fond, and rode with ease and elegance; and that he was passionately fond of her and proposed to her a matrimonial union. She replied that his wishes to promote her happiness were highly flattering, that, as a friend, she should ever entertain for him the highest respect; and, in that character, should ever be extremely gratified to see him, but that she was bound to disclose to him, however reluctant she felt to give him pain, *that she was engaged.* He further observed, "that though disappointed in the hope he had so ardently cherished, the refusal was imparted with such suavity and tenderness, united with personal respect, that, though disappointed, he felt consoled." The late Honourable Elisha R. Potter, Judge Waite and others, who knew Miss Robinson, fully confirmed Doctor Bowen's testimony in respect to her personal beauty and accomplished manner.[396] Mr. Peter Simons, a young gentleman of Newport, became early attached to Miss Robinson; they had been schoolmates, and the attachment was reciprocal. Her father, without any apparent reason, was hostile to the connection, and his efforts were unwearied to prevent their union. Mr. Robinson, in temperament, was constitutionally irritable, rash and unyielding.[397] His antipathies, when once fixed, no reason or argument could remove. Mr. Simons had early in life become attached to Miss Robinson; it had been reciprocated; their dispositions were congenial; time had cemented their affections, she had plighted her faith, and no promises or threats could induce her to violate the vows she had made; she could become a martyr; she would suffer, but she could not betray her own heart or the faith that another had reposed in her. As might have been expected, the violent and unreasonable measures adopted by her father, instead of subduing only increased

the fervour of their attachment. Her conduct was constantly subjected to the strictest scrutiny. If she walked, her movements were watched; if she rode, a servant was ordered to be in constant attendance; if a visit was contemplated, he immediately suspected it was only a pretence for an arranged interview; and even after departure, if the most trifling circumstance gave colour to the suspicion, he would immediately pursue and compel her to return. In one instance, she left home to visit her aunt at New London;[398] her father soon afterwards discovered from his windows a vessel leaving Newport, and taking a course for the same place. Although the vessel and the persons on board were wholly unknown to him, his jealousies were immediately aroused, conjecturing it was Mr. Simons intending to fulfil an arrangement previously made. He hastened to New London, arrived a few hours only after his daughter, and insisted on her instant return. No persuasion or argument could induce him to change his determination, and she was compelled to return with him.

Her uncle, the late Colonel John Gardiner,[215, 230] commiserated the condition of his unfortunate niece. He knew her determination was not to be changed, or her resolution overcome by parental exaction, however severe; and aware that the wrongs she had suffered, and the perplexities she had undergone, had already sensibly affected her health, and would soon destroy her constitution, with a generosity and disinterestedness that belonged to his character, contrived interviews between Mr. Simons and Miss Robinson unknown to her father. The window, where she sat, and the shrubbery, behind which his person was concealed at these evening interviews, are still shown by the family residing there. These were perilous meetings, for such was the determined antipathy of the father, that detection would probably have resulted in

the instant death of Mr. Simons; but, as is usual in such cases, their precautions were in proportion to the imminence of their danger.

All efforts to obtain the consent of her father, aided by the influence of her mother, having proved unavailing, and seeing no prospect of his ever becoming reconciled to their union, she abandoned all further efforts to reconcile him to her wishes, and consented to make arrangements for an elopement. Having obtained her father's consent to visit her aunt Updike,[399] near Wickford, she left home, accompanied by the servant, who usually attended her. On arriving at the gate that led to her aunt's house, Mr. Simons was in waiting with a carriage, as had been previously arranged, and disregarding the expostulations of the servant—who feared for his own safety should he return without her—she entered the carriage, and that evening they were married in Providence. The intelligence of the elopement, when communicated to Mr. Robinson by the servant, roused all the fury of his ire. He offered a reward for their apprehension, but no discovery could be made. Every friend and relative became accessory to their concealment. Even the name of the clergyman who performed the nuptial ceremony could never be ascertained.

But the anticipated happiness of the beautiful and ill-fated lady was destined to be short-lived. The severity with which she had been treated, the unkind and harassing perplexities she had endured, had so materially affected her health, and preyed upon her constitution, that, in a few short months, the fairest of her sex exhibited evident symptoms of a speedy decline. At the urgent solicitations of her mother, Mr. Robinson finally permitted the daughter once more to return; but it was too late, the ceaseless vigils of a mother's love could not restore her; and, in a few short weeks, this beautiful and unfortunate woman—

the victim of a father's relentless obstinacy[400]—expired in the arms of her husband.

Many visit the cemetery where the remains of the victim of parental severity repose—a spot consecrated by the ashes of one whose life was a hallowed sacrifice of devotion and fidelity to the selected object of her earliest affections.

"Oct^{r} y^{e} 14th 1742. Between two and 3 in the morning, died suddenly in the chamber with Col. Updike and Mr. Jn^{o} Checkley, junr., Captain William Walker, of Providence, F.R.S.,[401] and was interred in y^{e} churchyard of St. Paul's, Narraganset, the 15th of said month. The funeral sermon was preached by the Dr."

John Checkley[402]—a name of high repute in the early history of Episcopacy in America.

He was born in the city of Boston, in 1680, of English parentage. His parents must have been in easy circumstances, for after giving him the best advantages in Boston, under the celebrated Ezekiel Cheever,[403] they sent him to England. He finished his studies at the University of Oxford, and then set out upon a course of travels on the Continent. He went over the greatest part of Europe, and "collected some valuable curiosities, such as paintings, manuscripts, &c."* These facts are important in the illustration of Checkley's future career, showing that his entrance into orders, late in life, must have been from the purest attachment to the Church, and from no worldly considerations. They are quite sufficient to rebut all the slanders which have been brought against his want of piety. His earnest and uncompromising devotion to Episcopacy in New England—during an era when almost all New England was thoroughly impregnated

*Eliot's *Biog. Dict.* p. 105.

with Puritanism—of course exposed him to *that* censure; for a Puritan condemns one's pretensions to piety when he differs, or rather presumes to differ, from himself, just as recklessly as a Romanist, under similar circumstances, would condemn his pretensions to orthodoxy.

Checkley returned from his travels, and fixed himself in his native place. The date of his return is not given us, but it is known that he was in Boston in 1715; for during that year he published a tract against the Calvinistic theory of predestination, which made some stir in the land of the self-esteemed elect, and provoked an answer. About this time he married the sister of the Rev. Dr. Miller,[404] Episcopal missionary at Braintree (now Quincy), by whom he had two children, John and Rebecca. What Checkley's employments now were is not known. Probably he pursued a life of literary leisure. One thing, however, is very certain, he was always devoted to the best interests of the Church, and continually on the alert to promote them.

He published, in 1723, a pamphlet which is deserving of careful recollection; for it was *the forerunner of the controversy upon Episcopacy on this continent.* Its title is, *A Modest Proof of the Order and Government settled by Christ and his Apostles in the Church. By showing:* 1. *What Sacred Offices were Instituted by them.* 2. *How those Offices were Distinguished.* 3. *That they were to be Perpetual and Standing in the Church.* 4. *Who Succeed in them, and rightly Execute them to this Day.* It was during this same year (1723) that Dr. Cutler,[130] then rector or President of Yale College, conformed to the Church of England, and was settled over Christ Church, Boston. Doubtless this pamphlet, not to say other circumstances, brought him and Checkley into close contact, and insured their union and action in reference to the great contemplated synod of the Pu-

ritans,"[119] which was to sit in 1724-5; *ostensibly* in respect to "the judgement of Heaven," as Cotton Mather represented, but *really* in respect to that greatest of judgements, in a Puritan's view, which the King talked of inflicting upon America, viz., the sending a bishop over. But of that matter more presently.

Checkley continued his zeal for Episcopacy without abatement. Not content with his "modest proof," he, in the same year (1723), republished Leslie's famous *Short and Easy Method with the Deists*, to which he subjoined a discourse concerning Episcopacy. Now this, in Puritanical logic, was adding insult to injury; and, as the times were getting ominously dark—the president of Yale College become an apostate, and an actual live bishop about to be intruded upon the inheritance of the saints—it became necessary to make a serious demonstration. Accordingly, intimidation was attempted by the penalties of law. Checkley was arrested as a libeller and a disturber of the public peace. He was tried. The jury were a little qualmish, and pronounced him guilty, *if* publishing in defence of Episcopacy was a libel. The court at once decided it such, and pronounced the following judgement:

Suffolk, ss. At a court of Assize, &c., Nov. 27, 1724

CHECKLEY *adsect* DOM REG. The Court, having maturely advised on this special verdict, are of opinion that the said John Checkley is guilty of publishing and selling of a false and scandalous libel. It is therefore considered by the Court, that the said John Checkley shall pay a fine of fifty pounds to the King, and enter into recognizance in the sum of one hundred pounds, with two sureties in the sum of fifty pounds each, for his good behaviour for six months, and also pay costs of prosecution; standing committed until this sentence be performed.

Att'd SAMUEL TYLEY, *Clerk*

Such was the amiable decree of the laws of freedom, and within the purlieus of Faneuil Hall, "the cradle of liberty," upon an unfortunate Churchman, for the mere utterance of his opinions about religion. And, what seems most farcical, this sentence is gravely pronounced in the name of a king who was the civil head of the Church whose rights Checkley maintained; and that king is coolly made to pocket a fifty pounds penalty, not for the *assault* upon, but the *defence* of, a faith he himself was sworn to uphold!

Checkley republished his pamphlet in 1728, in the city of London, during a visit he made to England with the view of obtaining holy orders; and remembering the harshness and almost comic inconsistency with which he had been treated, added to it the following, as he calls it, "specimen of a true dissenting catechism, upon right true blue dissenting principles, with learned notes by way of explication." He gives us two questions, and two answers, with one note, composed of two lines of poetry. Whether this is a sample of a longer catechism, or the entire catechism itself, the writer of this article cannot say; but here is *what* he gives, and *as* he gives it.

Question. Why don't the *Dissenters*, in their public worship, make use of the Creeds? *Answer.* Why? Because *they* are not set down, *word for word*, in the Bible. *Question.* Well; but why don't the *Dissenters*, in their public worship, make use of the *Lord's Prayer? Answer.* Oh! Because *that* is set down, *word for word*, in the Bible.

NOTE. *They 're "so perverse and opposite,*
As if they worshipp'd God for spite."
Hudibras

Checkley, doubtless, paid his fine for rendering the King a service, entered into his recognizances, and lived on to annoy the poor Puritans a second time. He obtained secret information of the anti-Episcopal

conclave which was to assemble at Boston in 1725, to discuss the *rationale* of the Divine Administration respecting New England; and by means of his letters, with those of Dr. Cutler, the council was not so much as permitted to assemble. Some account of this affair may be found in Dr. Coit's book on Puritanism.[405] *

In 1727, Checkley, now at the advanced age of forty-seven, determined to go to England, that he might devote the residue of his life to the service of the Church of his love, in his native land, in functions of the most sacred character. Why, at such a very unusual age, he should have taken that step, we are not particularly informed. His enemies said he had learning enough, but was altogether destitute of piety. Piety! Could secular motives induce a man, almost half a century old, and who had spent his life probably in literary leisure—who had time enough, and means enough, to take a journey over Europe, and bring home curiosities which would have been thought sufficient for the revenue of a lordling—could secular motives induce such a man to assume a religious office, amidst a people who would never give him rest, and for the paltry pittance of fifty pounds a year—the salary he might receive as a missionary from the Society for the Propagation of the Gospel? They may think so, with whom a penny is a weighty, and a dollar an almighty, consideration; but a mind imbued with a particle of Christian generosity will put a different construction on the matter.

Checkley was not seeking much, either in the way of revenue or comfort, by resorting to London to ask his bishop for holy orders. Nevertheless he was followed to London, and most sedulously, by Puritan apprehension and vengeance. He had scarcely slept there a night before he was, at the instigation of New England informers, absolutely seized as a traitor by a

*Note 103, pp. 503-5.

king's bailiff; and, of course, not his liberty only, but his life, put in jeopardy. I have this from a manuscript letter of the Rev. Dr. Burhans,[406] one of our oldest clergy, formerly of Newtown, Connecticut, whose first wife was a direct descendant of one of Checkley's wardens, when he was finally gratified in the long-cherished desire of his heart, and established in an American parish.

This project was plainly somewhat desperate, and failed. But his enemies were too shrewd to rest their hopes upon a solitary effort. Beside their complaint of him as a traitor, two of the Puritan ministers of Marblehead indited a letter against him to the Bishop of London, the celebrated Edmund Gibson. In this sweet missive, in order to awaken the bishop's political prejudices, they denounced him as a non-juror, and in consequence an enemy to the house then on the British throne—the House of Hanover. To awaken the bishop's prejudices against him, as a peace disturber (for they knew Dr. Gibson's kindly feeling and Catholic temperament), they called him a bitter enemy to all other denominations but his own—to awaken the bishop's prejudices against him as an ignoramus, they declared he had had no liberal education: very true this last, when we remember they had Harvard College only in their eye, and thought nothing of Oxford, with all its sad appliances for making Churchmen. One of the ministers, also, who signed this letter, was a man who complained, down to his very grave, of somewhat similar treatment received by himself from the hands of Cotton Mather.* But a Churchman was now the object of his vengeance; and as it is lawful to spoil the Egyptians, he probably felt no very alarming twinges of conscience.

The second shot against Checkley was better aimed, and it told well. Bishop Gibson declined ordaining

*Mass. Hist. Soc. Coll. 1st series, viii. 68.

him, and he was constrained to return a layman, rather than a Reverend, with the stately income of fifty whole sterling pounds! Nevertheless, the anxious desire to serve God in the Gospel of his Son slept not in the breast of this unfortunate Churchman, who had not a nook or corner there for true piety to nestle in! In the year 1739, the Bishop of Exeter, Stephen Weston, a friend of Bishop Sherlock's, was found willing to hear this impracticable man, begging at the age of fifty-nine, to be *allowed* to minister in one of the hardest spheres on earth to which a Churchman was ever doomed, and for enough — so far as the income of his post was concerned — to keep body and soul possibly in each other's neighbourhood. Bishop Weston actually ordained him — perhaps the oldest candidate in the history of the Christian Church, who was ever admitted to the honours of an office, which was all but enough to kill any ordinary subject of his years in twelve round months. And it is pleasant to reflect, that he probably ordained him with the consent of Bishop Gibson; for he was then alive, and in fact did not die till nearly ten years afterwards.

Well armed with his sacred credentials, John Checkley at last stood upon his natal soil prepared to contend for the faith once delivered to the saints. He was sent to Providence, in Rhode Island, no doubt to remove him somewhat from the atmosphere of Boston, which would certainly have mustered for his devoted head some good stout thunderclaps. And there he ministered, officiating at intervals at Warwick[407] and Attleborough,[408] for fourteen years; till, in 1753, in the seventy-third year of his ardent life, God gave him respite, and called him home.

It is much to be desired that we had some authentic memorials of a ministry, begun at almost the utmost verge of man's longest ordinary life. It ought to have been a curious and exciting thing to hear one who

had been a scholar from his youth—a traveller, a wit and a philosopher—who had been contending half his life, perhaps, to be permitted to be a priest in any parish, however humble, and amidst perils almost as thick and dangerous as an apostle's, and who at length clambered up to a deacon's "good degree," with the marks of sixty winters on his head. But almost a century has piled its dust upon a Checkley's grave, and this short record is all, perhaps, which will ever so much as strive to do honour to his name. Peace to thine ashes, untiring servant of Christ and of the Church. The faith which sustained thee teaches us, that ample amends will soon be made for all earth's forgetfulness. One day is with the Lord as a thousand years; and thou shalt be recompensed immortally at the Resurrection of the Just.

"Mr. Checkley had two children," says Dr. Eliot, "a son [the Mr. John Checkley, junior,[409] mentioned in the Church Records], who was graduated at Harvard College, 1738. He studied divinity with his father, went to England for orders," was appointed missionary to Newark, New Jersey, and during his sojourn in England "died of the small-pox. His talents were excellent, and he was a most amiable youth. The daughter married Henry Paget, an Irish gentleman. She left three children, two of whom are living at this time [when Eliot published in 1809], united to very respectable connections."[410]

"March 10th 1744 Dr. MacSparran baptized (at New London where he officiated the 3d & 10th vizth the first and Second Sundays in March) Elizabeth the Daughter of Mathew and Abigail Stewart. Suretys the said Doctor his spouse and Mrs. Hannah Mumford.[203, 258] Said child was born the 6th of said March abt 3 post meridiem."

Matthew Stewart emigrated from Ireland to America, and settled at New London. He married Abigail, the daughter of William Gardiner,[220] and granddaughter of William, senior, one of the first settlers in Boston Neck, Narragansett. Mrs. Stewart was a niece of Dr. Gardiner,[229] of Boston, and of Mrs. MacSparran. Mr. Stewart had ten children: (1) Elizabeth,[411] the person baptized, married Roswell Saltonstall,[619, 633, 638] a grandson of Governor Saltonstall. (2) Abigail; died single at the age of fifteen. (3) Matthew; died at seventeen. (4) William; married Jane Winthrop, of New London, a descendant of Governor Winthrop, died in 1798, and left one child, Ann, who is living and unmarried. (5) Hannah, the second wife of John Robinson,[412] of South Kingstown, survived her husband, and died about twenty years since, without issue. (6) Ann; died single. (7) Mary; married Joshua Starr, of New London, and left no issue. (8) Walter; died single. (9) Abigail; died young. (10) Frances, the third wife of Major John Handy, the oldest son of Captain Charles Handy.[413] Captain Handy's first wife was the daughter of Captain John Brown, the father of Colonel Robert,[371] who settled and died in South Kingstown. His second wife was the widow of Captain Philip Wilkinson,[414] and daughter of Jahleel Brenton,[415] of Brenton's Neck, near Newport.

Major John Handy[416] was a merchant in Newport. He entered the Revolutionary army, and was promoted to the rank of major. He died in Newport, in 1828, aged seventy-two. He read the Declaration of Independence to the military and people from the Court House steps in Newport in 1776, as ordered by the legislature; and at the semi-century celebration in 1826, Major Handy read it again to the military and people from the same place.

Nicholas Lechmere, Comptroller of the Customs in Newport, married Elizabeth,[220] the daughter of Wil-

liam Gardiner, and sister of Mrs. Stewart. He went away with the British, when they evacuated Newport. Nicholas, his son, was appointed a commissary in the British army.

"May 17th 1745. Dr. MacSparran read Prayers and preached at the House of Samuel Cooper[417] of Scituate, 30 miles distant from his own House, and baptized a son of one Mr. Howard, named Joseph Howard, and received another of s[d] Howard's sons viz[t] John Howard into the Congregation, having been formerly privately baptized by Mr. Pigot in his Travels through these woods where his wife had, and still has some Lands."[418]

The Rev. Mr. Stickney, rector of Saint Michael's Church, Marblehead, has kindly furnished the following memoir of the Rev. Mr. Pigot:

The Rev. George Pigot[419] was educated in his father's grammar school, in which he was for some time an usher. Mr. Pigot was the Venerable Society's missionary at Stratford, Connecticut. He removed thence to Providence, Rhode Island, about 1723, to make way for the Rev. Mr. (afterwards Doctor) Johnson.[132] From Providence he removed to Marblehead, and became the rector of St. Michael's Parish in the autumn of 1727. Besides his parish in Marblehead, Mr. Pigot had a small congregation of worshippers in Salem, to whom he gave monthly lectures, and administered occasionally the Holy Communion. He was a gentleman of considerable literary ability, and distinguished himself honourably in a controversy with the Rev. John Barnard,[420] a Congregational minister of Marblehead, upon the celebration of Christmas, a controversy which Mr. Barnard had provoked by an

attack upon the ancient practice of the Church.

Mr. Pigot suffered domestic afflictions of very rare severity during the prevalence of that fatal malady, known by a familiar tradition in this part of New England, as "the throat distemper." The sad and touching account of this and other misfortunes, given below, is from his own pen. After the lapse of more than a hundred years the mournful recital still excites a lively and tender sympathy. It is taken from a letter addressed to the Venerable Society, dated June 27, 1738. He writes: "In January preceding I was importuned to administer the Lord's Supper to the good people of Providence, and having procured Mr. Watts[421] to officiate at my church, I made a hard shift to visit them, notwithstanding the harsh season and great distance of that place from Marblehead; but after eight days' absence I received the melancholy news that the pestilential distemper (which had carried off more than four hundred persons in Marblehead within a year), was broken out again in my family, and upon my return found three of my children dead, and three very dangerously ill; and soon after I lost a fourth. This happened in one-and-twenty days, and within that melancholy space I slipt upon a ridge of ice, in my return from visiting a sick woman, and broke and splintered the bone of the upper part of my left arm; but I began to recover and to get strength as the warm weather came on, till I very unhappily slipt on the plain grass, and broke the same arm; these troubles have been very heavy and expensive, and therefore I hope the Society will honour a bill I have drawn on their treasurer for Twenty pounds, and signify what time I shall forbear to draw for my stated salary to balance this favour."

In a letter to the Society dated September 22, 1738, Mr. Pigot asked leave to go to England on some very urgent affairs. The Society, "out of an hearty compas-

sion for Mr. Pigot's misfortunes, ordered the treasurer to pay his twenty-pound bill, and gave him leave to visit England for a short time, if his church could be regularly supplied during his absence." Soon after his arrival in England, Mr. Pigot was instituted to the rectory of Chaldon, in Surrey, and (it is believed) did not return to America.

On the 17th of June, 1747, Dr. MacSparran preached a sermon before the Convention of the Episcopal Clergy[422] in Trinity Church, Newport, from *Romans* i. 16, which was printed, and of which a few copies are still extant. We subjoin some extracts from this sermon:

"In the Augustan age, and down through the Apostles' times, learning and arts were in their zenith,—never, since the foundation of the earth, was there a period of greater delicacy or politeness, or taste in what the world calls wisdom, than when the Gospel was proposed to the notice of mankind. Learning was there, in all the glory and beauty of its fullest bloom, which must make every attempt to introduce a new and unadorned doctrine the more desperate and romantic, among so inquisitive and discerning a people as the Romans were. In contrast to this, it has been observed of one Apostle and (as it should seem) objected to him, that besides his having no grandeur of person, no gracefulness of air or mien to recommend him, his speech was also contemptible, rude, and unadorned with the rhetorical paint, so taking at that time. How then could he expect to make a figure at Rome, where poets and orators vied with each other, whose speech should the most sparkle with the glistening drops of Grecian dew?

"Indeed, as to eloquence, he disavows all ambition of aiming at the first and less principal part, consist-

ing in the nice choice and beautiful arrangement of words, but in *that*, which lies in a chain of clear and strong reasoning, famous figures, a becoming ardour, and an amazing art of persuasion; sure, no one ever outshone St. Paul. He surely had a masculine and flowing *eloquence*, a certain majestic *simplicity* of words, that entered the hearts of his hearers, whenever he had a mind to admonish, exhort, or warm their passions, —doubtless he had *divine* and *useful eloquence* that enabled him always to speak with an emotion adapted, and in a style suitable to his subject. Had there not been a majesty in his speech, whereby he spoke greatly of great things, it is not likely the Lystrians would have mistaken him for Mercury, the God of Eloquence, or Jove's Interpreter.

"But besides the objections to his person and manner, there were still greater against the Gospel itself. It might be imagined that no wise or modest man could, for shame, offer to the belief of the masters of mankind a religion run down by all the world. How could he hope, that what was a stumbling-block to the credulous Jew, and counted foolishness by the opinionated Greek, could be received as religion by the wise and haughty Roman? The truth is, it was despised by almost all the great men upon earth. Festus held it in such contempt, that he thought Paul mad for embracing it. But alas! he so little understood it, he could give no better account of it to a king, than to call it a trifling question about the Jewish superstitions, and one Jesus that was dead, whom Paul asserted to be alive. Nay, the polite and learned academicians of Athens treated St. Paul and his doctrines with a scorn equal to that of the forementioned Festus; what is more wonderful, with an ignorance as amazing as unusual at an university, and manners seldom seen at the seat of the muses. They were so well bred as to condemn him as a *babbler* before they heard

him, and so learned, forsooth, as to infer from his doctrine, that Jesus was a strange god, whilst they thought Anastasis, the resurrection (it may be for the gender's sake), to be a goddess.

"That men of no natural talents in the human powers of persuasion, of a nation contemptible and themselves of no figure in it, should be able to enlighten understandings so benighted, and purify natures corrupted with long neglect, that they should have power to pluck out by the roots, customs, ceremonies, and sentiments of religion, favoured by education, strengthened by civil sanctions, founded presumptively on divine, and supported unquestionably by human authority: I say, that such great ends should be accomplished by such feeble and disproportionate means, must unavoidably imply a power beyond that of men or devils, and therefore resolve itself into the supernal assistance of God.

"The Romans in particular, who incorporated the gods of other conquered countries in their Capitol, would not, even at the instigation of the Emperor, enrol our Redeemer; but the Senate gave their suffrages against the Lord and against His Anointed.

"Our religion was introduced without the ill arts of force or fraud, and at a very unpromising juncture. Never were learning, wisdom and power at a higher pitch in the empire, innovation more narrowly watched, nor a state governed by more severe and suspicious princes, than while Tiberius and Nero held the reins. No time therefore seemed more unfit for the entrance of a new doctrine; and sure, no religion ever received more opposition from men. Laws were made to suppress it; prisons provided for its professors and fires kindled everywhere to consume them. Nevertheless all methods, meditated to extinguish, made it blaze the brighter, and multiply under sickles that were employed to cut it down.

"It soon gained footing, not in obscure corners only, but in the first and famous cities, the most polite and populous provinces of the Roman world; and in twenty years' time (at least before all the Apostles died), scarcely any part of the then inhabited earth, but abounded with professors of it. Rome, the grand nest and nursing mother of idolatry, had so many Christians in every corner of it, that their faith was spoken of throughout the world. And although he is said to be the most terrible tyrant that ever breathed, yet we read of saints in Caesar's house. How glaring a testimony must it then be of the power of the Gospel, that from so small a cloud should rise so glorious a sun, that could thus chase before it the power and darkness of heathenism and hell."

Speaking of faith, he continues:

"Faith in general is the assent of the mind upon credible testimony; so that in faith strictly such, there is nothing that moves our assent, but the credit of him who certifies what we believe. When we assent to things subject to sense, what we assent to is not only credible but apparent, and is not faith but knowledge. Thus, also, when we assent to things in consequence of ratiocination, our assent is not faith, but science or rational knowledge. From all this it seems an infallible inference, that divine faith is only and altogether founded on the truth and revelation of God. If, therefore, the first Fathers of the world had faith (as the Apostles assure us they had), they must also have had a revealed religion, since it implies a contradiction to have the former without the latter. It will not be easy, after this, to fix on any age or particular period, wherein what is now called natural religion and *that* alone[423] prevailed. God, we see, has hitherto been kinder to the world than this comes to; and blessed be His Name for giving us His Word that He always will."



Philip Wilkinson



We resume our extracts from the Church Records:

"Augst 6th 1747 Dr. MacSparran baptized M^{rs} Elizabeth Wilkinson wife of Capt. Wilkinson, of Newport, by Immersion in Pettaquamscut Pond. Witnesses the Dr., his wife, and M^{rs} Jane Coddington."[424]

Captain Philip Wilkinson[425] was a well-educated and intelligent gentleman, who emigrated from the north of Ireland to this country and resided at Newport. His ancestors emigrated from Scotland to Ireland. He visited much at Dr. MacSparran's, Colonel Updike's and other families in Narragansett. Mr. Wilkinson and Dr. Sylvester Gardiner, of Boston, were the executors of Dr. MacSparran's will. Captain Wilkinson accepted the trust. Dr. Gardiner, living so distant from Narragansett, declined. Captain Wilkinson's first wife died after their migration to this country. His second [third?] wife was Abigail Brenton,[415] daughter of Jahleel Brenton, son of William; she survived her husband and married Captain Charles Handy.[413] Captain Wilkinson left no children.

"The Banns of marriage between Martin Howard Jun^{r} and Ann Conklin[426] being duly published in Trinity Church in Newport on Rhode Island, and certification thereof being had under the Hand of y^{e} Rev^{d} M^{r} James Honyman Rector of said church, said Partys were joined together in holy matrimony at the House of Major Ebenezer Brenton[427] Fa^{r} of said Ann on Friday the 29th of Decem^{r} 1749 by the Rev^{d} James MacSparran D:D: Incumbent of St. Pauls in Narraganset the Parish where said Partys did then reside."

Martin Howard, junior,[428] was a lawyer at Newport, and likewise a politician of considerable celebrity. From 1750 to 1758 was one of the darkest periods in our Colonial history. The defeat of Colonel George Washington and of General Braddock — the disgrace of the British fleet under Admiral Byng — the loss of Minorca — the destruction of Oswego — the capture of our fleet on the lakes — the most shocking and affecting scenes of bloodshed, murder, and devastation on the unprotected frontiers of the governments of Virginia, Maryland, and Pennsylvania — shed a gloom on every side. Previously to the year 1754, Great Britain, perceiving a war with France to be inevitable and aware of the advantages of securing the friendship of the Five Nations, or Iroquois, had written to the governors of the respective colonies, recommending this essential object. At the suggestion of the commissioners for the plantations, a convention of the delegates of the several colonies met at Albany, to hold a conference with the Five Nations on the subject of French encroachments, and to secure their friendship in the approaching war. The Congress consisted of the delegates from New Hampshire, Massachusetts, Rhode Island, Connecticut, Pennsylvania, and Maryland, with the Governor and Council of New York. After endeavouring to secure the friendship of the Five Nations, by large presents, they directed their committee, consisting of one member from each colony, to draw out a plan of union. Governor Hopkins[429] and Martin Howard, junior, were the delegates from Rhode Island in this important Congress.

In 1765, Mr. Howard was appointed by the Crown, jointly with Dr. Moffat[429] and Augustus Johnston,[430] Stamp Masters for this colony. Their acceptance of these offices rendered them highly unpopular. The fury of the populace against the Stamp Act was di-

rected against the stamp masters. Their houses were attacked by the mob, their doors and windows broken and furniture destroyed. The stamp masters fled. Moffatt obtained a remuneration from Parliament. Mr. Howard was appointed, by the Crown, Chief Justice of North Carolina, with a salary of one thousand pounds sterling a year. Some years afterwards, he returned to Newport, on a visit to his friends, and in a conversation with Secretary Ward,[431] he observed: "Henry, you may rely upon it, I shall have no quarrel with the Sons of Liberty in Newport; it was they who made me Chief Justice of North Carolina, with a thousand pounds sterling a year."

James Center,[432] of Newport, married Judge Howard's daughter. She died, and he again married another daughter of Mr. Howard. Captain Norris,[433] of the Revenue Service, married Mary Center, the granddaughter of Judge Howard, and resided in the mansion-house of their grandfather, on North Main Street, Newport. Mrs. Norris has since deceased.

Chapter X

A. D. 1750

The Narragansett Indians. Canonicus. Ninegret. Canonchet. Judge William Potter. Jemima Wilkinson. The Wilkinson Family. The Descendants of Judge Potter.

"SEPT^R 6^th Thursday 1750 Their Banns of Marriage being duly published at the church of St. Paul in Narraganset, and no Objection made, John Anthony, an Indian man, was married to Sarah George an Indian woman, the widow and Dowager Queen to George Augustus Nineâgret deceased, by Dr. MacSparran."

Canonicus was the Grand Sachem of the Narragansetts, when the whites settled at Plymouth. History gives no account of his predecessors. It commences with him. He died in 1647. Miantenomi was his nephew, son of his brother Mascus. Canonicus, in his advanced age, admitted Miantenomi into the government, and they administered the sachemdom jointly. In the war between the Narragansetts and Mohegans, in 1643, Miantenomi was captured by Uncas, the sachem of the Mohegans, and executed. Pessecus, the brother of Miantenomi, was then admitted sachem with Canonicus.[434] He was put to death by the Mohawks, in 1776.

Canonchet, the son of the brave but unfortunate Miantenomi, was the last sachem of the race. He commanded the Indians at the Great Swamp Fight, in 1675. This battle exterminated the Narragansetts as a nation. He was captured near the Blackstone river, after the war, and executed for the crime of defending his country and refusing to surrender the

territories of his ancestors by a treaty of peace. It was glory enough for a nation to have expired with such a chief. The coolness, fortitude, and heroism of his fall stands without a parallel in ancient or modern times. He was offered life, upon the condition that he would treat for the submission of his subjects; his untamed spirit indignantly rejected the ignominious proposition. When the sentence was announced to him that then he must die, he said, "*I like it well, that I shall die before my heart grows soft, or that I have said anything unworthy of myself.*" The splendid dignity of his fall extorted from one of the prejudiced historians of the times the sentiment, "That acting as if by a Pythagorean metempsychosis, some old Roman ghost had possessed the body of this Western Pagan like an Attilius Regulus." Thus ended the last chief of the Narragansetts, and with Canonchet the nation was extinguished forever.

Ninegret [435] was the sachem of the Niantics, or the Westerly Tribe, and, since the division of that town, now styled the Charlestown Tribe. Ninegret was tributary to Canonicus, Miantenomi and his successors. He was only collaterally related to the family of Canonicus, Quaiapen, Ninegret's sister, having married Maxanno, the son of Canonicus. The whites purchased Ninegret's neutrality during the Indian war of 1675, and for this treachery to his paramount sovereign and his race, the "Tribe Land" in Charlestown was allotted to him and his heirs forever, as the price of the treason. The Ninegret Tribe never were the real Narragansetts, whose name they bear. It is a libel on their glory and their graves for him to have assumed it. Not one drop of the blood of Canonicus, Miantenomi or Canonchet, ever coursed in the veins of a sachem who could sit neuter in his wigwam and hear the guns and see the conflagration ascending from the fortress that was exterminating their nation forever.

Ninegret died soon after the war. By his first wife he had a daughter, and by his second, he had a son, named Ninegret, and two daughters. The first-named daughter succeeded her father, and the ceremonies of inauguration were the presentation of peage and other presents, as the acknowledgement of authority. Sometimes a belt of peage was placed on the head of the sachem as an ensign of rank. On the death of this daughter, her half-brother Ninegret succeeded to the crown. He died about 1722. He left two sons, Charles Augustus and George. The former succeeded as sachem, and he, dying, left an infant son Charles, who was acknowledged as sachem by part of the tribe, but the greater proportion adhered to George his uncle, as being of purer royal blood. George was acknowledged as sachem in 1735. It was Sarah, his Dowager Queen, who was married by Dr. MacSparran. George left three children, Thomas, George and Esther. Thomas, commonly called "King Tom,"[436] was born in 1736, and succeeded as sachem in July, 1746.*

William Kenyon, late of Charlestown, deceased, in a statement to the writer, in 1842, says: "I knew 'King Tom Ninegret;' he had a son named 'Tom,' his only child. He went away, and died before his father. Tom's brother George having died, the crown descended to Esther, the next heir. I," continues Mr. Kenyon, "saw her crowned over seventy years ago. She was elevated on a large rock,[437] so that the people might see her; the council surrounded her. There were present about twenty Indian soldiers with guns. They marched her to the rock. The Indians nearest the royal blood, in presence of her councillors, put the crown on her head. It was made of cloth covered with blue and white peage. When the crown was put on, the soldiers fired a royal salute and huzzaed in the Indian

*Potter's *Early History of Narragansett*, pp. 99, 100.

tongue. The ceremony was imposing, and everything was conducted with great order. Then the soldiers waited on her to her house, and fired salutes. There were five hundred natives present, besides others. Queen Esther left one son, named George; he was crowned after the death of his mother. I was enlisting soldiers, and went to him and asked him to enlist as a soldier in the Revolutionary War; the squaws objected and told me he was their king. I was one of the jury of inquest that sat on the body of George. He was about twenty-two years old when he was killed. He was where some persons were cutting trees. One tree had lodged against another, and, in cutting that one, it fell and caught against a third, and, George undertaking to escape, a sharp knee struck him on the head and killed him; a foot either way would have saved him." No king was ever crowned after him, and not an Indian of the *whole* blood now remains in the tribe.

The following poem and introduction, by Albert G. Greene, Esq.,[438] of Providence, upon the subject of the death of Canonchet, the last of the great sachems, is inserted here by his permission:

Canonchet

THE early history of New England contains no narrative of deeper interest than the story of the brave and unfortunate Canonchet, the "Great Sachem" of the Narragansetts, and the last who exercised actual supremacy over that powerful tribe. He was the son of Miantenomi, the noble and generous friend of Roger Williams, and the protector of the infant colony at Providence.

Miantenomi had been defeated and captured by the sachem of the Mohegans, who has been well described as the "Cannibal Uncas;" and, after the ceremony of a trial before the Commissioners of the United Colonies, was, by their order, delivered to his

captor to be put to death; and was by the latter murdered in cold blood.

At his father's death, Canonchet became by inheritance Chief Sachem of the tribe, and held that station at the time of the celebrated battle between them and the whites, familiarly known as "The Great Swamp Fight." This desperate conflict occurred in December, 1675, on a spot within the present town of South Kingstown, in Rhode Island, and was long sustained on both sides with terrible energy, and great loss of life. The fort occupied by the Indians, contained a great number of cabins (probably five or six hundred), which had been erected as a shelter for their women and children, and as places of deposit for their entire stock of provisions for the winter. During the battle, the cabins were fired; many of the wounded, and of the women and children perished in the flames, and the whole of the corn and other stores of the tribe was utterly destroyed. Their defeat was disheartening and irretrievable. They lingered through the remainder of the winter; and, in the April following, Canonchet, having rallied the remnant of his broken forces in a distant part of his territory, intended there to commence a new plantation. The distressing circumstances arising from these events induced him, soon after his removal, to engage personally in a daring and romantic expedition to procure means of relief for his suffering followers.

That expedition resulted in his death. He was intercepted and seized by the whites, delivered to the Mohegan sachem, Oneco, the son of his father's murderer, and by him put to death, by order of the English captors. The last scenes of his life form the subject of the following imperfect sketch. In the variety of incident contained in the whole record of Greek and Roman heroism, there is not a more noble picture of high and unbending honour, of stern and enduring

firmness, of proud elevation of soul, than was exhibited during the last hours of this "untutored savage." His character has already given beauty to the page of the historian; and it will, in future time, furnish to the poet who can fully comprehend and delineate it, a rich and inspiring theme. To those who are fully acquainted with the historical narrative on which the following poem is founded, it perhaps need not be said, that the most characteristic expressions in the language, which, in the latter, is attributed to the hero, are words which are recorded as having been actually uttered by him. These are given as literally as it was possible to give them in a metrical composition.

THE last great battle had been fought,
The fatal strife was o'er,
And the haughty Narragansett power
Had sunk to rise no more.

The bravest warriors of the tribe
In death were cold and low,
And its proud hopes, and gathered might
Had perished at a blow.

The old, the mother with her babe,
The wounded and the weak,
Had left their spoiled and wasted land
Another home to seek.

Through forests heaped with drifted snow
That weary band had passed,
With wasting strength till they had found
A resting place at last.

And there, around the council fire,
The nation's aged men,
In sad and sorrowful debate,
Once more were gathered then.

Long had they sat, the winter's night
Was drawing to a close,

When in the midst their noble chief,
The young Canonchet, rose.

"Fathers, I've listened to your talk;
Your words are good"—he said:
"But words of council will not give
My hungry people bread.

"Our women cry aloud for food,
I hear them night and morn,
And in our baskets there is not
A single ear of corn.

"We have no seed to plant the ground
Around our cabins here;
How shall my famished people live
Through all the coming year?

"Fathers! before the sun shall rise,
Canonchet must be gone,
To ask the Wampanoags to give
His starving people corn.

"The English warriors are before,
The Pequots are behind;
But the Great Spirit for his feet,
A ready path will find."

The word was said: the Council rose;
And ere the morrow's dawn
Upon his brave and daring task
The youthful chief had gone:

And with quick eye and heedful step,
Throughout the toilsome day,
Kept through the trackless wilderness,
His solitary way.

At length in view, beside his path
A friendly cabin rose;
And there he entered wearily,
For shelter and repose.

But scarcely had a watch been set
His resting place around,
When from the hill above, was heard
A low and warning sound.

And then a shout — a rush of feet —
A wild and hurried cry —
"The blood-hounds are upon the track —
The English foe is nigh!"

He heard that sound, that cry — and like
A lion from his den,
Made, with a giant's strength, his way
Through a host of armèd men.

Then came the word for hot pursuit,
The answer quick and short,
The dry leaves crash 'neath the flying feet
And the musket's sharp report.

He darts through the brushwood, he springs
through the brake,
The earth gives no sound to his tread;
But whene'er for an instant he turns on his heel,
His foremost pursuer is dead.

Across the wide valley and o'er the steep hill,
Like an arrow just loosed from the string;
As if in the speed of his flight he would vie
With the bullets around him that sing.

His eye is on fire, every sinew is strained,
His bosom is panting for breath;
But each time that the fire flashes forth from
his gun,
It carries a message of death.

His foes are gathering fast behind —
He feels his failing strength;
But onward strains until he gains
A river's bank at length —

The Narragansett Church

Where the deep Seekonk's winter stream,
Like a cloud of feathery snow,
From the wave-worn edge of its river cliffs
Rolls down to its bed below.

The eager host rush wildly on—
Where is the warrior—where?
Beside the swollen river's brink—
Why stands he silent there?

With firm-set foot and folded arms,
He views his coming foes;
But heedless sees the gathering crowd
That fast around him close.

"*Now yield thee, Narragansett,*" *cried*
The youngest of the band;
The captive slowly turned his head,
And proudly waved his hand.

"*You are a child;—for war*
You are too young and weak:
Go! let your chief or father come,
And I to him *will speak.*"

Then silently he turns, to gaze
With fixed, unmoving eyes,
Where stained with blood, and blacked with smoke,
His useless musket lies.

To seize their unresisting foe
None yet among them dare,
For his proud bearing overawes
The bravest spirit there.

That he now stands within their grasp
Can hardly gain belief;
Is this Canonchet—can it be
The dreaded Indian Chief?

"*It is Canonchet that you see—*
Let every one come near:

And listen, that you all may know
What brought the Sachem here.

"*You burned my people's villages,*
And quenched the fire with blood;
My tribe were driven forth to starve,
I sought to bring them food,

"*I came to find them corn to plant,*
To save the wasting lives
Of all our helpless, weak old men,
Our children, and our wives.

"*Unhurt I passed your warriors through,*
Your crowded war paths passed,
Until you tracked me to the bank
Of this deep stream, at last.

"*I sprang among the hidden rocks,*
To gain the other side;
I slipped—and with my gun I fell,
And sank beneath the tide.

"*Canonchet's aim is very true—*
He can outrun the deer;
And to a Narragansett Chief,
Who ever spoke of fear?

"*But when he found that he had wet*
The powder in his horn,
His heart was like a rotten stick,
And all his strength was gone.

"*He had no hatchet in his belt,*
He could not fire his gun;
Then he stood still—because he knew
That his last fight was done.

"*The Narragansett's bow is broke—*
The nation's power is dust—
Its Sachem stands a captive here—
And you may do your worst.

"*All whom he loved are dead and gone—*
His people's hour is nigh—
Let all the white men load their guns;
Canonchet wants to die."

"*Thy prayer is vain: the punishment*
Our righteous laws decree
To rebels and to murderers,
Must be the doom for thee.

"*Thou to the white man's council fire,*
A prisoner, must repair;
And there thou must abide the fate
Which justice will declare.

"*But send back now thy messengers,*
And let there forth be brought—
The Wampanoag fugitives
Who thy protection sought:

"*They were thy nation's enemies;*
Let them thy ransom be:
Deliver them into our hands,
And thou again art free."

"*No—not one Wampanoag—no!*
My promise shall not fail:
Not one—no, nor the paring of
A Wampanoag nail!"

He threw a bitter glance of scorn
Upon the throng around;
And stilled was every motion there,
And hushed was every sound.

"'*Tis good;—the Sachem then will die—*
He understands it all;
His spirit hears it and is glad:—
He's ready when you call.

"*He's glad, because he'll die before*
His heart grows soft and weak;

Before he speaks a single word
Which he ought not to speak.

"The Sachem does not want to talk;
His answer you have heard:
No white man from Canonchet's lips
Shall hear another word."

Around his tall and manly form,
He wrapped his mantle then:
And with a proud and silent step,
Went with those armèd men.

The third day, when the sun had set,
The deed of guilt was o'er;
And a cry of woe was borne along
The Narragansett shore.

Through the Narragansett land, a cry
Of wailing and of pain—
Told that its Chief, by English hands,
Was captured and was slain.

He bore the trial and the doom,
Scorn, insults, and the chain—
But no man, to his dying hour,
E'er heard him speak again.

* * *

"Nov^{r} 18th 1750 Sunday The Banns first duly asked at St. Paul's, Dr. MacSparran married William Potter youngest Son of y^{e} late Col: Potter[383] to Penelope Hazard eldest Daughter of Col: Thomas Hazard,[439] both of So Kingstown Narraganset at said Col. Hazard's House."

Judge William Potter inherited a large landed estate in South Kingstown, situated one mile north of Kingston, and was otherwise wealthy. He was a senator in the Colony Legislature when the Army of Ob-

servation was raised in April, 1775. He joined Governor Wanton in a protest against the measure. (See Protest under the notice of Governor Wanton.[440]) This equivocal step so exasperated the people that Mr. Potter, to moderate public indignation, allay public excitement and restore popular confidence, addressed the following memorial to the Legislature at the succeeding June session:

To the Hon. GENERAL ASSEMBLY of the Colony of Rhode Island, at their session holden at East Greenwich, on the 2nd Monday in June, 1775.

I, WILLIAM POTTER, of South Kingstown, in the county of Kings, in the colony aforesaid, humbly shew, That at the session of the General Assembly held at Providence, on the 22nd day of April last, an Act was passed for raising with expedition and despatch, fifteen hundred men, as an ARMY OF OBSERVATION, to repel any insult or violence that might be offered to the inhabitants; and also, if necessary for the safety and preservation of the colonies, to march out of this colony, and to join and coöperate with the forces of the neighbouring colonies; against which I, as one of the Upper House of Assembly, together with Joseph Wanton, Esquire, the then Governor, Darius Sessions,[441] Esquire, the then Lieutenant-Governor, and Thomas Wickes, Esquire,[217] then also one of the same Upper House, did enter my protest, which hath given much uneasiness to the good people of this Colony. To remove which, so far as respects myself and as far as in me lieth, I beg leave to observe, that a rough draught was drawn up and delivered to a person to be corrected; which protest, as the same now stands, appears to me to be of different import from my meaning at that time and which, through the hurry of the business of the House, was not so properly attended to as it might have been, and in that haste was signed. It is true that I was against the passing of said

act at that time, as I conceived the trade, and particularly the town of Newport, would be greatly distressed, which a little longer time might prevent; and because it was known that the very respectable Assembly of Connecticut would soon sit, of whose deliberations we might avail ourselves. These were the reasons for my conduct, however contrary they may appear to the protest signed. No man hath been more deeply impressed with the calamities to which America is reduced by a corrupt administration, than myself. No man hath exerted himself more, in private and public, to relieve ourselves from our oppressions, and no man hath held himself more ready to sacrifice his life and fortune in the arduous struggles now making throughout America, for the preservation of our just rights and liberties, and in these sentiments I am determined to live and die. Sorry am I, if any of the good people of this Colony should have conceived otherwise of me, and I greatly lament that the unguarded expressions in that protest should give cause therefor. Should I from hence lose the confidence, just hopes and expectations of my countrymen, of my future conduct in the arduous American struggles, it might create an uneasiness of mind, for which nothing can ever compensate. But should this public declaration ease the minds of my friends, and the friends of liberty, and convince them of my readiness to embark in conflict with them in every difficulty, and against every opposition, until our glorious cause shall be established upon the most firm and permanent basis, it will be a consideration that will afford me the highest satisfaction that human nature is capable of enjoying.

I am your Honours' most Humble servant,

WILLIAM POTTER

And the said memorial being duly considered, *It is voted and resolved*, that the same be accepted; that it is satisfactory; and that the said William Potter be,

and he is hereby, restored to the favour of this General Assembly.

At the same session Mr. Potter was elected Chief Justice of the Court of Common Pleas in Washington county, and was successively reëlected until the year 1780, when he resigned.

About this time Judge Potter became an enthusiastic and devoted follower of the celebrated Jemima Wilkinson. For the more comfortable accommodation of herself and her adherents, he built a large addition to his already spacious mansion, containing fourteen rooms and bedrooms with suitable fireplaces. Her influence controlled his household, servants and the income of his great estates. She made it her headquarters for above six years. Here was the scene of some of her pretended miracles. Susannah Potter, a daughter of the Judge, having deceased, she undertook to raise her to life. On the day of the funeral, a great concourse assembled to witness the miracle. The lid of the coffin was removed, and Jemima knelt in devout and fervent prayer for her restoration. The laws of nature were inflexible. The impious effort was unavailing. She imputed the failure to the old excuse, the want of faith in her followers.

The unyielding severity of the injunctions of Jemima, obliging in many cases husbands to leave their wives, wives their husbands, and children their parents, rendered her so unpopular, and so irritated the public mind, by the separations of families which she caused, that she was compelled finally to leave the country. She induced most of her followers to sell their estates, and invest the proceeds in lands in the Genesee country, in the State of New York, for a common fund for the benefit of all. Judge Potter was the principal agent for that purpose. In 1784, with her train of deluded proselytes, she departed for her new

residence in what is now called Yates county, named by Jemima herself "New Jerusalem," "a land flowing with milk and honey."

Whatever obloquy may justly rest on Jemima as an impostor, claiming the gift of prophecy and the power of performing miracles, or however culpable she may have been in attempting to exercise superhuman authority, or imposing her pretensions on a weak and credulous people, there is no just cause of imputation on her moral character. The control which she possessed over the minds and estates of her proselytes and the influence she exercised in the separation of families, of which there were repeated and striking instances, so exasperated the public mind, that even the most prudent and reflective were at length induced to believe that nothing could be reported too bad or extravagant against her moral character as well as her religious. Justice demands the separation of the two, and those, who have been cool and discriminating enough to do so, have freely acknowledged, that the gross aspersions upon her moral purity are wholly groundless. Hudson's [or David Hume's] *History of Jemima Wilkinson*, published after her death at Geneva, in 1821, in this respect is a mere repetition of stale fabrications.

One who knew Jemima well, when she resided in this State, gives the following description of her: "She was higher than a middle stature, fine form, fair complexion, with florid cheeks, dark and brilliant eyes and beautiful white teeth. Her hair was dark auburn, or black, combed from the seam of the head, and fell on her shoulders in three full ringlets. In her public addresses, she would rise up and stand perfectly still for a minute or more, then proceed with a slow and distinct enunciation. She spoke with great ease, and with increased fluency; her voice clear and harmonious, and manner persuasive and emphatic. Her dress rich but

plain, and in a style entirely her own; a broad-brimmed white beaver hat with a low crown, and the sides, when she rode, turned down and tied under the chin; a full light drab cloak, or mantle, with a unique underdress, and cravat round the neck, with square ends that fell down to her waist forward. On horseback her appearance was imposing. On her religious peregrinations, Judge Potter usually rode beside Jemima, and then her followers, two by two, on horseback, constituted a solemn and impressive procession."

A portrait of Jemima is now preserved at her late residence in Jerusalem, Yates county, New York. It is placed over the fireplace in one of the chambers, and is reverently shown to strangers. She is represented of light complexion, with dark hair, and dressed in a dark coloured robe, or gown, with a white cravat round her neck, tied in front and hanging down over her robe. Although reduced in numbers, her society still keeps up its religious meetings, which are conducted after the manner of the Friends, by which name it is generally known there. They still own a fine estate, easily cultivated and affording abundance of fine fruit and all the luxuries of a new country. Jemima, or as she styled herself "the Universal Friend, a new name which the mouth of the Lord hath named," was engaged in what she termed her ministry from the close of the year 1776, until the first day of July, 1819, when she died at the age of sixty-eight years, at her seat at New Jerusalem.

Judge Potter returned in a few years after his emigration, and reoccupied his homestead, but his circumstances became so embarrassed, in consequence of his devotion to this artful woman, that he was soon compelled to mortgage his estate; and, finding it impossible to redeem it in its deteriorated condition, he finally, in 1807, sold the remainder of his interest in it, and settled in Genesee. The late Honourable Elisha

R. Potter purchased the homestead, but the elegant garden with parterres, borders, shrubbery, summer houses, fruit orchards—his ancient mansion, with the high and costly fences, outhouses, and cookery establishment, and the more recent erections for the accommodation and gratification of this priestess of his devotions—were in ruins; and, within a few years, all the buildings have been removed, and a small and suitable house for a tenant has been built in its place.

The following is a copy of the last will of Jemima Wilkinson:

"The Last Will and Testament of the person called the Universal Friend, of Jerusalem, in the county of Ontario, and state of New York,—who, in the year one thousand seven hundred and seventy-six, was called Jemima Wilkinson, and ever since that time the Universal Friend, a new name which the mouth of the Lord hath named. I. My will is, that all my just debts be paid by my executors hereafter named. II. I give, bequeath, and devise unto Rachel Malin and Margaret Malin, now of said Jerusalem, all my earthly property, both real and personal:—that is to say, all my land lying in said Jerusalem, and in Benton or elsewhere in the county of Ontario, together with all the buildings thereon, to them, the said Rachel and Margaret, and their heirs and assigns forever, to be equally and amicably shared between them, the said Rachel and Margaret—and I do also give and bequeath to the said Rachel and Margaret Malin,[441a] all my wearing apparel, all my household furniture, and my horses, cattle, sheep, and swine, of every kind and description; and also, all my carriages, wagons, and carts of every kind, together with all my farming tools and utensils, and all my movable property of every nature and description whatever. III. My will is, that all the present members of my family, and each of them, be employed, if they please, and if employed, supported during na-

tural life, by the said Rachel and Margaret, and whenever any of them become unable to help themselves, they are, according to such inability, kindly to be taken care of by the said Rachel and Margaret. And my will also is, that all poor persons belonging to the Society of Universal Friends, shall receive from the said Rachel and Margaret such assistance, comfort, and support during natural life, as they may need,—and in case any, either of my family, or elsewhere in the Society, shall turn away, such shall forfeit the provisions herein made for them. IV. I hereby ordain and appoint the above-named Rachel Malin, and Margaret Malin, Executors of this, my Last Will and Testament.

"In witness whereof, I, the person once called Jemima Wilkinson, but in, and ever since, the year 1777, known as and called the Public Universal Friend, have hereunto affixed my name and seal, the twenty-fifth day of the second month, in the year of our Lord eighteen hundred and eighteen.

"THE PUBLIC UNIVERSAL FRIEND. [*Seal.*]

"*In Presence of, &c., &c.*

"Be it remembered, That in order to remove all doubt of the due execution of the foregoing Will and Testament, being the person who before the year one thousand seven hundred and seventy-seven, was known and called by the name of Jemima Wilkinson, but since that time as the Universal Friend, do make, publish, and declare the within instrument, as my Last Will and Testament, as witness my hand and seal, this 17th day of 7th month, 1818.

JEMIMA WILKINSON, *her* X *cross or mark*
or,
Witness, &c. Universal Friend."

Jemima Wilkinson [442] was the daughter of Jeremiah Wilkinson, and great-granddaughter of Lawrence Wilkinson,[443] the first emigrant. Lawrence was a Lieuten-

ant in Cromwell's army, and emigrated to this country about 1645. The Rev. George Taft, Rector of St. Paul's Church, Pawtucket, Rhode Island, has furnished me with some interesting particulars relating to this family.

A few years since there was a coin in possession of the family which was struck long ago in England, representing a man with a strong, muscular arm, and a forge-hammer on one side, and the words "John Wilkinson, Ironmaker," on the other. The family have always been distinguished for mechanical genius. One of them is said to have cut the first screw ever made in the country, and they made the first nails ever made here by machinery. Abraham and Isaac assisted Samuel Slater in setting up the first frames at Pawtucket for spinning cotton by water-power. The family have always been extensively engaged in casting anchors and cannon, in nail and iron works and in manufacturing cotton and woollen goods. David Wilkinson[444] was one of the strongest supporters of the Church at Pawtucket. He removed to Sutton, Massachusetts, and thence to Cohoes Falls, New York.

Lawrence Wilkinson settled in Providence in 1645. He married the daughter of Christopher Smith,[445] and had three children, Samuel,[68] John, and Josiah.

I. Samuel married Plain, daughter of William Wickenden,[446] the Baptist minister. His children were: (1) Samuel, born September 18, 1674; married Huldah Aldrich. Their children were: 1. Huldah. 2. Josiah. 3. Samuel. 4. Zebiah. 5. Patience. 6. Mercy (or Marcy). 7. David, born October 16, 1707; married Mary Arnold. 8. Jacob. 9. Israel. 10. William. 11. Ruth. 12. Caleb. 13. Plain. 14. Peleg. 15. Ichabod, born 1720; removed to near Bristol, Pennsylvania. His family now spell the name *Wilkeson*. (2) John, born January 25, 1678; settled in Wrightstown, Pennsylvania. (3) William,[68] Quaker preacher, born 1680, went

to England and died there, leaving one daughter. (4) Joseph, born January 22, 1683; married Martha Pray. Among their fifteen children were Ishmael, Benjamin, who married Mary Rhodes, a great-great-granddaughter of Roger Williams, Joseph, William and Susannah. (5) Ruth, married William Hopkins. She was the mother of Governor Stephen Hopkins[443] and Commodore Esek Hopkins.[447] (6) Susannah, married James Angell.

II. John, another son of Lawrence, the first emigrant, was born March 2, 1654; married Deborah Whipple. His children were: (1) John, born 1690; married Rebecca Scott. His son, John, married Ruth Angell, and their son, Oziel, born in Smithfield, Rhode Island, 19th of first month, 1744, married Lydia, daughter of Edward Smith. The children of Oziel were: 1. Lucy, born 1766, married Timothy Greene. Their daughter Eliza married Benjamin C. Harris. 2 and 3. Abraham and Isaac, born 1768. 4. David,[444] born 1771. 5. Marcy, born March 19, 1773; married William Wilkinson, son of Benjamin. Their daughter Rebecca, in 1825, married Daniel Le Baron Goodwin.[585] 6. Hannah, born December 15, 1774; married Samuel Slater.[448] She died 1812. 7. Daniel, born 1777; died 1826. 8. George, born 1779; died 1783. 9. Smith, born 1781. 10. Lydia, married Hezekiah Howe.

(2) Marcy. (3) Sarah. (4) Freelove. (5) Daniel. (6) Jeremiah, born 1707; married Amy Whipple. Jemima,[445] their eighth child, was born November 29, 1752.

III. Josiah, third son of Lawrence, had one daughter, Hannah, who married James Dexter. She was grandmother of Colonel John S. Dexter.[449]

The descendants of Judge Potter are numerous in the state of New York. His son Arnold entered Harvard College, and remained there some time, but did not graduate. He was a man of great intelligence and

enterprise. He owned a large estate in Middlesex, Yates county, now owned by William H. Potter, of Providence, Rhode Island, and later of Kingston. The town of Middlesex was divided several years ago, and the eastern part of it named Potter, in honour of the memory of the Judge Potter family. Penelope, daughter of Arnold Potter, married Charles W. Henry, now living at Laporte, Indiana. Edward, son of Judge William, married a daughter of Captain Samuel Johnson, of Norwich, Connecticut; and the son, Dr. Francis M. Potter, is now living at Penn-Yan, New York.

Chapter XI

A.D. 1751 to A.D. 1756

Dr. MacSparran's Sermon, "The Sacred Dignity of the Christian Priesthood Vindicated," and its Result. George Hazard and the Hazard Family. Dr. Robert Hazard, Governor Robert Hazard and Colonel Joseph Hazard. Dr. Thomas Moffat. Gilbert Stuart, Senior, and Gilbert Stuart, Junior, Painter.

ON Sunday, August 4, 1751, a discourse was delivered by Dr. MacSparran,[450] from *Hebrews* v. 4, styled, "The Sacred Dignity of the Christian Priesthood Vindicated." This was printed at Newport. The object of the sermon is thus described by himself, in a letter to his friend, the Rev. Paul Limrick, of Ireland, in his *America Dissected:** "The native Novanglian clergy of our Church, against the opinion of European missionaries, have introduced a custom of young scholars going about reading prayers, &c., when there are vacancies, on purpose that they may step into them when they can get orders; yea, have so represented the necessity and advantages of the thing, that the very Society connive at, if not encourage, it. This occasioned my preaching,[451] and afterwards printing, the enclosed discourse, on which I shall be glad to have your sentiments. I have sent three of them to the North, to Colonel Cary, cousin Tom Limrick, and William Stevenson, of Knockan.[452] And, as this was a bold step, I have sent one to the

* See Appendix A.



Gilbert Stuart
By Himself



Bishop of London,[453] and other members of the Society; and I hope, instead of procuring me a reproof, it will open their eyes and make them guard better against irregularities, which, when they happen to be coeval with any Church, are hard to be reformed."

The publication of this discourse, by an Episcopal presbyter, produced a great excitement among the clergy of the non-Episcopal Churches, who falsely apprehended it was directed against them. Mr. Samuel Beaven published a pamphlet, entitled *Lay Liberty Asserted.* Another pamphlet was published anonymously, by "A Native of New England," entitled *An Address to the People of New England, occasioned by the Preaching and Publishing of certain Doctrines destructive of their Rights and Liberties, both Religious and Civil* (by James MacSparran), *in a sermon entitled,* "*The Sacred Dignity of the Christian Priesthood Vindicated,*" with this quotation as a motto, 2 *Peter* ii. 16: "But was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbade the madness of the prophet."

The first pamphlet was answered by William Richardson,[454] a lawyer of Newport, in an essay styled, *The Liberty of the Laity not infringed by the Sacred Dignity of the Christian Priesthood, containing some gentle Animadversions on a late Rhapsody, with a short Appendix,* by a Layman; with the motto, *Phil.* iii. 2: "Beware of Dogs." The last was again answered by Mr. Beaven, in a pamphlet entitled, *Lay Liberty Re-asserted, in a Letter to the late Orthodox Champion for the Dignity*

of the Christian Priesthood, with this motto, *Isaiah* lvi. 11: "Yea, they are greedy DOGS, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter."

Dr. MacSparran wisely took no notice of the splenetic ebullitions of these pamphlets, but continued on "the even tenor of his way."

The most cursory perusal of Dr. MacSparran's sermon cannot fail to convince every one, that the object of his discourse was to correct the irregularities which had crept into the worship of his own denomination. The Congregational clergy either honestly mistook, or else affected to misunderstand, it, for the purpose of having an opportunity of directing their shafts against the Church of England, towards which they entertained any other rather than the kindest feelings. Numerous sermons had been delivered against the tyranny of lord bishops. "The controversy as to the American Episcopate was fresh, and the eloquent and denunciatory pamphlets of Chauncey[455] and Mayhew[456] were part of New England household literature." At the commencement of the Revolution, public feeling in the Eastern colonies was excited by the fears of the spiritual jurisdiction of the British ecclesiastics. Elbridge Gerry and Samuel Adams, for political effect,* led off with predictions as

*Extract of a letter from Mr. Gerry to Mr. Samuel Adams, dated Marblehead, November 10, 1772: "I should have been glad had the word *Christian* in your resolves been omitted (meaning the town meeting resolutions of Boston), that the clergy may be engaged in our cause, and open the eyes of the people to oppres-

groundless as they were vain. Plain facts demonstrated that, notwithstanding these misrepresentations, Episcopalians were the leading architects of the great work of American independence. Franklin, Laurens, the Pinckneys, Wythe, Marshall, Pendleton, the Randolphs, Hamilton, Washington, Jefferson, Patrick Henry, Monroe, Rutledge, the Lees, Jay, William[457] [?], General Wayne, Robert R. Livingston, the Morrises (Gouverneur, Lewis and Robert), Duer, Duane, Lord Stirling,[303] William Samuel Johnson,[139] Chase[458] [Samuel ?], Madison and a host of others, distinguished patriots of the Revolution, were of the Episcopal Church. The Rev. Mr. Duché[459] opened the first American Congress, 1774, with prayer, and the Rev. William White[460] was chaplain of the army commanded by Washington, in September, 1777, at the gloomiest period of the war and previously to the capture of Burgoyne.* He was afterwards one of the first American bishops and the first chaplain appointed by the Senate under Washington's administration. John Adams, a delegate from Massachusetts to the Congress of 1774, wrote to his wife:

sion. It may not be amiss to hint at the Church innovations, and the establishment of those tyrants in religion — Bishops." . . . Extract from the answer of Adams to Gerry, dated Boston, November 14, 1772: "I am sorry when any of our proceedings are not exactly according to your mind; the word you object to in our resolves was designed to introduce into our statement of grievances the Church innovations and the establishment of those tyrants, Bishops." (Austin's *Life of Gerry*.)

*John Adams, in a letter to his wife, dated Yorktown, October 25, 1777, says: "Congress have appointed two chaplains, Mr. White and Mr. Duffield;[461] the former of whom, an Episcopalian, is arrived and opens Congress with prayers, every day."

Philadelphia, 16th Sept., 1774

HAVING a leisure moment, while the Congress is assembling, I gladly embrace it to write you a line.

When the Congress first met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments,—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists,—that we could not join in the same act of worship. Mr. Samuel Adams arose and said he was no bigot, and could hear a prayer from a gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duché (Dusha they pronounce it) deserved that character; and therefore he moved, that Mr. Duché, an Episcopal clergyman, might be desired to read prayers in the Congress to-morrow morning. The motion was seconded and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duché, and received for answer that, if his health would permit, he certainly would. Accordingly, next morning he appeared with his clerk and in his pontificals, and read several prayers in the established form, and then read the collect [psalter] for the seventh day of September, which was the Thirty-fifth Psalm. You must remember, this was the next morning after we heard the horrible rumour of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that psalm to be read on that morning.

After this, Mr. Duché, unexpectedly to everybody, struck out into an extempore prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced, Episcopalian as he is. Dr. Cooper[244] himself never prayed with such fervour—such ardour—such ear-

nestness and pathos—and in language so elegant and sublime—for America, for the Congress, for the Province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect upon everybody here. I must beg you to read that psalm. If there were any faith in the *sortes Virgilianae*, or the *sortes Homericae*, or especially in the *sortes Biblicae*, it would be thought providential.

It will amuse your friends to read this letter and the thirty-fifth psalm to them. Read it to your father[463] and Mr. Wibird. I wonder what our Braintree Churchmen[464] would think of this? Mr. Duché is one of the most ingenious men, and best characters, and greatest orators in the Episcopal order upon this continent—yet a zealous friend of liberty and of his country.

I long to see my dear family. God bless, preserve, and prosper it. Adieu,

JOHN ADAMS *

Mr. Adams, a Puritan, and descendant from Puritans of the strictest sect, in a letter to the venerable Bishop White says: "There is no part of my life on which I look back and reflect with more satisfaction, than the part I took—bold and hazardous as it was to me and mine—in the introduction of Episcopacy into America."[465]

In Rhode Island, Colonel John Malbone,[466] father of the celebrated painter, Colonel George Champlin,[173] Mayor George Hazard,[467] Colonel

*To show that the more a person goes to the Episcopal Church, the more he becomes pleased with it and attached to it, we extract from another of Mr. Adams's letters, written during his presidency, dated Trenton, 27th Oct., 1799: "There is something more cheerful and comfortable in an Episcopal Church than in a Presbyterian. I admire a great part of the Divine service at church very much. It is very humane and benevolent, and sometimes pathetic and affecting, but rarely, if ever, gloomy."

Henry Sherburne,[468] Francis Brinley,[15] Major John Handy,[416] Daniel Mason,[172] Dr. Benjamin Mason,[172] of Newport; Colonel Jeremiah Olney,[469] John Carter,[312] John Innes Clarke,[470] William Goddard,[311] Judge Metcalf Bowler,[471] John Updike,[182] Judge John Cole,[162, 163] the Carliles,[472] William Larned,[473] John Smith, William and John Mumford, Arch. Stewart and Robert Taylor, of Providence; Simeon Potter, of Bristol; Colonel Christopher Lippitt,[474] Captain Charles Lippitt,[474] and Mr. Moses Lippitt,[474] of Kent; Colonel Harry Babcock [373] and Adam Babcock,[373] Judge Peter Phillips,[197] Captain Thomas Cole,[160] Captain Richard Updike,[182] Major Sylvester Gardiner,[475] Colonel John Gardiner,[215, 230] Rowland Brown,[476] and Governor George Brown,[477] of Narragansett, and others too numerous to mention, were strict Churchmen. Among the inhabitants of Exeter, West Greenwich, and other *Tory* towns, there were no Episcopalians.

"Judge Curwen[462] himself, a descendant of an early emigrant to New England, and the son of a dissenting clergyman, was not in any way connected with the Church of England; and his journal abounds in references to his countrymen, with whom he associated in England, as a refugee. A large number of these, says Mr. Ward, the intelligent editor of his journal and letters, were Congregationalists. He mentions the names of seventeen of the more prominent.... A large number of Curwen's friends were Congregationalists; and I have no doubt that of the Massachusetts loyalists, ten were of this persuasion to one of the Episcopal Church. Bishop White states the remarkable fact, that the General Convention of 1785 (Episco-

pal), comprising a fair delegation from seven states, consisted, *as to the lay part*, principally of gentlemen who *had been active in the late Revolution;* while the application for the Episcopacy then made was to the very power we had been at war with. It is possible, also, that a majority of the signers of the Declaration of Independence were Episcopalians. An intelligent gentleman writes that *eighteen* were certainly, and was inclined to believe that *fifteen* more were so. The whole number was *fifty-one.*" *

In 1752, Dr. MacSparran wrote a work entitled, *America Dissected*, being a full account of all the Colonies, which is inserted, at length, in Appendix A. Besides containing much important matter concerning the state of the country and people, it embraces many interesting particulars relating to the author. We think no one can read, without being sensibly affected, the passage in one of the last letters where he refers to his own situation, and the probability of his dying in a strange land, and desires that his diplomas may be placed on record in his native parish, that some testimonial of him may be preserved there.

"Nov^{r} 7th, 1752. Dr. MacSparran at y^{e} House of Col: Tho^{s}: Hazard,[439] on Boston Neck, married George Hazard[478] (son of George,[479] son of old Thomas Hazard[480]), to Sarah Hazard, y^{e} 3^{d} Daughter of said Col Hazard."

George Hazard was a son of George Hazard and grandfather of Dr. Rowland R. Hazard,[481] of Newport, who married the daughter of Governor Charles

*Henderson's *Centennial Discourse.*

Collins.[482] George Hazard, the person married, by way of distinction, was called *Little-Neck* George. The great impropriety and gross absurdity prevailed among the old settlers of naming one son, most generally the oldest, after the common ancestor. Several families, particularly the Hazards, have perpetuated this absurdity to the present time. Thomas, George, Jonathan, and Robert, particularly Thomas, the first emigrant to this country, were names in every family, and the public, in order to distinguish them, were compelled to give them *nicknames;* and those nicknames were generally given from some significant incident in their lives, or from some peculiarity of disposition, habit, or appearance. There were thirty-two "Tom Hazards" living at one time,—among them:

College Tom Hazard, because he was a student in college. *Bedford* Tom was his son, and lived at New Bedford. He named a son Tom, and the last Tom named a son Tom. *Barley* Tom, because he boasted how much barley he raised from an acre. *Virginia* Tom, because he married a wife in Virginia. *Little-Neck* Tom, because he lived on the Little-Neck Farm, so called. *Nailer* Tom, because, as a blacksmith, he made excellent nails. *Rock* Tom, because he lived on the Rocky Farm near Newport. *Fiddle-Head* Tom, from the form of his head—it resembled a Holland fiddle reversed. *Pistol* Tom, he was wounded by the explosion of a pistol, when a boy. *Young-Pistol* Tom, son of the preceding Tom. *Derrick* Tom, because he used the word "derrick" as a by-word. *Short Stephen's* Tom, because his father was a man of low stature. *Long Stephen's* Tom, his father being taller than the other Stephen. *Tailor* Tom.

There are a number more now living, but enough are given to show the impropriety of the family habit.

The recurrences of the name of George are nearly as numerous; *i.e.*, *Little-Neck* George, *Beach-Bird* George

(had little legs), *Shoe-String* George (wore shoe-strings when the fashion was to wear buckles), *Mayor* George (Mayor of Newport), *Wig* George (being nearly bald he wore a wig), *Doctor* George, and *Governor* George.

Those who bore the name of Jonathan were distinguished in the same way. There were *Flat-Foot* Jonathan, *Beau* Jonathan[670] (he was dressed well at times, at other times extremely negligently), *Hard-Head* Jonathan, and a number more might be mentioned.

In a letter, Mr. Isaac P. Hazard says: "It is a singular fact in the Hazard family, commencing with the first who came over, and following the oldest branch down, that there have been but two names, Thomas and Robert, regularly alternating—the oldest and first-born always having been a son [?] and lived to have a son—and Thomas and Robert have alternated down to the grandson of my father's oldest brother, the late Robert Hazard, of Vermont, whose name is Robert, and his father, Thomas Hazard, lately deceased."

The Reynolds family were equally tenacious of this common law of Narragansett. They were: *Blind* John Reynolds—he was purblind. *Cat-Face* John—because his face resembled that of a cat. *Sue's* John. *Pickerel* John—he lived by the side of a pickerel pond. *Spleeny* John—he always fancied he was unwell, or should be. *Herb-Tea* John—he was much unwell, and drank herb teas. *Great* John—a very large man. *Jonathan's* John. *Captain* John—he had been master of a ship. *Jabez's* John. *George's* John. *Tailor* John. *Stephen's* John. *Henry's* John. *Every-Day* John—he rode every day as constable or tax collector. *Ben's* John. *Jemima's* John—he was a follower of the celebrated Jemima Wilkinson.

More might be added, but enough are given to show the great folly of giving so many in one family the same Christian names. The nicknames given to distinguish them are often ridiculous or offensive.

"Robert Hazard[483] commonly called Dr. Hazard was married to Elizabeth Hazard Daughter of Robert Hazard[388] of Point Judith deceased, at the House of her Mo[r] Esther Hazard or Joseph Hazard's her son[484] on the 3[d] Sunday in April 1752 being y[e] 19[th] day of said month by the Rev[d] Dr. MacSparran."

Caleb Hazard,[485] of South Kingstown, married Abigail,[222] the daughter of William Gardiner,[202, 203] of Boston Neck. He died, leaving three children: William,[486] Caleb,[487] and Robert Hazard. Mrs. Hazard afterwards married Governor William Robinson.[358] Robert Hazard was educated a physician by his uncle, Dr. Sylvester Gardiner,[229] of Boston. He settled in South Kingstown, and married Elizabeth, the daughter of Governor Robert Hazard, of Point Judith, who was Deputy Governor of this state, in 1750. He was a popular physician, and died in Narragansett, February 9, 1771.

Esther, the widow of Governor Hazard, was an extraordinary woman, portly and masculine. She was styled Queen Esther, and, when mounted on her high-spirited Narragansett pacer, proudly travelling through the Narragansett country, the people would almost pay her homage. To offend her required more than ordinary courage. In manner she was affable and courteous, but, when irritated, her sternness would compel obedience. In a lawsuit, the title to a considerable part of the patrimony of her children was jeoparded. That no omission should endanger a favourable result of the suit, she attended the trial in person; and, from courtesy, she was permitted to sit on the bench near the judges. On a motion to the court by Mr. Honyman,[488] who was the attorney of the adverse party, she, by a quick and sarcastic reply to a severe remark of his, excited the laughter of the court, bar, and audience, to the com-

plete discomfiture of the old barrister. The claim of the adversary was defeated, and Queen Esther became quite a heroine in the courts of law. The rights of an infant offspring were safe in the hands of such a mother.

Colonel Joseph Hazard, her son, inherited all the lofty firmness, the unwavering perseverance, and the sterling mind of his mother. He was elected to many important offices by the people, and sustained them with honour. Although a determined partisan, he never permitted his political attachments to sway him from the principles of right. His motto was, "Do right, and let consequences take care of themselves." He was on the bench of the Supreme Court of the state, when the General Assembly enacted the celebrated "Paper Money Laws" of 1786, and was one of the paper money party. As the party put the judges into office, it was expected that the judges would support the party. But when the question of the constitutionality of those laws came before the court for decision, in the case of Trevett *vs.* Weeden, in which cause General Varnum[489] made his great and eloquent effort, this court stood firm in defence of the cause of law in their country, and declared the Paper Money Tender Laws unconstitutional and void. Their fiery partisans in the General Assembly ordered the court to be arraigned before them for a contempt of legislative power, and they were required to give their respective reasons for overthrowing the laws of the legislature which had *created* them. This novel procedure in judicial history Judge Hazard met with firmness; and, when called on, unmoved, rose and said: "It gives me pain, that the conduct of the court seems to have met with the displeasure of the Administration; but its obligations were of too sacred a nature for it to aim at pleasing, save in the line of their duty. It is well known that my sentiments have fully accorded with the general system of the Legislature in emitting the paper money currency. But I never did,

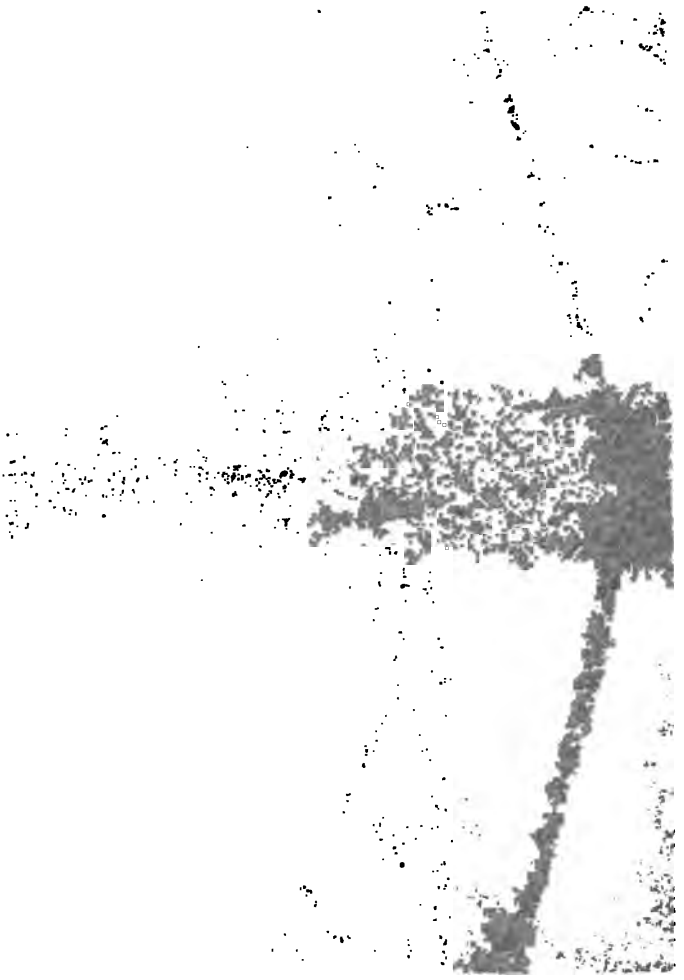
and never will depart from the character of an honest man, to support any measures however agreeable in themselves. If there could have been any prepossession in my mind, it must have been in favour of the act of the General Assembly; but it is not possible to resist the force of conviction. The opinion I gave on the trial was dictated by the energy of truth. I thought it right. I still think it so. But be it as it may, we derived our understandings from God, and to him alone are we accountable for our judgement."

This was an instance where the heroic firmness of a few men saved the reputation of a state.

The son of Judge Hazard,[490] now living in Charlestown, is an elderly gentleman, inheriting all the firm traits of character of his grandmother and his father. He is a Federalist of the old school from principle, and when some one of his party went over to Democracy, he was asked if he had gone over too. "*No*," he emphatically replied, in pure Saxon, "*I never turn.*" Speaking of the late Governor Wilcox,[491] he remarked, that Wilcox was twice the man he was reputed to be; that his character and motives had been calumniated by his political opponents; that he was a kind, strong, firm, and consistent man; that he had always been a Democrat, *and had never turned.*

"Sept^{r} 1st 1752 Dr. MacSparran baptized a child of Mr. Gilbert Stewart's of Five months old, called, and baptized by y^{e} name of James; the Sureties were y^{e} Doctor, Capt. Edward Cole,[164] and Mrs. Hannah MacSparran."

"April 18th 1754 Dr. MacSparran baptized Ann Stewart Daughter of Mr. Gilbert Stewart and Elizabeth his wife, a child of 5 mo^{s} old, she being born the 18th of Nov^{r} 1753. The Sureties were the Doctor, his wife and Mrs. Ann Mumford."[486]





"April 11th 1756 being Palm Sunday Dr. MacSparran read Prayers, preached and baptized at St. Paul's Narraganset 2 children *one*, named Gilbert Stewart Son of Gilbert Stewart ye Snuff Grinder Sureties ye Dr, Mr. Benjn Mumford [486] and Mrs. Hannah Mumford," [486] &c.

The venerable Dr. Waterhouse,[492] in the *American Portrait Gallery*, observes: "Between the years 1746 and 1750, there came over from Great Britain to these English Colonies, a number of Scotch gentlemen. . . . Some settled at Philadelphia, some at Perth Amboy, some in New York, but the greater portion sat down on that pleasant and healthy spot, Rhode Island, called by its first historiographer, Callender,[330] the 'Garden of America.' Several of the emigrants were professional men; among these was Dr. Thomas Moffat, a learned physician of the Boerhaavean school; but, however learned, his dress and manners were so ill suited to the plainness of the inhabitants of Rhode Island, who were principally Quakers, that he could not make his way among them as a practitioner, and looked round for some other mode of genteel subsistence; and he hit upon that of cultivating tobacco and making snuff, to supply the place of the great quantity that was every year imported from Glasgow; but he could find no man in the country, who he thought was able to make him a snuff mill. He therefore wrote to Scotland and obtained a competent millwright by the name of Gilbert Stuart. Dr. Moffat [493] selected for his mill-seat a proper stream [494] in that part of the Colony of Rhode Island and Providence Plantations which bore and still bears the Indian name of Narragansett.

"There Gilbert Stuart, the father of the great painter, erected the first snuff mill in New England, and there he manufactured that strange article of luxury. He soon

after built a house,[495] and married a very handsome woman, daughter of a Mr. Anthony,[500] a substantial farmer; and of this handsome couple, at Narragansett, was born Gilbert Charles Stuart; so *christened*,[496] but the middle name, which betokens the Jacobite principles of his father, was early dropped by the son, and never used in his days of notoriety; indeed, but for the signature of letters addressed to his friend Waterhouse in youth, we should have no evidence that he ever bore more than the famous name of Gilbert Stuart. He was about thirteen years old when he began to copy pictures, and at length attempted likenesses in black lead.[497] There came to Newport about the year 1770, a Scotch gentleman named Cosmo Alexander; he was between fifty and sixty years of age, of delicate health and prepossessing manners, apparently independent of the profession of painting, which ostensibly was his occupation, though it is believed that he, and several other gentlemen of leisure and observation from Britain, were travelling in this country for political purposes. From Mr. Alexander, young Stuart first received lessons in the grammar of the art of painting, and, after the summer spent in Rhode Island, he accompanied him to the South, and afterwards to Scotland. Mr. Alexander died not long after his arrival in Edinburgh, leaving his pupil to the care of Sir George Chambers,[498] who did not long survive him. Into whose hands the young artist fell after these disappointments we know not, nor is it to be regretted, for the treatment he received was harsh, such of it as Gilbert or his father ever mentioned. The young man returned to Newport, and after a time resumed his pencil."

In March, 1775, Dr. Waterhouse[499] went to England. Stuart arrived in London, November, 1775, and returned in 1793. He died in Boston, July 27, 1828, aged seventy-two. The following is extracted from a

letter of Miss Anne Stuart, a daughter of the late Gilbert Stuart:

"There are two very excellent sketches of my father, which I regret not being able to find; one by Washington Allston, the painter, the other by the late Samuel L. Knapp,[499] of Boston. I feel all the disposition in the world to give you the information you desire, but my means are limited, as most of our relatives are dead, and also all the elder branches of our immediate family. My mother is living, but quite advanced, and I find of late she is rather disinclined to talk of days gone by. When she is at all in the mood, I try to extract from her what I can. She sometimes relates very amusing incidents such as would figure in biography, but would be of no importance for the purpose you wish. You wish to know of what Anthony family my grandmother was. All that I have been able to trace is, that she was the daughter of a Captain John Anthony,[500] who was from Wales, and had a farm on the Island, near Newport, which he sold to Bishop Berkeley, being called by him Whitehall. On this farm my grandmother was born, and was married in Narragansett to my grandfather, Gilbert Stuart, who was from Perth, in Scotland. They had but three children, James, Anne, and Gilbert. As to their birthplace you are much better informed than myself. James died in infancy. My father was educated in the grammar school in Newport, and then sent to Scotland, to Sir George Chambers, for the purpose of finishing his education at Glasgow, after which he returned to Newport, where he remained for a time and was then sent to England to study with Benjamin West, the great historical painter of that day. Our grandparents were attached to the British government; all their property was confiscated, and they left Rhode Island, and took up their residence in Nova Scotia, where Anne Stuart, my father's only sister,

married Henry Newton, Collector of the Customs at Halifax, by whom she had a numerous family. Her youngest son died about six years since in England, where he had arrived at great celebrity as an artist. The name of Gilbert Stuart Newton[501] is quite distinguished—he was truly an accomplished man; he has one brother now living[502] who is the most zealous supporter of the Episcopal Church in the country; he resides at Pittsfield, Massachusetts, and is president of a bank there.

"After my father had struggled through a good deal, his pictures attracted the attention of some noblemen at the Royal Academy, and he was employed by all the most distinguished. He then married Charlotte Coats, a daughter of Dr. William Coats [in 1786], in the town of Reading, in the county of Berkshire, in England. Shortly after, he went over to Ireland, for the purpose of painting the Duke of Rutland, then Lord Lieutenant of that kingdom. Unfortunately he arrived on the very day on which the Duke was buried; but he was soon sought by the nobility there, and was very fully employed by them, and lived in great splendour. But his great ambition was to paint Washington; it overcame all other entreaties, and seems to have been the great object of his mind. Instead of returning to England, as he had engaged to do, he came to his native land and painted Washington, a picture which has benefited every one more than himself or his family. About this time his brother-in-law, Mr. Newton, wrote to him, requesting him to come to Halifax for the purpose of painting the Duke of Kent, who offered to send a ship-of-war for him if he would come, but he declined the offer, so absorbing was his subject of Washington's portrait.

"Few painters have received more honours; but I think he did not set a just value upon them. I am proud to see that they have made choice of his por-

trait of Sir Joshua Reynolds to engrave with his *Lectures*. It is considered the finest ever painted of him, though my father was quite young when he painted it. A few years previously to his death, he was requested to paint a head of himself[503] for the Academy of Florence, the greatest compliment ever paid to an American artist; but, as was usual, he did not even answer the letter. I am fearful I am going too much into detail, but am indolently drawn into it by feeling. I am writing to his townsman who may possibly feel more interest in these matters on that account.

"You ask how many children there are? There were twelve, of which all that remain are four. My second brother, Charles, was a very fine landscape painter, but died at the age of twenty-six. My sister Jane,[504] who is the youngest of the twelve, is still living, and, I think, inherits a great deal of her father's genius."

The house,[495] in which Gilbert Stuart was born, is still standing in North Kingstown, in the same form it was built by his father. It is two stories high on the south side, and one on the north side, the north sill resting on the mill-dam. The lower story was used as the snuff mill. It has a gambrel roof. It is situated at the head of Pettaquamscutt or Narrow River, about fifty rods above where the river empties into the pond. The snuff mill has gone down and a grist mill has been erected opposite. The writer has argued several causes in the same house before Benjamin Hammond, who was then proprietor of the estate and a justice of the peace in North Kingstown.

On Mr. Stuart's last visit to Newport, he crossed the ferries, and procured Mr. Amos Gardiner[209] to take him in his carriage to this house of his nativity, and desired liberty of Mr. Hammond to look it over. He, on going into the northeast bedroom,[505] said: "In this bedroom, my mother always told me, I was born." He died shortly after his return to Boston. As the

place of Mr. Stuart's nativity has been a subject of some dispute, in addition to the entry of his baptism by Dr. MacSparran, the following letter of February, 1846, from Mr. Wilbour Hammond, who now lives in the same house that old Gilbert Stuart built, and in which young Gilbert was born, is given:

"You have requested me to state to you the circumstance of the visit of the late Gilbert Stuart, of Boston, the painter, to our house. In the lifetime of my father, Mr. Stuart came there (a young gentleman accompanied him) and staid about one hour. He viewed the premises with particularity, and observed that the willow-tree below the house, now old and in a state of decay, was quite small when he was a boy. He then requested liberty to view the house, if we had no objection. He viewed it inside, and particularly desired to enter and look at the northeast bedroom; and, when in that room, he stated: 'In this room my mother always told me that I was born.' He returned to Boston through Newport, and about two years afterwards we heard he had deceased."

Being attached to the Royal cause, Mr. Stuart, the elder, emigrated to Nova Scotia at the commencement of the Revolutionary struggle, leaving his family to follow him. All intercourse having been interrupted, it became hazardous to remove without authority. Mrs. Stuart, at the February session of the General Assembly of this state, preferred her petition for liberty to join her husband, upon which the following vote was passed:

"WHEREAS, upon the petition of Elizabeth Stuart, wife of Gilbert Stuart, late of Newport in the Colony of Rhode Island, snuff-maker, setting forth that her said husband is possessed of a tract of land in the township of Newport, in Nova Scotia, under improvement, upon which he hath some stock: that he finds it impossible to maintain his family in said town of

Newport in this Colony and did sometime last summer remove to his said farm, where he now is and proposes to remain. And that, exclusively of the impracticability of supporting herself and family in this Colony, which strongly impels her to follow her said husband, she is very desirous of joining him, which she is bound in duty to do if possible. And therefore besought this Assembly to permit the sloop *Nova Scotia Packet*, David Ross, master, to proceed to said town of Nova Scotia, with herself and family —she being willing to give the amplest security, that nothing but the wearing apparel and household furniture of the family, and necessary provisions for the voyage, shall be carried in said sloop. The Assembly taking the same into consideration—*It is voted and resolved*, That the prayer of this petition be granted, and that the sloop aforesaid be permitted to sail under the inspection of Messrs. John Collins,[506] and George Sears,[507] of Newport, in this Colony, or either of them."

The family of Mr. Gilbert Stuart have for some years resided in Newport. Miss Jane Stuart, the youngest daughter, is a portrait and landscape painter of deserved celebrity. Her copies of her father's Washington (the original was taken by him at the request of the Legislature of Rhode Island, and conspicuously placed in the Senate Chamber of the State House at Newport) are executed with truthful fidelity.

Chapter XII

A.D. 1754 to A.D. 1758

Voyage of Dr. and Mrs. MacSparran to England. Death of Mrs. MacSparran in London. Return of the Doctor to America and Decline of his Health. His Death and Funeral. The Rev. Thomas Pollen. The Rev. Matthew Graves. The Rev. John Graves. Letter of Condolence from the Church of St. Paul's to the Society for the Propagation of the Gospel. The Rev. Jeremiah Leaming.

IN the autumn of 1754, Dr. MacSparran and his wife embarked for England[508] to visit his friends and native country and to improve his health, which had become impaired by the severity of the climate and the arduous duties of his mission. During his residence in the metropolis his wife fell a victim to that loathsome epidemic, the small-pox.[509]

He returned in February, 1756, when the following entry on the Church Record was made:

"The Dr. Being returned from y^e^ Sorrowful and fatal voyage he made to England (where his wife died & lies buried in Broadway chappel[510] burying yard in Westm^r^. She died y^e^ 24^th^ of June, a few minutes after 12 in y^e^ morning and was interred on y^e^ evening of y^e^ 25^th^. Mr. Graves viz^t^ Jn^o^ preached her funeral Ser^n^ & buried her. Brigadeer Samuel Waldo,[511] Christopher Kilby Esq^r^,[512] M^r^ Jonathan Barnard[420] all 3 New England men, and M^r^ George Wat-

mough an English man,[513] Mr. Jn° Sterling Merchant and Dr. Winslay both Irish Gentlemen were her Bearers. The Dr. himself and Dr. Gardiner's Son John [514] were y^e^ Mourners, The Corpse was carried in a Hearse drawn by Six Horses, and two Mourning Coaches one for y^e^ some of y^e^ Bearers and y^e^ other for y^e^ Rest and two Mourners. She was y^e^ most pious of all women, y^e^ best wife in y^e^ world,[515] and died, as she well deserved to be, much lamented)."

This bereavement was a sore affliction to Dr. MacSparran. His health became seriously affected, and his constitution began to exhibit symptoms of rapid decay. He was thus left alone in the world, without the consolations of a family to support his declining years. He continued, notwithstanding, to perform his clerical duties. On returning from a pastoral visit at Providence and Warwick, he lodged with Lodowick Updike at the mansion of his deceased friend, Colonel Daniel Updike, in North Kingstown. Here he complained of being indisposed,[516] but the next day he reached his own house,* where he was seized with the quinsy, of which disease he, in a few days, died.

Of the death, funeral and interment of this distinguished divine, the Church Records contain the following account:

"On y^e^ 1st day of December A D 1757 y^e^ Reverend Doctor James MacSparran died at his House in South Kingstown who was Min-

*The house is now standing [517] at the foot of MacSparran Hill, in South Kingstown.

ister of Saint Paules Church in y^e^ Narragansett for y^e^ Space of Thirty Seven years and was decently Interred under y^e^ Communion Table [518] in Said Church on y^e^ Sixth day of Said Moth Much Lamented by his Parishioners and all whom he had Acquaintance with; A Sermon being Preached by y^e^ Revered Mr. Pollin [519] of New-port from these words Taken out of y^e^ 14^th^ Chapter of y^e^ Revelations at part of y^e^ 13th verse *And I heard a Voice from Heaven saying unto me Write, Blessed are y^t^ dead Which dye in y^t^ Lord,* Reverend Mr. Usher of Bristol [66] performed y^e^ office at y^e^ funerall where there was a very Great Number present

y^e^ Paul Bearers

The Reverends

Mr. POLLIN [519] &
Mr. LEAMING [519] } *of Newport*

Mr. MATTHEW GRAVES [519] *of New Lond.*

Mr. JOHN GRAVES [519] *of Providence*

EBENEZER BRENTON [427] *and*
JOHN CASE, [520] *Churchwardens* } *Esq^r^*

There was Rings mourning weeds & Gloves Gave to y^e^ Paul Bearers."

Thus ended the pilgrimage of the most able divine who was sent over to this country by the Society for the Propagation of the Gospel. With manly firmness and with the undaunted courage of the Christian soldier, ready to combat and die in the hallowed cause, he triumphed over all the difficulties of this laborious and untried mission.

"*Conscience made him firm,*
That boon companion, who her strong breast-plate
Buckles on him, that knows no guilt within,
And bids him on, and fear not."

Clad in Gospel armour and inspired by a supreme love of God, he succeeded in planting the Church of the Redeemer here and gathered numerous devoted followers around the altar. A visit to this Church, spared to stand unaltered by modern hands, is fitted to revive in the hearts of all, who assemble to worship within its venerable walls, the most interesting recollections and associations. There is the Pulpit and there the Desk, from which, more than a century ago, this pious presbyter as well as Johnson,[132] Honyman,[60, 85] Seabury[256] and Bass[521] declared the sacred oracles of God; and there, too, the Altar, from which they distributed to their humble communicants the consecrated elements of salvation.

The Rev. Dr. MacSparran,[522] while rector, baptized five hundred and thirty-eight persons, besides receiving a considerable number from other churches.

Dr. Berriman,[524] in a letter to Dr. Samuel Johnson,[132] dated London, February, 1754, says of Rev. Thomas Pollen:[523]

"Mr. Pollen is appointed a missionary to Rhode Island. He is a worthy clergyman, and esteemed a good scholar. He was contemporary at Christ Church College, Oxford, with your friend Dr. Burton [or Benton], who is now Vice Provost of Eton College. I would beg leave to recommend him to your favourable notice,

and that you would advise and assist him in any case that may need your helping hand. He is a traveller, and has seen the world, and has been lately employed in an Episcopal Church at Glasgow, but was never in your parts; and, being quite a stranger to such a kind of settlement, may often have occasion to consult you, who are so much known and so well esteemed by all around you." In May, 1754, he arrived in Newport, and became rector of Trinity Church, as the Society Missionary. "He was," says Dr. Wheaton,[525] "cordially welcomed by the congregation, who directed a letter of thanks to the Society for sending them a minister so satisfactory to them. The pastoral relation so auspiciously begun was, however, of no long duration; for some difficulties arising between himself and his flock, he decided to leave them, in November, 1760—little more than six years from his first arrival at Newport—and was immediately succeeded by the Rev. Marmaduke Browne."[526]

Respecting Rev. Matthew Graves,[527] the Rev. Robert A. Hallam,[147] Rector of St. James's Church at New London, in a letter dated August 15, 1845, says:

"Mr. Graves came to this place as missionary of the Propagation Society, in 1745, just one hundred years ago. The station had become vacant two years before, by the removal of the Rev. Samuel Seabury,[256] the bishop's father, to Hempstead, Long Island. It was the period of the New Light excitement.[528] Davenport, one of the most enthusiastic and extravagant of Whitefield's followers, visited this place, and here induced his disciples to make a bonfire of their idols, in imitation of the Ephesians—*Acts* xix. 19. He mentions this fact in his famous *Retractations*, dated July 28, 1744, in these words: 'The awful affair of books and clothes at New London, which affords grounds of deep and

lasting humiliation; I was, to my shame be it spoken, the ringleader in that horrid action.' The juncture was one of a very critical character to the parish, being thus destitute of a minister. They represented this strongly in the letter which they wrote to the Society, urging the importance of the immediate 'appointment of a missionary, who for much learning and experimental knowledge in the present state of things might be equal to the difficulties of the present times.' In answer to this petition, Mr. Graves was sent, and proved a man of discretion and ability — his ministry here being long, happy, and useful. He continued to officiate in this parish till 1778, a period of thirty-three years, when his loyalty compelled him to desert his post. The question of praying for the king had been brought to a vote in parish meeting a short time before, and the votes on either side were equal. Subsequently, however, a majority requested him to desist from the practice. He refused; and, in consequence, on the Sunday following, upon using the prayer for the king, was driven out of church by a party of whigs, who had stationed themselves in it for the purpose. He fled in his surplice to the house of a parishioner, who, though a warm whig, was his personal friend, and protected him from the violence of the mob. Mr. Graves went to the city of New York, and died there before the close of the war. I have seen a letter from him to the gentleman mentioned above, written after his removal, which breathes the strongest attachment to his flock, and the deepest interest in their welfare. Mr. Graves was a truly good man, and greatly beloved and respected. His gentle and inoffensive course conciliated the esteem of dissenters and softened the edge of sectarian asperity. He was noted for cheerfulness, contentment and simplicity. His temper and habits were social, and he mingled freely not only with his parishioners, but with the people at large. He loved tea as well

as did Dr. Johnson, and indulged in as copious potations of it. His stipend was very small, and his circumstances were often straitened; but nothing could ever disturb his tranquillity, or shake his confidence in God. His person was ungainly. He was of low stature, rather corpulent, with particularly short legs. An anecdote is told of a hog running between his legs, and carrying him on its back. He never married, but lived a bachelor, and kept house with his sister Hannah, in the very house which I now inhabit, erected by the parish for his accommodation on his coming here, at the requisition of the Society, just one hundred years ago, and occupied by its successive rectors ever since."

Mr. Graves was the founder of the churches of Norwich and Hebron. At first, a little band of ten or a dozen was collected at Norwich, among whom the Gookin and Grist families were faithful and devoted adherents—with them the regular ordinances of the Episcopal Church were performed. They had no stated minister or house of worship. About the year 1746 a Church was duly organized, and was fostered and nourished by the united labours of Messrs. Graves and Punderson.[529] In 1750, a church was erected, and regular services administered by Mr. Punderson, who officiated as the first presbyter.

Rev. John Graves,[530] vicar of Clapham, in Yorkshire, England, and brother of Matthew Graves, the missionary at New London, was appointed to succeed the Rev. Mr. Checkley,[402] at Providence, Rhode Island, in 1754. "He," Hawkins says, "appears to have been impelled by an earnest sense of duty to resign his living, for the purpose of labouring in a comparatively wild and dreary country. Two years after his arrival, his church was crowded, and his services were so highly appreciated, that the parishioners wrote to thank the Society for sending so zealous and worthy a clergyman, whose behaviour won the esteem of all. Besides his

own mission, he officiated, as often as he was able, at Warwick, a town ten miles distant. The number of communicants at Providence was about fifty and at Warwick twelve."* His letters, like those of the other clergy, are naturally and properly occupied, for the most part, with the state and progress of his mission; but not unfrequently he makes allusion to those political troubles by which the peace of the Church was so much disturbed during the latter years of his incumbency. They were the signs of the coming storm. "After July, 1776, Mr. Graves declined to officiate," says Staples's *Annals*, "unless he could be permitted to read the usual and ordinary prayers for the king, which he considered himself bound by his ordination vows to offer. The patriotism of his hearers forbade this, and the consequence was that the church was closed most of the time during the War of the Revolution. During a part of this time, however, Thomas F. Oliver[531] officiated as a layman."

"On the 19th of September, 1776, Mr. Graves writes thus: 'Since Independency has been proclaimed here, my two churches have been shut up. Still I go on to baptize their children, visit the sick, bury the dead, and frequent their respective houses with the same freedom as usual; and add, with gratitude, that their benefactions to me since the above period have been great, and far beyond what I ever experienced from them before, founded upon the commiserating sense that the necessary means of supporting my large family —a wife and seven children—were now entirely cut off.' In 1782, he informed the Society that he had been expelled, by a vote of the Vestry, from the parsonage house and glebe, because he refused to open his church in conformity with the principles of Independence. It appears he was still personally in much estimation

* Hawkins's *Historical Notices of the Missions of the Church of England in the North American Colonies*, pp. 225, 226.

with his parishioners, who continued to show him much kindness; but he refused, in his public ministrations, to comply with the requirements of the republicans, and was therefore obliged to leave his house, and resign a cure which he had served with advantage to the congregation for a period of twenty-six years."* "After the restoration of peace, and the acknowledgement of our Independence, he considered himself discharged from his oaths of allegiance and ordination vows, and offered his services to the parish as an American, which were refused. He died at Providence, in November, 1785."†

The Church of St. Paul's, on the 23d of December, 1757, addressed a letter of condolence, through the wardens, to the Society for the Propagation of the Gospel, and also requested the continuance of the Society's assistance. The letter is as follows:

Reverend Sir

It is not without great Concern & Grief that we make you acquainted with our present Situation truly melancholy by y^e^ Late Loss of our worthy Minister Doctor MacSparran, with y^e^ highest Sense of our Obligations to y^e^ Society we take this opportunity of returning our most Sincere Thanks for their Long and charitable assistance, and at y^e^ same time must Beg for y^e^ further Continuance of it; as we are Still very far from being Able to Support a Minister at our own Expence, but we are ready to do Everything in our power in complying with y^e^ orders of y^e^ Society as far as we are able towards his more comfortable Subsistence by finding a House and Glebe with £20 Sterling per Annum. It does not become us as petitioners to

*Hawkins's *Missions of the Church of England*, pp. 243, 244.
†Staples's *Annals*.

point to y^e^ Society any particular Person for this office; but we Hope may be permitted so far to Express our Sentiments without running y^e^ Hazard of offending, that it would be disagreeable to us to have a Neighbouring Missionary * removed to Narragansett; who has lately Given great offence, to his Brethren and us, by being very officious in Settling a Dissenting Teacher at New London and Injudicious Enough to be present at his Ordination. It is not possible, Sir, that we Should be often Visited by ye Neighbouring Clergy because most of them are at too great a distance for us to Expect it from them, and all of them have Sufficient Employment in their own cures, for which reasons, amongst many others, we hope the Society will be pleased to Consider our distress and provide a Remedy that neither we nor our children may be deprived of y^e^ Salutary means of Salvation. Y^r^ Speedy answer to this our Humbly request will be received with the greatest Thankfulness by Reverend Sir

Y^r^ most obliged and most Obedient Humble Servants

JOHN CASE
JOHN GARDINER[532] } *Church Wardens*

In the January succeeding [1758], the Rev. Mr. Leaming preached to the Society of St. Paul's, and, at a meeting held after service, a letter was written to the Society for the Propagation of the Gospel, requesting the continuance of their assistance; and Mr. Leaming, the church catechist at Newport, was recommended to succeed Dr. MacSparran as a missionary.

Rev. Jeremiah Leaming,[533] D.D., was a native of Middletown, Connecticut. His parents were Congre-

* Supposed to be the Rev. Matthew Graves, of New London, who had been officious at a Congregational ordination. (Mr. Graves was rather too tolerant for the age.)

gationalists. He was born in 1717. He graduated from Yale College in 1745, embraced Episcopacy immediately after leaving college and officiated as a lay reader at Norwalk for about two years. He was ordained in 1748, and was stationed at Newport eight years, when he removed to Norwalk, where he continued twenty-one years; and afterwards at Stratford eight or nine years. Speaking of Mr. Leaming, Hawkins, in his *Missions of the Church* (p. 318), says that he "had now for some years been engaged in the zealous discharge of his pastoral office — his sole desire being that those committed to his care 'might be Christians indeed.' He could not, however, fail to see the dangers to which the Church was exposed from enemies outside, as well as from its want of internal organization. Writing to the Society, September 29, 1763, he says: 'I hope there will be means found out to support the Church in this Government, otherwise I fear there will be no religion here in the next generation. In order that it might be supported in the purity of it, there is great need of a Bishop to confirm, ordain, and govern. Every Body wants a Head.'

"During the troubles of the civil war, he was unfortunate enough to suffer most severely from both the British and American parties. Writing from New York, July 29, 1779, he says: 'On the 11th instant, by the unavoidable event of the operation of His Majesty's troops, under the command of General Tryon, my church and great part of my parish were laid in ashes, by which I have lost everything I had there — my furniture, books, and all my papers, even all my apparel, except what was on my back. My loss on that fatal day was not less than twelve or thirteen hundred pounds sterling. Although in great danger, my life has been preserved; and I hope I shall never forget the kind providence of God in that trying hour!' As a specimen of the insults to which the loyal clergy

were exposed, it may be mentioned that the mob took his picture, defaced and nailed it to a sign post, with the head downward. He was afterward put in jail as a Tory and denied even the comfort of a bed. This brought on a hip complaint, which made him a cripple for life."

Mr. Leaming was the first choice of the Episcopal Convention of Connecticut in 1783, as their first bishop. He declined the office on account of his infirmities, and Dr. Seabury was then elected. He died at New Haven in September, 1804, aged eighty-six years. He was regular in the performance of ministerial duties, and always set forth the Christian religion in connection with the Episcopal Church; and well understood the defence of her authority, doctrines, and worship. He published a defence of the Episcopal government of the Church, which deserves to be mentioned as particularly serviceable to the Church and honourable to his memory; also evidences of the truth of Christianity, and dissertations on various subjects.

The following is the letter before mentioned:

Narragansett, January 27th, 1758[334]

REVEREND SIR,

WE lately acquainted y^e^ Society with y^e^ Death of the Reverend Doct. MacSparran, and begged the continuance of their compassion and charity to this Parish in assisting us to provide and Support a Successor. We now further Beg Leave to say, that we have Laboured to Qualify our Selves for y^e^ favour we ask, by complying With y^e^ Society's General Instructions in cases of a Like nature.

We have provided a House and Glebe for y^e^ use of a Minister, and have, by an Instrument under the hands of all y^e^ principal men of the Parish, obliged

ourselves to pay annually £20 Sterling to the Support of y^e^ Minister who shall succeed to this charge. The Parish have more cheerfully contributed to make this Provision, in hopes y^e^ Society will indulge them in the appointment of Mr. Leaming, of Newport, to this cure, who is universally acceptable to this People; and from whom they expect all the advantages of a Pious and Worthy Pastor. We do therefore for our-Selves, and at the Request of all the Parish, most Humbly Beg the Society would approve Mr. Leaming to this Mission.

We are, Reverend Sir,
Y^r^ most obliged and very Humble servants,

JOHN CASE [520]
JOHN GARDINER [532] } *Church Wardens*

To the Sec'y of the Society for the Propagation of the Gospel, &c.

Notes

Notes

1 "*The Author's acknowledgments are due to the many friends*," *&c.*

IN the original edition, there immediately followed this "Notice" a "Preface" by the Rev. Dr. Francis Vinton, of Brooklyn, New York. Exception was, however, taken to its introduction, by an able and appreciative reviewer, in the *Providence Journal*, upon the ground that the book gained nothing by coming before the public under anyone's patronage. But if the volume did not, at its first appearance, need an introduction of this sort, it certainly does not now, after achieving such a wide reputation as an antiquarian authority. It has, therefore, been judged expedient to omit this "Preface," in the present edition. Reference ought, however, to be made to the fact that when, in 1840, a resolution was passed in the Diocesan Convention for a committee to draft a history of the Church in Rhode Island, from its first establishment, the name of Dr. Vinton led the list of its members, that of Mr. Updike being among those that followed. While the *History of the Church in Narragansett* did not finally appear under the auspices of the Convention, it yet evidently owed its origin to the assignment of that department to Mr. Updike and thus justified the wisdom of the undertaking.

2 "*As far as the present bounds of Rhode Island extend.*"

The Honourable Elisha Reynolds Potter, Jr., in *The Early History of Narragansett* (pp. 1, 2), assigns somewhat more limited boundaries, on the north, than does Mr. Updike, to the possessions of the Narragansett tribe. After declaring that it occupied the whole of the present county of Washington, with a slight exception, he adds that the possessions of the Narragansetts extended, also, *some way* into Kent County. He remarks, however, that the name *Narragansett* is used by the old writers very indefinitely, sometimes to signify only the Narragansett tribe, properly so called, and sometimes including all its tributary and dependent tribes.

3 "*No island now bears that distinctive name.*" Mr. Sidney S. Rider, the well-known accomplished antiquarian of Rhode Island, has made a careful investigation of the possibility of identifying the island, here referred to, and, as a result, in his recent work, *The Lands of Rhode Island, As they were Known to Caunounicus and Miantunnomu, When Roger Williams Came in 1636*, Providence, 1904, makes the following ingenious remarks (pp. 202-5): "Concerning the origin and meaning of the name Narragansett, Roger Williams has left us this interesting note: 'I also profess that being inquisitive of what *roote* the title, or denominative Nahigonset should come, I heard that Nahigonset was so named from a little island between Puttaquomscut and Mishquomacuk on the Sea and fresh water side. I went on purpose to see it, and about the place called Sugar Loaf Hill I saw it, and was within a Pole of it, but could not learn why it was called Nanhigonset.' (Original Manuscript, 18 June, 1682; now in possession of the Rhode Island Historical Society.) Saving some convulsion of nature, 'this little island' must still exist where Mr. Williams saw it. Let us attempt to find a spot which it seems strange no one has ever attempted to find. It is an island 'on the sea and fresh water side'; it is near 'Sugar Loaf Hill'; and it is 'between Pettaquamscut and Mishquomacuck.' That means that the island is in *fresh* and *salt* water, between what is now South Kingstown and Westerly. Such conditions place it at the head of Point Judith Pond — 'about a place called Sugar Loaf Hill.' This Hill is a well-known landmark near the village of Wakefield, and one mile northwest from 'the little island.' The location is thus fixed at the head or northernmost part of Point Judith Pond, and on the western shore. There are two small islands answering these requirements. One bears the Indian name, *Cumnoc*, and the other has been nameless. *It is the isle Nahiganset.* Mr. Williams says he 'was within a pole of it.' A pole was sixteen and a half feet. Upon an ebb tide Mr. Williams could easily have approached within a pole of it, for now, while there is very little ebb or flow of the tide, the depth of the water varies from eight to fifteen inches. Under any condition of the tide Mr. Williams could not

have approached within a pole length of any other island than that which is here identified and existing in Point Judith Pond and on its northwestern shores.

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"The 'Little Island Nahigonset' is to-day an object of ideal beauty, considered as a picture representing actual scenes of land and sea. It lies in a beautiful cove, the eastern bound of which is Crown Point."

4 "*Madam Knight.*"

Madam Sarah Knight was a resident of Boston, where she was born April 19, 1666, being a daughter of Thomas Kemble, a rich merchant of that city. Her husband was Richard Knight, of Boston, captain of a London trader. The object of her arduous journey to New York, on horseback, in 1704, is not exactly known, but is believed to have been connected with the settlement of an estate. Her curious diary, recounting the events of this expedition, was preserved in her family until 1825, when it was published in New York. It has since been reprinted in the *Living Age* of June 26, 1858, and by the Munsells, of Albany. After Madam Knight's return to Boston, she became a schoolmistress and numbered among her very youthful pupils Benjamin Franklin and Samuel Mather, son of Dr. Cotton Mather. At a later period, she lived at New London and Norwich, Connecticut, and acquired a large property in real estate.

5 "*Havens' Tavern.*"

Thomas Havens, son of William, of Portsmouth, Rhode Island, removed to Kingstown, as early as 1687. He died in 1704, leaving three sons, William, Thomas, and Joseph, who, in 1709, were concerned, with ten others, in the purchase of a tract of eighteen hundred and twenty-four acres, about "Havens' Tavern," at "Devil's Foot," it being part of the vacant lands ordered sold, by the Assembly, "to those who may have settled on them." As Thomas Havens, senior, died in the same year, in which, in the month of October, Madam Knight made her stop at the house, it is probable that the "mr. Havens," referred to in the diary, was one of his sons, perhaps William, the eldest, who is known to

have administered his father's estate. The beginning of the entry, given in the text, is as follows: "Being come to mr. Havens', I was very civilly Received, and courteously entertained, in a clean comfortable house; and the Good woman was very active in helping off my Riding clothes, and then ask't what I would eat. . . . I then betook me to my Apartment, w^ch^ was a little Room parted from the Kitchen by a single bord partition. . . . But I could get no sleep, because of the Clamor of some of the Town tope-ers in next Room, Who were entred into a strong debate, &c." William P. Maxwell, Esq., mentioned in the text, whose wife was a sister of the late Judge Richard Greene, of Warwick, died many years since. The farm, subsequently known as the "Hart Place," lies next south of "Devil's Foot."

6 "*Devil's Foot.*"

The Devil's Foot rock, on the *Post Road*, between Wickford and East Greenwich, has been a landmark ever since the settlement of the Narragansett Country by the whites, one of the early land purchases, from an Indian named Awashowat (Potter's *Early Narragansett*, p. 76), in 1672, having been known as the "Devil's Foot or Fones' Purchase." It is said that the name is a translation of that long before given by the Indians to the spot, on account of certain repeated depressions, on the top of the ledge, fancied to resemble gigantic footsteps and attributed, in accordance with a well-known impulse, in such cases, to His Satanic Majesty. The formation possessed sufficient interest to induce Prof. Benjamin Silliman, of Yale College, to journey from New Haven to North Kingstown, before the days of railways, on purpose to visit it. He subsequently reported, in his *American Journal of Science*, that there was no trace of artificial instrumentality in the production of the phenomena, but ascribed it to the agency of swiftly running water, in prehistoric ages. The ledge is now being fast removed by the quarryman.

7 "*Five thousand fighting men.*"

Hubbard, on the other hand, who wrote after the Indian war of 1675-6, remarked (as quoted by Potter, *Early Nar-*

ragansett, p. 6), that before the Narragansetts quarrelled with the English they had about *two thousand* fighting men. Potter suggests, in explanation of the discrepancy, that the ravages of disease and the defection of their tributaries must have greatly diminished their strength, even before the war.

8 "*Arrowheads, peag*," *&c.*

In the spring of 1869, an unusually extensive discovery of Indian articles was made near the "Hart Place," about a fourth of a mile below the "Devil's Foot," on the east side of the *Post Road*, in connection with an excavation for securing building sand, on the site of what must have been an ancient Indian burial-place. There were found there large quantities of *wampum*, several two or three gallons, spherical green glass bottles, said to have contained water for the refreshment of the dead on their journey to the spirit land, spoons of a white metal, with their bowls circular instead of elongated, as in the modern form, and copper finger rings, with some semblance of seals upon their backs. An ample and finely rounded skull of a man, coloured a bright red by an iron pestle, rusted by time, lying across the forehead, was unearthed in one of the graves. Almost all the objects, except the "wampum peage," were, plainly, of European origin and were believed, by the discoverers, to have been procured by the Indians through barter with the French, on the St. Lawrence, in the early portion of the seventeenth century. There has been in existence, within a few years, in possession of Judge John G. Clarke, charred Indian corn found on the site of the native fort, burned in the "Swamp Fight," December, 1675.

9 "*At Wickford, in Narragansett, in* 1639."

1639 has, until within the last few years, been unquestioningly accepted as the approximate date of Richard Smith's settlement at Wickford, that being the direct inference from Roger Williams's statement, in his "testimony" of 1679, "y^t^ about forty yeares (from this date) he [Richard Smith] kept possession, &c." This "testimony" is found on an original autograph sheet, signed by Roger Williams and at-

tested, in 1704, in an autograph note, by his son Joseph Williams, to be "my Father's one [own] handwriting," formerly in possession of the late venerable John Howland, President of the Rhode Island Historical Society, and now the property of the Society itself. There exists, also, an autograph duplicate of this paper, in the British State Paper Office at London, of which there is a manuscript copy in the John Carter Brown Library, as well as a printed reproduction, made by the authority of the late John R. Bartlett, in the Colonial Records of Rhode Island (iii. 57). Both these two later forms, in agreement with the accompanying photograph of the London copy, read "forty *two* yeares," instead of "forty years," as in the former. It has, however, been lately discovered that, in the Historical Society duplicate, there is an ancient *erasure* between "forty" and "yeares," creating the presumption that it originally read the same as that in London, as would naturally be anticipated, in view of their having been written by the same hand and, apparently, on the same day. When and by whom this erasure was made cannot now be asserted, but it must have been done, at least, between one and two centuries ago, as it was quoted in its present form by Backus, about 1777. Neither can the motive of the erasure be positively affirmed, although there is apparent evidence that it was deliberately made, with the possible intention of creating the impression that the word removed is a longer one than "two." It is to be noted, however, that the *effect* of the omission of "two" is to reduce the Narragansett settlement from the rank of *second* in the State, as it would be if made in 1637, to that of *third*, Coddington's Portsmouth settlement dating, indisputably, from 1638. When, then, in 1679, Roger Williams wrote "about forty two yeares," since he was clearly aware that his own settlement at Providence had been made *forty-three* years before, and since it must have been within his own intimate knowledge when Smith left Taunton and removed to Narragansett, he could have had in mind nothing else but that the settlement at Wickford was almost exactly a year after his own, *i. e.*, in 1637. It is noticeable that, just as the expression "about one hundred and two years" would, in common parlance, mean

94 Provinchner 21 July 1679 vt vulgo
I Roger Williams of Provinchner in ye Nah
Bay in New England bing (by Gods mercy
Beginner & ye Multitude Towns of Pro
& of ye Colony of Rode Iland & Provinch
tations, & now neere to fourtescore ye
of Age yet (by Gods mercy) of sound vnderstan
& memory: doe humbly & faithfully declare,
Rich: Smith sen dreceases, who for his Conscien
ward God left a fair possession in Glocester
& adventured with his Estate to New Engl. &
most acceptable & prime liuing Man in Taun
Plymouth Colony: for his Conscience sake (mak
Straines arising) he left Taunton & Came t
Nahigonsik Country, where (by ye mercy
& ye favr of ye Nahigonsik Sachims, he bo
&c (at his great Charges & hazards) & put in
thickest of ye Barbarians, ye first English howse
I humbly testifie yt about forty two yeare
this date, he kept possession (coming & goin
selfe Children & Servants, & he had quiet po
of his howsing Land & Meadow, & three m
horse with much Serenitie of Soule & Comfort
did vp his Spirit to God (ye father of Spirits) in
I doe humbly & faithfully testifie (as afore
yt since his departure his hon to Son Capt Ri
Smith hath kept possession (with much ac
tion with English & Pagans) of his Fathers h
Farms & Meadows, with great Emprovm mt allso
great Cost & Yndustrie, & in ye late bl
Pagan War, I knowingly testifie, yt it pleas
might high to make vse of himselfe in person
howsing, Goods, Corne, provision & Cattell for a
Sor & Supply to ye whole Army of New Engl
ye Command of ye Euer to be hon Gen Wi
for ye Service of his Matie honour & Coun
in N. Engl.
I doe also humbly declare yt ye aforesaid
Richard Smith jun ought by all ye rules of
Equitie & Gratitude (to his hon fathers
be faithfully treated with, Considered, recruited

& by his Ma.ties Authorities Confirmed & E
blished in a peaceful possession of his Fath
his owne possessions in this Pagan Wilderness
Nahigonsik Country

The premises I humbly testifie a
ing this Country & this World

Roger Williams

Taken upon oath this twenty one day of
1679 before me John Whipple Assistant o
his Majestys Colony of Road-Island and Providenc
plantations in New England in America

Roger Williams's Testimony as to the Date of Richard Smith's Settlement at Narrag
From the document in the British State Paper Office, London



almost precisely that, while "about a hundred" might indicate any number from ninety to one hundred and ten, so the expression of Williams "about forty two yeares" is far more definite than the general one, "about forty." Mr. Updike, of course, had access to only the Historical Society form and, therefore, concedes to Portsmouth the second place. Further evidence, tending to fix the date of Richard Smith, senior's, settlement of Narragansett is found in a *Petition from the inhabitants of the Narragansett Country to the King*, dated July 29, 1679, and signed by Richard Smith, junior, and many others, in which it is stated that, "About forty two yeares since, the father of one of your petitioners, namely Richard Smith, deceased ... began the first settlement of the Narragansett Country (then living at Taunton)." (Rhode Island Colonial Records, iii. 58.)

10 "*Mr. Richard Smith Sen.*"

Richard Smith, senior, was a native of Gloucestershire, England, where he was born about 1596. A letter written by his son Richard, in 1674, after his father's decease, to John Smyth, of Nibley, near Berkeley, the author of the *Lives of the Berkeleys*, seems to connect him with that particular neighbourhood and that family of Smyths. Being a "Puritan of the moderate school," he found himself, although the holder of what Roger Williams styles "faire Posessions," too troubled in conscience, in view of the attempts of Archbishop Laud to enforce conformity, to remain in England and, consequently, emigrated to New England in or before 1637, probably landing and remaining, for a time, at Boston. His name appears among "Inhabitants admitted at the Towne of Nieu-Port since the 20th of the 3rd 1638." (R. I. Col. Rec. i. 92.) Probably as early as 1637 he became one of the original purchasers of Taunton, in Plymouth Colony. Holding, as he did, *twelve shares*, the maximum number sold to any one person, he was one of the largest proprietors at Taunton and among the most influential. But, nevertheless, again his conscience intervened, religious contentions having arisen among the settlers of the infant plantation, and his stay with them was

very brief, although he probably retained for some time his house in Taunton. From the nearness of Taunton to Providence, where, only the year before, Roger Williams had settled, and from the spiritual consanguinity of the two, in respect to resisting ecclesiastical domination, it is natural to infer that it was under the influence and with the advice of Williams that Smith left his new residence, in the course of the first year, and again repaired to the wilderness, this time in Narragansett. In any case, he could hardly have reached his later refuge without passing through Providence Plantations and conferring with their sturdy leader. Only on such theories could be explained the definiteness and intimate knowledge of the circumstances, with which Mr. Williams, forty-two years later, in 1679 (see Note 9), testifies to the date, the motives, and the incidents of Mr. Smith's removal. It may be that, at first, the generous-spirited colonist trusted to the friendliness of the Indians, already conciliated by Williams, and started the settlement among them, which the latter called "his Howsing, lands and medow," without any formal and definite proprietorship. There is in existence an affidavit of a certain John Greene (called John Greene, senior, to distinguish him, apparently, from John Greene of Warwick), "Conservator of the Peace," made July, 1679, affirming that "forty years and more ago, Mr. Richard Smith, that I then lived with, did first begin and make a settlement in the Narragansett, and that by the consent and with the approbation of the Indian Princes and people, and did improve land, mow meadows, severall yeares before Warwick was settled [1642] by any Englishman." About four years after Smith's arrival, as early as 1641, the records show that he "purchased a tract of land of the Narragansett sachem (see Note 16), among the thickest of the Indians (computed at thirty thousand people), erected a house for trade and gave free entertainment to travellers; it being the great road of the country" [Mass. Hist. Coll. i. 216], the above mentioned John Greene declaring that the tract was "about a mile in length and so down to the sea." Subsequently the Smiths made additional purchases, from the savages,

or long leases, which amounted to the same, of great tracts to the south and southwest of the original one. The primitive flavour of these transactions is shown in the latter lease (for one thousand years), by the character of the nominal annual rental, it being provided, in the instrument, that "the fore s'd Rich'ds Smith, their heires or Assignes is to pay on every midsummer day, a *Red bonney Suckell grasse*, if it be lawfully demanded." Fones' Record (James N. Arnold), p. 97.

The first house built by Richard Smith in Narragansett was probably a *block-house* and stood near the "Pequot Path," on the site of what has since been known as the Updike house, at Wickford, in North Kingstown, the latter containing some of the bricks and other materials of the former, which was burned by the Indians about 1675. (Potter's *Early Narragansett*, pp. 271, 343, 378.) Seven or eight years after Smith arrived in Narragansett, his friend, Roger Williams, was attracted to his vicinity and built a trading-house within a mile and a half or two miles to the north of the Block-House. Less than a half dozen years had elapsed after Richard Smith's establishment in Narragansett, when he and his family are found again in motion. Without abandoning the possession and operation of his estate in Rhode Island, he united with some of his former Taunton friends, probably those with whom he had agreed in the controversy with Mr. Hooker, the pastor of the local church, in purchasing land from the Dutch proprietors and forming a new settlement at *Mespat Kill*, the present Newtown, on Long Island, where he stood high in point of means and respectability. But soon the savages broke in upon the little colony with merciless vengeance, some of its members being slain, while others, Smith and his family among them, took refuge in flight. It was at this period, during a temporary residence in New Amsterdam, that they were brought into association with Gysbert op Dyck, who had emigrated, before 1638, from Wesel, Germany. Only a few months after this first meeting, on September 24, 1643, Mr. Op Dyck was married to Richard Smith's youngest daughter, Catharine. (Riker's *Annals of Newtown*, pp.

16-25.) Eventually and, probably, soon after the above events, Mr. Smith and his family returned to Narragansett, retaining, perhaps, however, a house in New Amsterdam. It is illustrative of the changing disposition of Richard Smith and of the number of residences which he maintained, at one time, in different localities, that when Roger Williams, in 1651, conveyed to him his trading-house at Narragansett, he described him as "Rich'd Smith of portsmouth on Road Island." The humane spirit of Mr. Smith and his friend, Mr. Williams, is shown by the fact that, for a long period, the latter, who had been a minister of the Church of England before emigrating from that country, was accustomed to preach, once a month, at Cocumscussuc, in the hope of thereby Christianizing the neighbouring Indians. (Potter's *Early Narragansett*, p. 122.) During the same peaceful days, before the stirring of the animosities, which finally resulted in the Indian war of 1675-6, it is recorded that the Rev. William Blackstone used to come, riding his trained mouse-coloured bull, from his retreat in what is now Cumberland, near Lonsdale, Rhode Island, by the especial invitation of the Smiths, to hold monthly services at his house. (Austin's *Geneal. Dict.* p. 22.) Although objecting to the arbitrary rule of the bishops in England, Mr. Blackstone seems never to have abjured his orders in the Church of that country, nor does it appear that Mr. Smith, while favouring the moderate Puritan party, ever wavered in his allegiance to the Church of his early life. No record remains of the character of these services in the Block-House, but, in all the circumstances, it can hardly be questioned that they were those of the English Book of Common Prayer and that they thus constituted the first regular Church of England services, of which there is any account, in the territory of Rhode Island.

The latter portion of Richard Smith's life at Narragansett partook little of the tranquillity which might reasonably have been anticipated in the silvan quiet of that remote plantation, it being the period of the disputed jurisdiction of the surrounding colonies in that much disturbed territory. (See Rhode Island Colonial Records, ii. 45-9.)

In July, 1664, he was summoned before the General Court of Trials on the charge of seeking to bring a foreign jurisdiction within the limits of the Colony and, in November of the same year, a warrant for his arrest was ordered, for unlawfully exercising the office of constable under a Connecticut commission. (Rhode Island Colonial Records, ii. 75-6. Arnold's *History of Rhode Island*, i. 307-12.) A little earlier, however, he had been recommended, by a letter from King Charles II, to the kindness and protection of the Providence authorities and others. (Rhode Island Colonial Records, i. 466.) Richard Smith, senior, died in 1666, his will being recorded under the date of August 22 of that year. His dwelling-house and lands thereto belonging, in Wickford, he gave to his son Richard, together with extensive tracts beside and a share of his horses, cattle, and other personal property. To his daughter Elizabeth, wife of John Viall, of Boston, vintner, he left certain lands north of those of her brother, the family name being still perpetuated in the locality, by the title "Viall's Creek," in Quidnesett, around which, doubtless, a portion of the Viall lands lay. Other property he devised "to the children of my deceased daughter Katharine, sometime wife of Gilbard Updike." A remaining portion was bestowed upon "the children of deceased daughter Joan, sometime wife of Thomas Newton." Thomas Newton is believed to have been an Englishman and is, traditionally, said to have been a kinsman of Sir Isaac. He was one of the original settlers of Fairfield, Connecticut, before removing to Kingstown, Rhode Island. In 1715 the Newton family again removed, this time to Colchester,[230] Connecticut, where, up to within a few years and probably still, representatives of it have been found. A mural tablet has lately (1903) been erected by a descendant, Mr. Daniel Berkeley Updike, to the memory of this old-time worthy and territorial magnate, Richard Smith, in St. Paul's Church, Wickford, standing within a mile of the site of the old Smith Block-House ("Smith's Castle"), where he passed about thirty years of his life, and upon a portion of his estate. The inscription upon it is as follows:

TO THE GLORY OF GOD AND IN MEMORY OF
RICHARD SMITH
FIRST ENGLISH SETTLER OF THE
NARRAGANSETT COUNTRY
BORN IN THE YEAR 1596 OF AN ANCIENT FAMILY
RESIDENT NEAR NORTH NIBLEY IN
THE HUNDRED OF BERKELEY
GLOUCESTERSHIRE
OF GOOD DESCENT AND FAIR POSSESSIONS
HE EMIGRATED FOR CONSCIENCE' SAKE
AND AFTER SOJOURNING AT
TAUNTON, MESPATH AND NEW AMSTERDAM
ABOUT THE YEAR 1637 CHOSE NARRAGANSETT AS HIS HOME
FOR MANY YEARS HE WAS CHIEF LANDOWNER
AND A LEADING MAN IN THIS
PART OF NEW ENGLAND
HE LIVED NEAR WICKFORD AT COCUMSCUSSUC
COMMONLY CALLED SMITH'S CASTLE
AND THERE ROGER WILLIAMS
OFTEN PREACHED TO THE INDIANS
AND WILLIAM BLACKSTONE
HELD THE FIRST REGULAR SERVICES OF THE
CHURCH OF ENGLAND
(OF WHICH THERE IS RECORD)
IN THE COLONY OF RHODE ISLAND
HE LED A SOBER HONOURABLE AND RELIGIOUS LIFE
UNTIL IN THE YEAR 1666
TO USE THE WORDS OF ROGER WILLIAMS
"IN HIS OWN HOUSE
IN MUCH SERENITY OF SOUL AND COMFORT
HE YIELDED UP HIS SPIRIT TO GOD
(THE FATHER OF SPIRITS)
IN PEACE"

[*Two Shields*, (1) *Arms of Smith and* (2) *Smith and Updike impaled*]
ALSO IN MEMORY OF HIS DAUGHTER
KATHARINE
WIFE OF GYSBERT OP DYCK OR UPDIKE
OF WESEL IN WESTPHALIA AND OF NARRAGANSETT
SHE DIED ABOUT 1664

11 "*Richard Smith, the son of Richard*"

Richard Smith, junior, came from England, having been born about 1630. Whether, as is probable, he accompanied his father to America, in childhood, before 1637 or in the beginning of that year, and subsequently returned to England for a season, or whether he did not first emigrate until he had reached young manhood, there

is reason to believe that he spent at least a portion of the latter part of his minority in that country. The family tradition that he served as an officer in the army of the Protector lacks documentary confirmation. It is, likewise, to be noted, in connection with the story, that at the date of the Battle of Naseby, June 14, 1645, when Cromwell became the real commander of the army, Smith was but fifteen years of age, while at the Battle of Dunbar, September 3, 1650, the latest in which he could have participated, he was barely twenty. The title of *Major*, which he undoubtedly held in the latter part of his life, is sufficiently accounted for, by his appointment, in 1686, as *Sergeant Major* of His Majesty's Militia, within the Narragansett Country. In a certain deed, he describes himself as a *merchant*. The earliest existing authentic reference to Richard Smith, junior, appears to be contained in a deed, dated August 16, 1651, wherein he is represented as acting for his father, "present in Connecticut" [*i. e.*, Narragansett, then claimed to be under the jurisdiction of that colony]. The property thereby conveyed to Gillis Pietersen consisted of a house and lot on Manhattan Island, which had been, perhaps, occupied by the elder Smith's family after its flight from Mespath. Probably soon after this transaction, and certainly as early as 1659, when Richard Smith, junior, and his father are mentioned, as "of Cocumscusuck, Traders," the former became a resident of Narragansett, in alternation, perhaps, with New Amsterdam. In any case he soon rose to be a prominent man in Rhode Island Colony and shared in the troubles and annoyances resulting from disputed jurisdiction on the part of that colony, Connecticut and Massachusetts. (Rhode Island Colonial Records, ii. 45-9.) In 1669 he was appointed a *Conservator of the Peace*. About 1671, when he bought two hundred and forty acres of land of John Porter, in Portsmouth, Rhode Island, he appears to have lived for a short time in Newport. In 1672 he was entrusted with the duty of placing *King's Province*, which had been formed out of the Narragansett Country in March, 1664-5, in a posture of defence. The Christian name of Richard Smith's wife was

Esther, but her family name has not been discovered. Roger Williams wrote of her to Governor Winthrop, from her house, in Narragansett, in his characteristic manner, "Mrs. Smith, though too much favouring the *Foxonians* (called Quakers), yet still she is a notable spirit for courtesy towards strangers." After the Swamp Fight of 1675, Mr. Smith evinced his public spirit and hospitality by supplying the returning army with shelter and food, at his house. In 1679 a warrant was issued for his arrest to answer charges concerning a petition to the King for the restoration of Narragansett to the government of Connecticut, but, after arraignment, the prisoner was discharged. Richard Smith, junior, and his wife died in 1692, without children, the home estate and other lands passing to Lodowick Updike, the eldest son of his deceased sister Katharine, and much of the remainder to his brothers, Daniel and James.

12 "*Richard Wharton.*"

No other name, except those of Richard Smith, senior, Major Humphrey Atherton, and Governor John Winthrop, occurs so frequently in the early Land Records of Narragansett, as that of Richard Wharton, of Boston. He was not, however, one of the original purchasers from the Indians, in 1659, like those mentioned above, but acquired his holding in Namcook Neck (now known as Boston Neck), in 1679 from another purchaser, Captain William Hudson. In 1685 Richard Wharton was honoured by King James II with an appointment as a member of the New England Council, of which Joseph Dudley, Esq., was named the President. In 1686 Richard Smith, junior, conveyed to Wharton a tract of land for mill purposes, at the mouth of the Annaquatucket River, in Kingstown, afterwards long in the possession of the Bissell family, and more lately called Hamilton.

13 "*Elisha Hutchinson.*"

Captain Elisha Hutchinson was a son of Captain Edward Hutchinson and a grandson of William Hutchinson, the original emigrant of that name, from England, in 1634. He, along with his father, is among those who

were acknowledged by Major Atherton, October 13, 1660, to have an equal interest with himself in the Narragansett lands. (See also below, in the text, under Cole family, Vol. i. p. 108.)

14 "*John Saffin.*"

John Saffin is mentioned as a proprietor of land in Boston Neck, coming to him through Captain Thomas Willet, his father-in-law, as early as 1675. (See also below, Note 29, and under Willet family.)

15 "*Brinley.*"

Francis Brinley was one of the large landholders of Narragansett, having become interested in the region by the purchase from Richard Smith, junior, as early as 1673, of the southernmost portion of Boston Neck and later of other tracts. He was born in Buckinghamshire, England, in 1632, and after having visited Newport, for a few years, beginning with 1651, made a permanent settlement there in 1656, becoming a merchant. In the same year he was one of the original purchasers of Conanicut Island. In 1687 he was appointed a member of Sir Edmund Andros's council and a judge of the General Quarter Sessions. Before his death in 1719 he removed to Boston. Mr. Brinley possessed what was for the time a large library, classified as books of Divinity, law books, books of Philosophy, &c. He was the author of *A Brief Account of the Several Settlements and Governments in and about the Lands of the Narragansett Bay, in New England*, referred to by Mr. Updike as the *History of Narragansett*, the narrative being brought down to 1689.

16 "*Purchased a tract.*"

It is not, probably, intended by Brinley to be understood that Smith acquired, at the outset, before building his house, a considerable tract of land. We have no evidence that Mr. Brinley had an interest in Narragansett before 1673, when he purchased land from Richard Smith, junior, and, since he had not settled in Newport until 1656, it is unlikely that he was familiar with the affairs of the Smiths before they had secured most of

their land, which they did in the years 1656 to 1660. The different stages of their territorial acquirements, as shown by the Land Records and by the testimony of an individual, are as follows:

[1] In accordance with the affidavit of John Greene, made in 1679 (as given in Note 10), Richard Smith, previously to 1639, made a settlement in Narragansett and "with the approbation of the Indian Princes," improved land. Nothing is said, in this testimony, of his *taking title* to any land, at the beginning.

[2] Some years after the settlement of Smith and the erection of his house, a large tract was publicly conveyed to him by the native chiefs, apparently without any written instrument, as farther testified to by the above John Greene, in the same affidavit of 1679, where he says: "I being present did see and heare all the Narragansett Princes, being assembled together, give, *by livery and seizing*, some hundreds of acres of land about a mile in length and so down to the sea, this being about *thirty* years ago." Strictly speaking, of course, this event occurred about 1649, but it seems to correspond to the transaction ascribed by Brinley to 1641. This tract was plainly situated north and east of the trading-house and north of Mill Cove and Wickford Harbour, allusion being made to it in the deed (1659) of the Atherton "North Purchase," by the clause, "Onely excepted the lands in possession of and belonging already to Richard Smith, Sen^r^, w'ch was his proper Right and is expressed by deede [referring, perhaps, to Roger Williams's deed to Smith, mentioned below] before this grante." Richard Smith, junior, having been a minor at the time of this conveyance, was not a party to the transaction and is not, therefore, mentioned in the excepting clause. Scuttub and Quequaganewett confirmed this grant of their father, Mixon (or Mexcon), "chiefe Sachem of the Narragansett Country," by a deed dated October 12, 1660. (Fones' Record, edited by James N. Arnold, pp. 100, 101.)

[3] The earliest extant *deed* of Narragansett land to Smith is that of Roger Williams, dated "Newport the 3^rd^ of ye 7^th^ month Soe called 1651" (Fones' Record,

pp. 93, 94), where the latter conveys to the former, "In Consideration of fifty pounds . . . my tradeing house at Narragansett, . . . as alsoe my fields & fenceing aboute the s'd House." The amount of land is not given.

[4] March 8, 1656, the Chief, Coginaquand, made, in favour of the two Richard Smiths, a lease, for sixty years, of a tract of land lying immediately south of the trading-house, between the Pequot Path and the Bay, east and west, and Cocumscussuc Brook and Annaquatucket River, north and south, containing, as may be estimated, about twelve hundred acres. (Fones' Record, pp. 94, 95.)

[5] March 4, 1659, Tumteckowe, "Chief Sachem of the great Pond . . . as alsoe of point Judea," sold a tract of land "in my Countrie" to a company of eleven, among whom were the two Richard Smiths and James, the younger son of the family, it being the first Narragansett conveyance extant, in which Governor John Winthrop, of Connecticut, and Major Humphrey Atherton, of Dorchester, Massachusetts, participated. (Fones' Record, pp. 15, 16.)

[6] June 8, 1659, Coginaquand leased, "for the term of one thousand yeares, too morrow," to the two Richard Smiths, a great parcel of land lying partly at the south-west of the trading-house and, therefore, on the westerly side of the Post Road (or Pequot Path), and partly some miles at the south, apparently embracing, also, all the tract leased for sixty years, in 1656, together with Sawgoe and other meadows in South Quidnesett. (Fones' Record, pp. 97, 98.)

[7] June 11, 1659, occurred the well-known Atherton "North Purchase," by which Coginaquand conveyed to seven gentlemen (afterwards increased to eight), in equal shares, all the land to the east of the "Pequot path," between what are now East Greenwich and Wickford, except that already in possession of Richard Smith, senior. (Fones' Record, pp. 1, 2.)

[8] June 27, 1659, Coginaquand deeded to Richard Smith, junior, Rabbit Island, lying in Cocumscussuc Harbour. (Fones' Record, p. 99.)

[9] July 4, 1659, occurred the Atherton "South Pur-

chase," by which Coginaquand granted to the same company, as in the case of the "North Purchase," a tract, which may be roughly stated as embracing all the present town of North Kingstown, south of Smith's trading-house, together with that portion of the present town of Narragansett, which lies in Boston Neck. Richard Smith, junior, and James, having been old enough to participate in the purchase of 1656, are included, with their father, in the exception of "lands already conveyed." (Fones' Record, pp. 3, 4.)

[10] Finally, October 13, 1660, four "Cheife Sachems of the Narragansets" made (unless they repaid the purchase price within six months) an absolute conveyance of the "Narraganset countrie, Neanticot countrie, Cowesset countrie," &c., *i. e.*, nearly all of southern Rhode Island lying within several miles to the west of Narragansett Bay, to "maj'r Humphrey Aderton & his Associates," consisting of twenty gentlemen, including the two Smiths. It is gratifying to find most of these grantees agreeing, in a separate instrument of the same date, to "use y^e^ Indians with alle Curtesy and not take the lande from them for five or Six years." (Fones' Record, pp. 10, 11, 13.)

17 "*Imported from Taunton river.*"

This statement, which was, no doubt, a tradition in the Updike family and which Mr. Wilkins Updike probably heard, through his father, from his great-grandfather, Captain Lodowick Updike, born within ten years of the building of the Block-House, has been sharply questioned on the ground of intrinsic impossibility. As, however, Richard Smith had, for some time previously, been a resident of Taunton, where appliances for getting out timber had been (very likely under his own supervision, as "a leading man"), necessarily, already developed, and as he seems to have been still maintaining a house there, it is not unnatural to conclude that he would take advantage of the continuous and convenient waterway between the two places and turn to his Plymouth Colony home for materials which the unsettled condition of his new residence did not supply. It would, indeed, in all the circum-

stances have been much stranger if he had not. Timber trees may have been scarce at Cocumscussuc, inasmuch as the Narragansett Indians are said to have been much given to agriculture and had cleared extensive tracts of land from trees, for their maize fields. Coginaquand, in his Atherton "North Purchase" deed (1659) *reserved* "a Neck of land called Potowomuck . . . for planteing ground." (Fones' Record, p. 2.)

18 "*In the house now.*"

(See Potter's *Early Narragansett*, pp. 271, 343, as quoted in Note 10.)

19 "*Williams built near Smith.*"

Roger Williams's trading-house was placed about one and a half miles north of the Smith house, on the east side of the Pequot Path or Post Road, where it descends toward the brook, at the north. A house of a single story, with a gambrel roof, now (1907) stands upon the site or very near it, being the one next north of the old *Spink Tavern*, which is opposite the point, where the road to Davisville diverges from the Post Road, towards the northwest. Many years ago the occupant of the house was Royal Vaughan; in 1845 John C. Reynolds lived in it; and more lately a Madison family. (For the sale of Williams to Smith, see Note 16.)

20 "*Mr. Winthrop.*"

John Winthrop, Governor of Connecticut, was a son of Governor John Winthrop, of Massachusetts, and, like his father, a close friend of Roger Williams. He was born in England in 1606 and died in 1676. About 1649 there was a strong feeling in Rhode Island, in favour of John Winthrop, and a hope that he would remove from the vicinity of the Thames, across the Pawcatuck, and be made President of the colony. (Arnold's *History of Rhode Island*, i. 227.)

21 "*Mr. Clark.*"

Dr. John Clarke, one of the founders of Rhode Island, was born in England in 1609 and died in 1676. Hav-

ing been a physician in London, he emigrated to Massachusetts and proceeded, in 1638, to the island of Rhode Island. In 1644 he founded, in Newport, the second Baptist Church in America and became its pastor. In 1651, along with Roger Williams, although the two had not the same object, he was sent to England, as an agent of the Colony of Rhode Island, to obtain a repeal of Coddington's commission. He remained there twelve years and, by his talent and energy, succeeded, at an auspicious moment, in 1663, in obtaining from King Charles II the Charter, under which Rhode Island continued to live until 1843. (Arnold's *History of Rhode Island*, i. 290-4.)

22 "*And decide the question.*"

It is probable that these five were disinterested English gentlemen, Robert Thomson, at least, being known to have been a resident of London.

23 "*Major Atherton and . . . others.*"

The names of the Atherton purchasers, in 1659, were John Winthrop, Humphrey Atherton, Richard Smith, senior, Richard Smith, junior, William Hudson, Amos Richison, and John Tinker, that of Edward Hutchinson being added, with an equal share, within a few months. Governor Arnold says (*History of Rhode Island*, i. 272), "This purchase was in violation of an express law of Rhode Island. Its validity depended on the decision of the question of jurisdiction over the Narragansett Country." (For details of the Atherton purchase, see Note 16.)

24 "*Made choice of Connecticut.*"

All the inhabitants around Smith's trading-house (thirty-one in number, some old records say) subscribed a paper to that effect, to be sent to Hartford, Richard Smith, senior, signing first. The Council of Connecticut immediately accepted the jurisdiction, appointing Richard Smith, senior, Captain Edward Hutchinson, and Lieutenant Joseph (Joshua?) Hewes *selectmen* for the locality with Richard Smith, junior, as constable. It also ordered, July 10, 1663, that the plantation shall, for the future, be called by the name of *Wickforde*. As early

as May 14, 1664, the two Richard Smiths dated letters at Wickford. (Rhode Island Colonial Records, ii. 47-8.) There is evidence that this name was suggested by Elizabeth Winthrop, the wife of the Governor of Connecticut, she being a daughter of Edmund Reade, of Wickford, County of Essex, England, where she was baptized November 27, 1614.

John Winthrop (born August 26, 1681), son of Waitstill and grandson of Governor John Winthrop, junior, and Elizabeth, his second wife, in a "Mem. of a Journey from New London to Boston," dated July, 1704, says: "Came to Wickford about Noone. It being very Hott, we stopt Here till Munday, w^{n} in y^{e} Morning Early, just as y^{e} Day Broke, we set out, came to Elizabeth's Spring [near East Greenwich,] at Sun Rise, a place so called from my Grandmother's Drinking at it in her travels up to Connecticut in y^{e} Begining of y^{e} Country.... Wickford also had its name from her, it Being y^{e} place of Her Nativity in old England." (Proceedings of the Massachusetts Historical Society, 1874, pp. 249-50. At first the plantation or town of Wickford appears to have been understood to embrace a considerable, if indefinite, territory, but, after the incorporation of "King's Town," in 1674, to have become limited to the region more immediately around Mr. Smith's trading-house, approximately the present village of Wickford. The term "Updike's New Town," applied to the beginning of the village settlement, perhaps when it was first laid out in lots by Captain Lodowick Updike, could not, probably, have been adopted until, at least, thirty years later than was the name of Wickford, inasmuch as Richard Smith, junior, did not die until 1692, when, not having any direct heirs, he devised the homestead and a large tract of land to his nephew above mentioned. The two titles were, for many years, used somewhat interchangeably.

25 "*John Greene, of Quidnesset.*"

This "John Greene of Kingstown" is to be distinguished from "John Greene of Warwick," the grandfather of the first Governor William Greene and the founder of

the best-known Rhode Island family of that name, who was a strong advocate of the cause of Rhode Island, in this controversy, no relationship appearing between the two. The place and date of the birth of John Greene of Kingstown are not known. He lived until about 1695. His first appearance was in Narragansett, as an attaché of Richard Smith, senior, at the beginning of the settlement, about 1637, according to his own affidavit. (See Note 16.) He was one of those, living around Richard Smith's trading-house, who, in 1663, in accordance with the agreement of Governor Winthrop and Dr. Clark, made in London, declared themselves in favour of the jurisdiction of Connecticut. On May 11, 1664, the Rhode Island authorities sent to Greene's house, probably near what is now called "Allen's Harbour," in Quidnesett, and carried him to Newport, to answer before the court for adhering to the government of Connecticut. Upon his asking pardon for the offence, he was promised the protection of Rhode Island and, finally, in 1671, gave oath of allegiance to that Colony.

26 "*Commissioners.*"

Of these commissioners, *Colonel Richard Nichols* [sic] (or *Nicolls*) was the first English Governor of New York, which, under the name of New Amsterdam, he captured from the Dutch in September, 1664. He was born in England, in 1624, and lost his life in a sea-battle, during the war with Holland, in 1672. He had a fine presence, clear head, and pleasant manners, and his administration was marked by honesty, wisdom, and moderation.

Sir Robert Carr, knight, was born in Northumberland and died in Bristol, England, June 1, 1667, it being the day after his return from America. He was joined with Nichols in taking New Amsterdam and himself forced the Swedes and Dutch, on the Delaware, to capitulate, shortly after. During his stay in Newport, as commissioner, he visited Thomas Willet, in Narragansett, and induced him to remove to New York, where he became the first mayor.

George Cartwright was the commissioner selected to carry home the long report and was, during his voyage, captured by the Dutch with all his papers.

Samuel Maverick, the original settler of East Boston (Noddle's Island) as early as 1629, was born in England about 1602 and died about 1670. He is described by Prince as "a man of very loving and courteous behaviour, very ready to entertain strangers." He was a staunch Churchman and royalist and visited England to complain to the King of the persecution he suffered on that account, finally removing to New York.

27 "*Nichols absent.*"

Colonel Nichols subsequently declared all these proceedings void, in view of his absence. No attention, however, seems to have been paid to his protest. (Potter's *Early Narragansett*, p. 69.) Connecticut took exceptions to the settlement, based upon the absence of Colonel Nichols, "who," as Arnold thinks, "was induced, upon no valid grounds, to dissent from the unanimous decree of his colleagues, in favour of Rhode Island." (*History of Rhode Island*, pp. 439, 440.) Richard Wharton, Elisha Hutchinson, and John Saffin, in their "True and Brief Account, &c.," in 1680, declare that there was no act the three other commissioners could perform, by virtue of their commission, *valid or binding*, except Colonel Nichols was with them, as chief and to have the decisive vote, as, by said commission, may appear. (Potter's *Early Narragansett*, p. 228.)

28 "*Distressed and Ruined.*"

Previously to November, 1675, when a meeting of the commissioners of the *United Colonies* (Massachusetts, Plymouth, and Connecticut) was held in Boston, Mr. Smith's house at Wickford and his family had been seized by the Indians and kept under a strong guard, although they left it, without doing any injury of consequence, after a few days. (Potter's *Early Narragansett*, pp. 81, 82.) About March, 1675-6, three months subsequently to the Great Swamp Fight, the garrison departed from the Smith house and, on the following day, the Indians

burned it, as well as a house at Sawgoe, in South Quidnesett, and all the other houses about. (Potter's *Early Narragansett*, p. 359.)

29 "*John Saffin, holding under Connecticut.*"
John Saffin, son of Simon, was born in 1632 in Devon, England (see Notes 14, 552, 556), and came, during his childhood, to Massachusetts, where, by his sober, civil, and prudent bearing, he gained a position of prominence, becoming a judge of the Supreme Court. His first wife was Martha Willet, through whom he became interested in Narragansett lands, to the extent of a thousand acres, eventually building a large house there "with a big chimney and spacious halls." Much of the latter part of his life was spent in *New Bristol*, Plymouth Colony (now Rhode Island), where he was foremost in the church of the Rev. Samuel Lee, the father of his third wife, and where he held every civil office from constable to deputy to the Assembly. "By *circumstances*" Saffin has been said to have been "a Puritan, by *nature* a Philistine." His religious tastes, as well as his political, are somewhat suggested by a collection of pamphlets written by the celebrated William Prynne (born 1600, died 1669), bearing Saffin's autograph, as formerly his property, and now belonging to a much larger assemblage of such productions, presented to the Providence Public Library, by Mr. Daniel Berkeley Updike, in memory of his grandfather, Wilkins Updike. The Diary (in manuscript) of John Saffin has been presented, by the Misses Carpenter, to the Rhode Island Historical Society.

30 "*Commissioned Edward Cranfield*," *&c.*
Of this commission, Edward Cranfield became Governor of New Hampshire in 1682, having come from England and returning thither in 1685. He was extremely arbitrary and attempted to tax the people of the Colony without their consent. He died in 1704.

William Stoughton, born in England in 1632, graduated at Harvard College in 1650 and was, at first, a preacher. He was made Chief Justice in 1686 and was Lieutenant-Governor or Acting Governor from 1692 until the end

of his life in 1701. He was styled "a rich and atrabilarious bachelor."

Joseph Dudley, Colonial Governor of Massachusetts, was born in Roxbury in 1647 and died there in 1720. He studied theology, but preferred a political career and was present at the Great Swamp Fight in 1675. He was made "President of New England" in 1685, Chief Justice of the Supreme Court in 1687, and was Governor of Massachusetts from 1702 to 1715. He was characterized as "a philosopher and a scholar, a divine and a lawyer, all combined."

Edward Randolph, business agent of England, in New England colonies, was born in England about 1620 and died in the West Indies after 1694.

Fitz-John Winthrop, son of John Winthrop, of New London, and grandson of John Winthrop, of Boston, was born at Ipswich, Massachusetts, in 1639 and died in Boston in 1707. He served in the Parliamentary Army, in Scotland, but returned to America in 1663. He was made Major-General in Connecticut and was Governor of the Colony from 1698 to 1707.

John Pynchon, junior, although he thus signed the report of the commissioners, is said to have been a son of *William* Pynchon, the colonist, who came to Boston with John Winthrop, and was born in England in 1621. He was called "Governor" of Springfield and the Connecticut River Valley, where he founded Northampton and five other towns.

Nathaniel Saltonstall was born at Ipswich, Massachusetts, in 1639. In 1692 he was appointed a judge to try the witchcraft cases at Salem, but declined.

31 "*Assembled within a mile.*"

The house where the Assembly met was that of Captain John Fones.

32 "*The town name of Rochester.*"

Judge Potter (*Early Narragansett*, p. 358) quotes Daniel Updike as saying that "*Rochester* was so named because Smith came from, at or near Rochester, in England." It is, however, well authenticated that Richard Smith be-

longed in Gloucestershire, on the Severn, in the southwest of England, while Rochester is on the Medway, in the east. Kings Towne had been incorporated twelve years earlier, in 1674. *Haversham*, the Connecticut name of Westerly, is, probably, an incorrect form growing out of a careless manner of writing *Faversham*, which is given in other places. So far, also, as appears, there is no town named Haversham in England, while Faversham, in Kent, is well known. Westerly had been incorporated in 1669. *Dedford* (or Debtford, as it is sometimes given) is, also, so far as is known, a novelty in town nomenclature. The name is still preserved in East Greenwich, as the designation of one of its streets. That town had been incorporated in 1677. All these new town titles were assigned by Dudley, in 1686, and all the former ones restored in 1689.

33 "*Joseph Jenckes, Esq.*"
Governor Jenckes,[66] of Rhode Island, was born in what is now Pawtucket, in 1656, and died in 1740. He was originally a land surveyor, much employed by the Rhode Island government, in establishing its boundaries, and was appointed a commissioner to settle the boundary disputes which arose with Massachusetts and Connecticut. He was the first Governor of the Colony, who lived outside of Newport. Governor Jenckes was a giant in stature, measuring over seven feet.

34 "*Jeremiah Dummer.*"
This scholar was born in Boston, about 1680, and died in England, in 1739. Noted for his brilliancy, he was sent to England, by Massachusetts, in 1710, as her agent, and remained in London in that capacity until 1721. He was a brother of Governor William Dummer. (See Note 118.)

35 "*Fifty years.*"
The King's Province was erected into an independent jurisdiction in March, 1664-5. When it was reunited to Rhode Island, in 1726, it had existed above *sixty* years.

36 "*The Church of England.*"
Among the Narragansett families, which may be men-

tioned as certainly, or, in some cases, *almost* certainly, attached, before 1700, to the worship of the Church of England, are: The *Smiths* and *Updikes*, at whose house the Rev. William Blackstone regularly preached, before 1675, and the Rev. Mr. Spear, in 1683, as well as the Rev. George Keith, in 1702, visited for the same purpose. (Note 193, Austin's *Geneal. Dict. of Rhode Island*, pp. 22, 151.) The *Wilsons*, whose head, Samuel, was a Pettaquamscutt Purchaser, in 1657, and declared himself an Episcopalian, before the King's Commissioners, previously to 1682. The *Willetts*, who appear to have been living in Narragansett as early as 1664-5 and whose immediate ancestors were clergymen of the Church in England. The *Mumfords*, whose head, Thomas, lived in Kingstown as early as 1668 and of whom Henry Gardiner deposed that he professed himself an Episcopalian. The *Bulls*. (Austin's *Geneal. Dict. of Rhode Island*, pp. 151, 264-6.) The *Albros*, whose head, Samuel, was living in Kingstown as early as 1671, his family having come from Ipswich, England, a small town containing *nineteen parish churches*, and being, presumably, adherents of the English Church. He was, together with his wife, Isabel, baptized by the Rev. James Honyman, of Newport, between 1704 and 1708. *George Balfour*,[201] at whose house the Rev. George Keith was entertained in 1702. The *Gardiners*, who were settled in Kingstown in 1679 and were early on familiar terms with Churchmen. The *Remingtons* and the *Richmonds*, who came to Narragansett about 1687, one of their immediate ancestors, Edward Richmond, being declared to be a member of the Church of England. The *Browns*, Samuel and William, whose alleged father, Jeremiah, was living in Kingstown in 1687 and who, as well as the *Phillipses*, the *Dickinsons*, the (Joseph) *Smiths*, the *Buckmasters*, and the *Keltridges*, were represented among the signers of the Petition of 1716, for the settlement of an Episcopal minister in Narragansett.

37 "*The Rev. Christopher Bridge.*"

Mr. Bridge was settled in Narragansett, during 1707-8, and was transferred to Rye, New York, in 1709. (The

Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts, London, 1895, pp. 852, 855.) The earliest known record of a movement for the settlement of a missionary in that region is found in a statement in Humphreys's *An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts*, London, 1730, p. 62, under the head of 1702 (the year following the establishment of the Society): "The Bishop of London (Dr. Compton) received, at the same Time Petitions for Ministers from Rhode Island, from Narragansett, ... from Little Compton and Tiverton." The Digest (p. 41) also notes: "In February, 1702, the Society, after reading letters, 'delivered in by Dr. Bray,' and consulting the Rev. G. Keith [who had already visited America, as a Quaker, before conforming to the Church of England], recorded its opinion, 'that a Missionary should be sent to the Narragansett country,' and the Bishop of London was asked to recommend one. It was not possible, however, to carry out the proposal till many years later. In the meantime Keith, Talbot, and Gordon reached Boston on June 11, 1702." The object of Keith's mission was to enquire into the spiritual condition of the people and to endeavour to awaken them to a sense of the Christian religion. The following record is found in his diary: "August 23 [1702], Sunday. I Preached at Narraganset (that lyes on the Continent, but not far from Rhod-Island) at the house of Mr. Opdyke's, where I had a considerable Auditory.... The People there are very desirous, that a Church of England Minister be sent to them."

38 "*The Presbyterian or Congregational Society.*" The earliest introduction of Congregational churches into what was already Rhode Island territory occurred at Kingstown and Newport, it being difficult, if not impossible, to determine to which the credit of precedence belongs. There are those who claim that there was, about the middle of the seventeenth century, Congregational worship in what became, in 1674, "King's Towne," although records of the fact are wanting. The beginnings

of the Church are said by these to date back to about the settlement of the country, in 1641, several of the Pettaquamscutt purchasers having been Boston Puritans or Congregationalists. The first Congregational minister, in Kingstown, of whom an account is extant, was the Rev. Mr. Woodward,[105] who came from Dedham, Massachusetts, in 1695. He was succeeded by Mr. Henry Flint [105] (or Flynt), and he, in 1702, as related in the text, by the subsequently distinguished Samuel Niles, as yet unordained, who came to Kingstown under the auspices of the well-known Judge Sewall, of Boston. (See about Churchmen among signers of Letter in Potter, pp. 127-9.)

39 "*Built under his rectorship.*"

Humphreys's *Historical Account* (p. 324) contains the following record: "The people of Narragansett Country made application to the Bishop of London, about the year 1707, for a Missionary and built a Church, soon after, by the voluntary contributions of the Inhabitants. It is a Timber Building and commodiously situated for those who generally attend Divine Service. It is distant from Providence, the nearest church (on mainland), 27 miles. The county is above 30 Miles long and between 12 and 13 broad. There are near 4000 Inhabitants, including 200 negroes. The people who appeared at first desirous of the Church of England Worship were but few, but they were very earnest for it." (For copy of deed of Old Church Lot see Appendix C.) There is reason to believe that the ancient sacramental silver, presented to St. Paul's Church by Queen Anne, belongs to the period of Mr. Bridge's ministry. It is recorded that in the year previous to his arrival in Narragansett, 1706, she sent a silver chalice and paten to each of the churches at Jamaica, Hempstead, West Chester, Rye, and Staten Island, in the Province of New York, and, in 1708, "Communion table cloths, silver chalices, salvers and Pulpit cloths" to Burlington, New Jersey, and *several other* churches in *other provinces*. (S. P. G. Records, pp. 53, 63, and Humphreys's *Historical Account*, &c., *in loc.*) Inasmuch as Queen Anne died in 1714, before another minister was settled in Nar-

ragansett, it is probable that the Church there shared in this distribution of 1708. The gift consisted of a baptismal basin, unfortunately melted over, more than a half century ago (1907), into a modern-shaped paten, a small paten, used also as a chalice cover, and a chalice, marked "Anna Regina." This chalice bears upon it a *Lion's Head erased*, which marks the cycle from March, 1696, to June, 1720, and a *date letter E*, which belongs to 1706-7, both coinciding with the above assumption. The silver flagon of St. Paul's was a legacy from Nathaniel Kay, Esq., in 1734.

40 "*Ordained in Braintree.*"

Judge Potter, in a note to the later edition of *Early Narragansett* (pp. 373, 374), remarks: "Mr. Arnold, in his *History of Rhode Island* (ii. 8), says that he [the Rev. Samuel Niles] returned to Rhode Island and became pastor of a church in Charlestown, composed chiefly of Indians, but the *History of Braintree*, published in 1878, does not intimate that he ever left the place. . . . Professor Park, in his address at Braintree, on the fiftieth anniversary of Dr. Storrs's ordination, says that Mr. Niles remained the pastor of this church fifty-one years, until his death." Governor Arnold's error seems to have arisen from a misunderstanding of a passage in Judge Potter's *Early Narragansett*, itself, where (p. 122) he remarks, concerning the Indian Baptist Church arising out of the *New Light Stir* and founded in 1750, "The first pastor was James Simons and after him the *famous Samuel Niles*; in his day one of the most eminent *Indian* preachers in America." It was a well-known custom for Indians and negroes to assume the names of white people of prominence, who had been their patrons or masters, a class to which this Indian preacher, Niles, doubtless belonged. Governor Arnold seems to have understood the term to refer simply to one who preached to Indians. The Rev. Samuel Niles, of Block Island and Braintree, was the first Rhode Islander who ever entered Harvard College.

41 "*The Rev. Samuel Myles.*"

Mr. Myles was born in 1664, probably in Rehoboth, Mas-

sachusetts, and graduated at Harvard College in 1684, going to England for orders. After his return he became rector, June 29, 1689 (in succession to the first rector, the Rev. Robert Ratcliffe), of *King's Chapel*, Boston, erected during the same year, the parish having been organized in 1686. After three years of service, Mr. Myles again visited England and succeeded in securing the royal bounty for the benefit of the Chapel and, particularly, to the extent of one hundred pounds a year for an assistant minister, Mr. Bridge being the first to be appointed, by the Bishop of London, under this grant, to the position. In April, 1723, Mr. Myles laid the cornerstone of a second Episcopal church in Boston, which, under the name of Christ Church, was opened for divine worship, in December of the same year, by the Rev. Dr. Timothy Cutler. The health of the rector of King's Chapel failed in the summer of 1727 and he died March 4, 1728, leaving the reputation of a good preacher and a fair scholar.

42 "*A serious division.*"

Batchelder, in the *History of the Eastern Diocese* (i. 377-80), gives the following account of this affair: "Owing to inequality of rights and dissimilarity of character, the relations between the Rev. Mr. Myles and the Rev. Mr. Bridge were not pleasant. In 1703, Mr. Bridge, without the permission of the Bishop of London, visited England. He carried with him a complimentary letter to the Archbishop of Canterbury, signed by Governor Dudley and sixteen members of King's Chapel. At about the same time Mr. Myles wrote to the Rev. Dr. Beveridge, desiring him to use his influence with the Bishop of London to prevent the return of Mr. Bridge to Boston. . . . Mr. Bridge was entrusted, by Mr. Myles, with a letter to some party there. Forgetful of the most ordinary rule of honour, he opened it. With an intention of injuring Mr. Myles, on account of something contained in it, he sent copies to the Archbishop of Canterbury and the Bishop of London. The Bishop of London was very much displeased with Mr. Bridge and the Church in Boston, in

which he appears to have had a party in his favour." After the letter of the Bishop to the wardens of King's Chapel, of the date of February 12, 1706, from which an extended passage has been given, in the text, the matter was pacificated, as appears from the following record: "Boston, September 23, 1706. Att a meeting of the Vestry . . . my Lord of London's letter was read relating to Mr. Bridge his removall to the Narrowgansetts &c., to which he complied and wished me, Savill Simpson, to tell Mr. Myles that he left the charge of the Church wholly to his care and intended to goe to Narragansetts in three days."

43 "*October*, 1706."

From the close of the preceding note, as well as from the traditional statement, in the text, it is sufficiently certain that Mr. Bridge made his appearance in Narragansett by the middle of the autumn in 1706. Whatever discrepancy exists between this date and the record of the Society (Note 37) that Mr. Bridge was settled there during 1707-8, may be explained by the suggestion that, as he left Boston somewhat abruptly ("in three days"), he went to his new cure, at first, simply by the appointment of the Bishop of London and was not recognized by the Society, or appointed by it, until the beginning of 1707. In the letter of the Bishop to the officers of King's Chapel, May, 1708, in which allusion is made to the "insolent Riott upon the Church of Road Island" [meaning, of course, *Newport*], by Mr. Bridge, it is implied that he was still enjoying at least a part of the Royal Bounty, which he had been receiving in Boston and that the full allowance would have to be restored to the new Assistant at King's Chapel, the Rev. Henry Harris, by midsummer, 1709, at farthest, which proved, however, to be some months after Mr. Bridge's departure from Narragansett for New York. The text of the letter, referred to, is as follows: "I do also declare that Mr. Harris shall have the full allowance of the appointed bounty, by Midsummer next come twelve months at furthest, as not being yet fully informed to what degree and upon what

grounds Mr. Bridge hath committed that insolent Riott upon the Church of Road Island: which so soon as I am ascertained of, I intend the full allowance shall commence from that time. Given under my hand this Twenty Eighth day of May, 1708. H. LONDON." (Batchelder's *History of the Eastern Diocese*, i. 381.) (For farther facts about Mr. Bridge, see Bolton's *History of Westchester*, ii. 32, 60, 61; iv. 61-3, 71.)

44 "*In* 1717."

After the departure of Mr. Bridge in 1708, until the arrival of Mr. Guy in 1717, there appear to have been no regular services held in St. Paul's Church, although repeated efforts were made to that end. Jahleel Brenton, writing to Honourable Samuel Sewal, from Newport, August 9, 1711, after speaking of the prospect of getting a good *Congregational* minister for Kingstown, remarks, "I understand the *churchmen* expect from England, by the next ship, a minister for that town." (Potter's *Early Narragansett*, p. 130.) But if such was their expectation, it was doomed to disappointment. In the S. P. G. *Abstract* for 1713-14 is made the following statement: "For this Parish [Newbury, Massachusetts] or *Narragansett* was assigned the Reverend Mr. *Dudley Bradstreet*, a native of the Country and Proselyte of their Way of education, Grandson to Governour *Bradstreet*." (Batchelder's *History of the Eastern Diocese*, i. 433.) Mr. Bradstreet, after ordination, died, however, of a distemper, in 1714, before leaving England. In 1715 the Society directed its missionary at Newport, the Rev. James Honyman, to "deliver an occasional lecture for the benefit of the people of Narragansett." (Alluded to in Appendix D.) Later in the same year, the following letter from *Churchmen* in Narragansett was addressed to the Society:

Kingstown in Narragansett, N. E. Octor, 20th 1715

WE had the honour of yours of May 20th, wherein you inform us of the Hon'ble Societies care of us in directing the Reverend Mr. Honyman to supply our present necessities. We want words to express the deep and gratefull sense we have of the Societies favour in being so

happy to be made the objects of their compassion and concern, and especially in this Remarkable Instance of it. In return of which all the acknowledgements in our power (which we now and always shall sincerely pray) are our fervent prayers to the pious designs of our most charitable Benefactors. But tho' to answer the Hon'ble Societies pious Intentions, Mr. Honyman (whose presence with us and services amongst us have been and always shall be acceptable unto us) has determined to observe a stated lecture in this place, which we shall carefully attend. Yet endeavours of this kind (tho indeed they may keep the face of Religion) cannot be supposed to have that usefull and universal Influence upon the manners and principles of the Rude and Ignorant, that a settled minister must be presumed to have, and therefore we must renew our earnest importunities that the most Hon'ble patrons of Religion would be pleased to commission for us a Gentleman of Temper, Conduct and Learning, to be fixed and reside among us, who may be under God, a happy Instrument of Building us up in our most Holy Faith, and that, from the numerous Blessings of Heaven upon the Society, the result of our united and unfeigned prayers, they may be made sensible that their labour is not spent in vain upon their end.

Your most humble servants

CHARLES DICKINSON *Arr. C.*
GEORGE BALFOUR *Scot*
WILL'M BROWNE
HENRY BULL
SAMUEL PHILLIPS *Mas*
SAMUEL BROWN
SAM'LL ALBRO *Arr. C.*
JOSEPH SMITH

} *The principal inhabitants of Narraganset in communion with the Church of England*

In consequence of the failure to appear of the missionary, the Rev. William Guy, appointed in response to the above petition, a still more numerously signed letter, renewing the application for a settled minister, was sent to the Society, from Narragansett, about a year later, as follows:

Naraganset in the Colony of Rhode Island in America, September 13, 1716

Upon information that there was one Mr. Guy appointed minister for this place, we promised ourselves in a little time to see the triumphs of Religion, Virtue and Knowledge over the prostrate Ruin of Atheism, Vice and Ignorance; But behold, to the frustration of our vain hopes, after all our impatience for that Gentleman's coming, we now understand that he designs to remain in Carolina, notwithstanding the society's order for his settlement here, whereby we are become again the ridicule of our enemies, who insult us upon the disappointment, and most maliciously affirm that we are only trifled with, wherefor we presume again to renew our most humble and importunate application to those Generous lovers of mankind, the patrons of religion, and most earnestly intreat the Hon'ble society still to commiserate our care, and make our destitute condition the continued object of their compassion, by sending an ingenious Gentleman to serve and advance the interest of Religion in this place; for the stated lecture that Mr. Honyman deserves [*sic*] keeps up the face of religion among us, yet it cannot be presumed to answer the end of a constant ministry which is the setting and gathering of a church, and which that would in a little time most certainly do here, to a very wonderful perfection. But then, as this place well deserves, so will it engross the constant labours of a fixed minister, and therefore those persons must be concluded to present the Hon'ble Society, with very mistaken notions of this place, who suggest that one minister can serve it, and those far distant places from it, that we understand were in Mr. Guy's commission, and therefore we most humbly beg that a minister may particularly be appointed for us, and we can, with greater confidence, assure the Hon'ble Society that there is the highest probability that they would quickly perceive the happy fruits of their pious care, and be made very sensible that their labour had not been spent in vain. We desire you to lay this, with our humble duty, before the Hon'ble Society, and to assure them, in our names, that we are, with the

greatest veneration and esteem their, as we subscribe ourselves,

Your most obedient and most humble servants,

CHARLES DICKINSON	*Members of the Church of England in Narraganset*
SAM^{LL} ALBRO	
GEORGE BALFOUR	
SAMUELL BROWN	
JOHN ALBRO	
GABRIEL BERNON	
JOSEPH SMITH	
JOHN BUCKMASTER, *senior*	
JOHN BUCKMASTER, *junior*	
SAM^{LL} PHILLIPS	
THO^{S} PHILLIPS	
CHRISTOP^{R} PHILLIPS	
JOHN KELTRIDGE	
WILLIAM BROWNE	

I being fully convinced of the truth of the assertions contained in this letter, do heartily concur in the petition of it. JAMES HONYMAN

45 "*Until his death, in* 1751."

Although Mr. Guy seemed reluctant to remove from Charleston to Narragansett, when first appointed to that station, in, apparently, the early part of 1716, yet it is related by Humphreys (*Historical Account*, pp. 324-6), that, in 1817, he entered upon the mission with much zeal. The members of the Church of England, living there, received him with many tokens of joy, presently providing him with a convenient house. But, probably, his heart was never weaned from the South. Contracting certain indispositions, on account of the climate of Rhode Island, he was shortly, in 1718, retransferred to South Carolina, his last recorded official act in Narragansett bearing the date of "Sep^{t}. y^{e} 28th 1718." Mr. Guy's subsequent ministry of thirty-three years, in the single parish of St. Andrew's, relieves him from any suspicion of fickleness of character, raised by the brevity of his stay in Narragansett. It was during that period, in 1731, that, in response to an appeal from the Governor of the Bahamas, by reason

of "the extream want of a minister" there, he spent some months, most self-sacrificingly and usefully, in those islands, baptizing one hundred and twenty-eight adults and children, administering the Holy Communion, marrying, and visiting the sick.

46 "*The first entry in the Church Records.*"

The title-page of the Record Book reads: "*Quem Deus Conservat. The Register Book Belonging to the Church of St. Paul's in Narragansett. Bought in Boston by Thoˢ: Phillips.*" Below, on the same page, the title is substantially repeated, with the date 1720. The book is bound in vellum, originally, no doubt, white, although now stained and discoloured by age. It bears, in its binding, by a pleasant coincidence, an almost exact resemblance to the still more antique Parish Record Book of *Wickford Old Church*, Essex, England, whence came the name of the Narragansett village. Accounts of the first wardens and vestry-men of St. Paul's will be found below, in connection with entries, in the Parish Register, involving their names, except in the cases of John Keltridge and Thomas Lillibridge, concerning whom no record appears to be extant, save that the latter is mentioned in the records of Trinity Church, Newport, from 1699 to 1719.

47 "*On the same day.*"

At the same meeting Mr. Thomas Phillips was chosen register and Moses Parr sexton. The early records of the Church, for many years, appear to be in the handwriting of Mr. Phillips, who did not die until 1772, when it is recorded that, on January 19, the Rev. Mr. Fayerweather "was sent for to bury, in St. Paul's Church yard, the Corpse of Mr. Thomas Phillips and tho' the severest day imaginable, on account of Snow and tempest, Mr. F. officiated at the Grave and preached a short discourse." Mr. Parr, "the first sexton of St. Paul's Church, dyed verry sudainly," July 31, 1723. "Jⁿᵒ Eldred, Esq. Assistant," also called *Captain* John Eldred, was the officer who administered the above oaths.

48 "*Anna Donnison and Elizabeth Donnison.*" The presence of the Donison family in Providence, during the eighteenth century, is further shown by an entry in the North Kingstown Records, "Jonathan Donison, of Providence, son of Capt. William, deceased [perhaps a brother of Anna and Elizabeth], and Avis Huling of North Kingstown, married by George Thomas, Justice of the Peace, Aug. 8, 1773."

49 "*An ancient and honourable family of Rochelle.*" Mr. Willian D. Ely, of Providence, who has given much time and study to the family history of the Bernons, has furnished the following genealogy of the La Rochelle branch of the family, from the early part of the fourteenth century: Räoul Bernon married Charlotte de Talmant, daughter of Sire Helie, an ancient mayor of La Rochelle. Nicolas Bernon, son of Räoul, was chosen mayor of La Rochelle, in 1357. He married Jeanne de Manleon. Jehan Bernon, son of Nicolas, mayor in 1398, married, in 1399, Jeanne Trongure. Jean Thomas Bernon, son of Jehan, was Sieur de Bernonville and of Bernonière. He married Marie Marais, in 1435. André Bernon, son of Jean Thomas, married, March 3, 1476, Louise Sarot. André had two sons, Pierre and Jean. Jean Bernon, second son of André, married Perette Dorin. André Bernon, only son of Jean, married Catherine du Boucher, in 1545. Leonard Bernon, son of André, married Françoise Carré, in 1578. André Bernon, son of Leonard, married (1) Jeane Lescour, and (2) Marie Papin, in 1605. André Bernon, son of André, married Suzanne Guillemard in 1631. Gabriel Bernon, son of André, married (1) Esther Le Roy, in 1673, and (2) Mary Harris, of Providence, Rhode Island, in 1712, a daughter of Thomas Harris and a grand-niece of William Harris, the companion of Roger Williams.

Gabriel's brother André married Esther Du Pont, and had a daughter, Marie Sarra, whose portrait, copied for the late Governor Dyer from a picture in the possession of the Bernon family at La Rochelle, France, is here reproduced. Suzanne, sister of Gabriel and André,

also married into the Du Pont family. Marie Sarra married her cousin, Paul Du Pont, 2nd, having three children, Paul François, Marie Anna Sarra, and Françoise.

50 "*Returned to Providence.*"

The successive residences of Mr. Bernon in America, as given by Austin in the *Geneal. Dict. of Rhode Island* (pp. 19, 20) and also gathered from ancient documents, are as follows:

On July 5, 1688, he arrived in Boston, in the ship *Dolphin*, from Gravesend, remaining there about nine years, during which time he engaged in the manufacture of rosin and salt, made two voyages to England for commercial purposes and obtained a confirmation of a large tract of land at Oxford, Massachusetts, upon which he ultimately built a grist-mill. About 1697 he removed from Boston to Newport, where, in 1699, he was a signer of a petition to the Earl of Bellomont, the recently arrived Governor of Massachusetts Bay and New York, for the establishment of a Church of England church in Newport, and where, June 14, 1710, his first wife is said to have died, her grave-stone in Newport cemetery being still to be seen. But about the same date and, presumably, somewhat previously to it, he removed to Providence, being described in a deed of June 16, 1710, as "of Providence, merchant," where, in 1712, he married his second wife. The Providence residence of Mr. Bernon, at this time, or, perhaps, somewhat later, was directly opposite St. John's Church, on North Main Street. Some time between 1712 and 1716, in which year he describes himself, in a letter, "as one of the "Members of the Church of England in Narragansett," he took up his residence at Wickford, or near it, where, at various dates, from October 20, 1709, to July 7, 1712, he had already purchased lots of land, from Lodowick Updike, Joseph Austin, and Joseph Smith, building a wharf and a warehouse on one of them, presumably the one still called, by old people, the "Bernon lot," on the south side of Washington Street, near Gold Street. In 1718 he was elected a vestry-man of St. Paul's Church, Narragan-

sett. By August 10, 1719, when he described himself (in a deed conveying his largest tract of Kingstown land, to Stephen Hazard), as "of Providence, merchant," he had returned to that town, where he appears to have lived continuously, until his death in 1736. Perhaps, however, at some period, he passed considerable time at Oxford, Massachusetts, where he had a large house, but, probably, not a legal residence.

51 "*The only veritable sketch.*"

An important paper on the Huguenots, embracing a sketch of Gabriel Bernon in his public character, was prepared by one of his descendants, Miss Esther Bernon Carpenter, and read before the Rhode Island Historical Society in the autumn of 1885, being published by the Society soon afterwards. In Dr. Charles W. Baird's *History of the Huguenot Emigration to America* is contained the most accurate and interesting notice of the Bernons, which has yet appeared. In Daniels's *History of the French Settlements of Oxford* there are, also, many interesting extracts from the Bernon papers.

Among the well-known families in Rhode Island, lineally descended from Gabriel Bernon, are the Tourtellots of Newport and Glocester, the Whipples of Cumberland, the Coddingtons of Newport, the Crawfords and the Allens of Providence, the Helmes of South Kingstown and the Carpenters of North Kingstown.

The descent of the Crawfords and the Allens is as follows: Gideon Crawford, born January 29, 1709, married Mary Bernon, daughter of Gabriel Bernon. His brother, Joseph Crawford, born in 1712, married Susanne Bernon, daughter of Gabriel Bernon.

Zachariah Allen, born March 21, 1739, married (1) Sarah Crawford, daughter of Gideon and Mary (Bernon) Crawford, August 9, 1772; she died December 17, 1772, without issue. (2) Candace Crawford, daughter of Joseph Crawford and Susanne (Bernon) Crawford, September 26, 1773; the second wife being a *cousin* of the first; died 1776. (3) Anne, daughter of Joseph and Susanne (Bernon) Crawford, a sister of his second wife, June, 1778.

Zachariah Allen, LL.D. (late President of Rhode Island Historical Society), born September 15, 1795, was the seventh child of Zachariah Allen and Anne Crawford (daughter of Joseph Crawford), the *third* wife of his father.

52 "*Samuel Shute, Esq.*"

The following, in continuation of the heading of this Petition, immediately after the name of Shute, is taken from the original *broadsheet* among the Bernon papers: "Captain General and Governor in Chief, in and over His Majesty's Province of the *Massachusetts Bay*, in *New England*, and to the Honourable His Majesty's Council, and House of Representatives in General Court assembled at *Boston*, *November* 1720."

Samuel Shute was Governor of Massachusetts Bay from 1716 to 1727.

53 "*Joseph Dudley, Esq., and the Hon. William Stoughton, Esq.*"

For notices of Joseph Dudley and William Stoughton, see Note 30. Dudley had died just before the presenting of this Petition. Stoughton had died long before, in 1701.

54 "*An Episcopal Church in Providence.*"

Three of the colonial churches of Rhode Island owe their origin or early growth, in a large degree, to the energy and devotion of Gabriel Bernon. The first formal movement for the formation of Trinity Church, Newport (Note 50), was the Petition of September 26, 1699, to the Earl of Bellomont, of which he was the first signer and probably the author. It is as follows:

To his Excellency RICHARD, Earle of BELLOMONT, &c. The humble Petition of the PEOPLE of the CHURCH OF ENGLAND now resident in Rhode Island,

SHEWETH That your Petitioners and others inhabiting within this Island having agreed and concluded to erect a church for the Worship of God according to the discipline of the Church of England and tho' all are disposed and ready to give all the encouragement we possibly can to a Pious and learned Minister to settle and

abide amongst us, yet by reason we are not in a capacity to contribute to such an hon^ble^ Mentenance as may be requisite and expedient; YOUR PETITIONERS therefore humbly pray that your Lordship will be pleased so farr to favour our undertakings as to intercede with his Maj^ty^ for his gracious letters to this Government, on our behalfe to protect and encourage us and that some assistance towards the present mentenance of a Minister among us may be granted as your Excellency in your great wisdome shall think most meet, and that your Excellency will also be pleased to write in our behalfe and favour to the Lords of the Council of Trade and Plantations, or to such Ministers of state as your Excellency shall judge convenient in and about the premises.
And your Petitioners as in duty bound will ever pray &c.

GABRIEL BERNON WM. BRINLEY
PIERE AYROULD ROBERT GARDINER
& twelve others

(Arnold's *History of Rhode Island* (Appendix G), i. 559.)

As late as 1719, Mr. Bernon was a pewholder in Trinity Church and his sons-in-law, Adam Powell and William Coddington, were its vestry-men or church wardens. As to the Church in Narragansett, it has already been seen that Gabriel Bernon was one of the signers of the letter sent thence, in 1716, to representatives of the S. P. G. begging for a minister for St. Paul's, and that he was, in 1718, a member of its first vestry, of which there is a record. The letters above, in the text, attest the leading part taken by him in the foundation of King's Church (afterwards St. John's), in Providence. So disinterested and well-informed a witness as Governor Arnold (*History of Rhode Island*, ii. 76) declares: "The first Episcopal Church in Providence and the third in the colony, as it then existed, owed its origin to the persevering piety of Gabriel Bernon, the first signer of the petition for Trinity Church, Newport, twenty-five years before." In another, indirect, way the transmitted churchly influence of Bernon inured to the advantage of the Church in Southern New England. His granddaughter, Elizabeth Powell, second wife of the Rev. Samuel Seabury, of New

London, had his son Samuel, the future first Bishop of Connecticut and Rhode Island, from a child of three and a half years, under her constant care and Christian nurture.

55 "*Collector Kay.*"

Nathaniel Kay, Collector of Customs, in Newport, for many years from the accession of Queen Anne, in 1702, was a liberal benefactor of the Church throughout the Colony. An account of him will be found in the succeeding sketch of Trinity Church, Newport.

56 "*James MacSparran.*"

This letter of Mr. MacSparran and two or three more are inserted here somewhat out of their regular chronological order, on account of their relation to Mr. Bernon.

The query has sometimes been raised as to whether the first Church service in Providence was held by Mr. MacSparran or by Mr. Honyman. According to a pamphlet published by the *United Society* of St. John's Church and cited by Mr. Updike, in a note, attached to the sketch of that church, below, Mr. Honyman preached in Providence as early as 1720, a date previous to the arrival of Mr. MacSparran in Narragansett, unless, as it is quite probable, the time given is merely an approximation. Dr. Humphreys, in his *Historical Account* (pp. 320, 321), remarks, somewhat indefinitely, concerning Mr. Honyman, in treating his work between 1712 and 1722, "About this time he represented also very earnestly to the Society the want of a Missionary at a town called *Providence*.... He visited this Place and preached here to the greatest Number of People that he ever had together since he came to America." Arnold (*History of Rhode Island*, ii. 76) declares, in a note, "Dr. Humphreys assigns that honour [of being the first to conduct public Church service in Providence] to Honyman, and MacSparran claims it for himself in *America Dissected*, written in 1752. The Bernon Papers [the letters above, in the text] settle the question in favour of the latter." Inasmuch as Dr. MacSparran, as cited by Arnold, asserts, with an evident knowledge of all the facts, "I was the first

Episcopal minister that ever preached at Providence," alluding, no doubt, to his appointment for July 11, 1721, and, in view of the indeterminateness of Mr. Honyman's earliest ministration there, the verdict of Governor Arnold may be accepted as final.

57 "*The Presbyterians.*"

The establishment of the Presbyterians or Congregationalists in Providence, although remarkably nearly contemporaneous with that of the Episcopal Church, is supposed to have slightly antedated it. It was about the year 1720 that the first efforts to that end were set on foot. Regard being had to the original attitude of the Massachusetts Bay Puritans towards the colony of Roger Williams, it is not so remarkable that they did not sooner organize themselves there as that they felt encouraged to do it so soon. The first movement in that direction occurred in Massachusetts, Rhode Island appearing to have been regarded there as missionary ground, although it is likely that a considerable number of the inhabitants of Providence had not alienated themselves from the worship and order of their earlier days and welcomed the advent of the old society. An agent was, accordingly, appointed to collect funds in Massachusetts and Connecticut for building a meeting-house in the Rhode Island town. In 1723 a lot was procured and a plain, square house was erected, since known as the *Town House*. It was not until a year or two later that the first regular pastor was ordained, the Rev. Josiah Cotton.

58 "*Colonel Whipple.*"

The fact that Mr. Honyman was, at this date, unacquainted with so prominent a promoter of Episcopacy in Providence, and so substantial a contributor to the new church in the following year, as Colonel Joseph Whipple—one of "the three chief men" of Providence (see Bernon letter farther on)—confirms the conclusion of Note 56 that he had not as yet officiated in the town.

59 "*Mr. Powel.*"

Adam Powell, a son-in-law of Mr. Bernon, had been elected a church-warden of Trinity Parish in the preceding May.

60 "*James Honyman.*"

An account of the career of Mr. Honyman, missionary of the Society for the Propagation of the Gospel, at Trinity Church, Newport, from 1704 until his death in 1750, will be found with the sketch of that church, below.

61 "*The like affair at Bristol.*"

It is well known that Mr. MacSparran, when about twenty-five years of age, being at that period a licentiate of the Presbytery of Scotland, acted, for nearly a year, as pastor of the Congregational Church at Bristol. A difference having arisen between him and a portion of the church, a considerable number of his friends became disaffected to it, in view of what they considered his unwarranted treatment, and took part in the movement made, about that time, by the Church of England settlers, for the foundation of St. Michael's Church.

When he returned from abroad, in 1721, in English orders, one of the places at which his commission from the S. P. G. provided that he should officiate, in addition to his principal charge at Narragansett, was Bristol. A knowledge of these circumstances affords a ready hint at the nature of the unpleasantness, to which his connection with the new undertaking, at that town,—what he calls "becoming the mock of malice,"—subjected him.

Swansea, Massachusetts, was another point originally committed, by the Society, to Mr. MacSparran's care and was the object of his contemplated journey, alluded to a little lower down in this letter. In 1712-14 that station had been served by the Rev. Thomas Eager, a missionary of the Society at Braintree, Massachusetts. More than a century after the letter of Mr. MacSparran, in 1846, Christ Church was organized at Swansea, as if by the germination of the seed sown so long be-

fore by faithful men, and now possesses a very beautiful new stone church.

62 "*Mr. Jink.*"

Joseph Jenckes[33] (born 1656, died June 15, 1740) married (1) Martha Brown, by whom he had nine children, and (2) Mrs. Alice Dexter, without issue. He was Deputy Governor of the Colony from 1715 to 1727 and Governor from 1727 to 1732. In 1720 he was appointed agent in England, in connection with disputes between this Colony, Connecticut, and Massachusetts.

63 "*Judge Waterman.*"

Richard Waterman, son of Nathaniel, son of the original Richard, is, probably, the one here called *Judge Waterman*, born about 1668, died August 3, 1744. He was a Justice of the Peace, Deputy, Assistant, and Town Clerk of Providence for forty years, 1715-55.

64 "*Mr. Orem.*"

The Rev. James Orem was stationed in Bristol, by the Society for the Propagation of the Gospel, in 1721-2. He will be further referred to in the sketch of St. Michael's Church, in that town.

65 "*Mr. Picket.*"

This is evidently, by a familiar kind of corruption, the Rev. George Pigot, referred to by his proper name, a few pages farther on. A brief account of him will be found below, in connection with an entry of May 17, 1745, in the Parish Register (Vol. i. p. 243).

66 "*Mr. Usher.*"

The Rev. John Usher was born about 1689, being a son of the Lieutenant-Governor of New Hampshire and a graduate of Harvard College. An account of him will be found below, in the sketch of St. Michael's Church, Bristol.

67 "*The Bishop of London.*"

The Bishop of London, from 1714 to his death in 1723, was John Robinson, who was born in 1650, at Cleasby,

in Yorkshire, and was educated at Oriel College, Oxford. He was, successively, ambassador to Sweden, dean of Windsor, and prebendary of Canterbury. In 1710 he was preferred to the bishopric of Bristol, whence he was translated to the see of London, upon the death of Bishop Compton. His scholarship and beneficence were exhibited, among other ways, by his collaboration with the Chaplain to the King of Prussia, in 1715, in the translation of the Prayer Book into German and his undertaking the cost of printing fifteen hundred copies of the work for the use of the *Palatines* in the Province of New York, as a gift to the Society.

68 "*Learned men.*"

This reference to the intellectual status of Providence, in, or previously to, 1722, is entertaining and enlightening, as well as somewhat unique.

Samuel Wilkinson was a son of Lawrence Wilkinson, "officer in arms," the original settler of that name, in Providence, from Lanchester, Durham, England, about 1657. Samuel, "the old man," was born about 1650 and died August 27, 1727. He was a Quaker and had edge tools, worth twenty-one shillings, taken from him, in 1707, to pay a fine of twelve shillings for not training.

William Wilkinson, "the greatest preacher among the Quakers," born August 1, 1680, was a son of the above Samuel and early became a Friend. In 1708 he sailed for Barbadoes, having a tempestuous voyage of thirty-three days. Later he went to England, marrying in Yorkshire and settling in London, where he had a house, never, so far as is known, returning to America. He had a taste for religious controversy and published one or two works of that nature. That he, however, preserved a spirit unembittered towards those with whom he differed, is shown by an extant manuscript letter of his, written from London, in 1721, it being the last preserved trace of his existence and relating to the theological discussion, with Governor Jenckes, alluded to in the text.

*London y^e 6^th^ month; 3^rd^*, 1721

HONOURED FFATHER, SAM^LL^ WILKINSON;

YOURS of y^e 5^th^ of June per our kinsman Joseph Smith came Safe as did he also and lodges at my house. . . . I received a letter, per Joseph Smith, from sister Susanna and one from Stephen Hopkings [*a lad, son of his sister Ruth and himself the future Commodore*] both which I think to answer before winter. My last to thee was per Joseph Jenkes, who, I understand was got well home, which I am glad to hear. Give my love to him. My Book, in answer to his, is now printed and will come out about two weeks after this. . . . I hope it will prove a full answer. . . . From thy loving son,

WILLIAM WILKINSON

69 "*Jonathan Sprague.*"

Mr. Sprague was born May 28, 1648, and died in September, 1741. His first appearance in Providence was in 1675, or soon after that year, when he inherited sixty acres from his father, William Sprague. In 1687, he was fined for refusing to take oath as a juryman. He occupied a prominent position in the Colony, being, at different periods, a deputy, a justice of the peace, a speaker of the House of Deputies, and clerk of the Assembly. He also preached, as an exhorter, but was not ordained. In February, 1722, he sent a long epistle to the three Presbyterian divines of Massachusetts, mentioned in the text, in reply to one addressed by them to himself and other citizens, concerning the establishment of one of their churches in Providence. Speaking in behalf of himself and other Baptists, he disclaimed the necessity for such a movement, in forcible terms.

70 "*Harris.*"

In the absence of any Christian name before the surname of Harris, it does not appear possible to identify the particular one intended. There were, at about that date, in Providence, five Harrises of prominence, Thomas, Richard, Nicholas, William, and Henry, grandsons of the original Thomas, and two, Andrew and Toleration,

grandsons of his brother, the original William, the companion in emigration and settlement, and at times the adversary, of Roger Williams.

71 "*John Danforth, Peter Thacher, Joseph Belcher.*" The Rev. John Danforth (born November 8, 1660, died May 26, 1730) was a nephew of Colonial Deputy Governor Thomas Danforth, and a son of the Rev. Samuel Danforth, of Roxbury, Massachusetts. He was pastor of the Congregational Society of Dorchester from 1682 until his death, and a man of great learning, having an uncommon acquaintance with mathematics and a taste for poetry. He published a large number of sermons with very characteristic titles, such as *The Vile Profanations of Prosperity by the Degenerate among the People of God* and *The Blackness of Sins against Light*, occasionally annexing to them original poems.

The Rev. Peter Thacher (born 1651, died December 17, 1727) was pastor of the Congregational Society in Milton, Massachusetts, from 1681 to the time of his death. He was eminent as a preacher, publishing a number of sermons, the manuscript of his *Convention Sermon* (1711) being preserved in the Library of the Massachusetts Historical Society.

The third commissioner, the Rev. Joseph Belcher (born in Milton, Mass., in 1688, died in 1723), was pastor at Dedham from 1693 until his death. He may have been brother of Governor Jonathan Belcher, of Massachusetts and New Jersey, referred to in both the text and a note, in Letter I of *America Dissected*, in Appendix A, and, if so, was a son of Andrew Belcher, a member of the Provincial Council and a gentleman of large estate.

72 "*Mr. Winsor, Mr. James Brown, Mr. Hakin.*" The Rev. Samuel Winsor (born November 18, 1677, died November 17, 1758) was a son of Samuel and Mercy Winsor and a grandson of Roger Williams. He was ordained pastor of the First Baptist Church, in Providence, in 1733, retaining that office until his death. He is said to have preached much against the payment

of ministers, being accustomed to refuse invitations to Sunday dinners, lest they might be regarded as a consideration for his sermons. His son, Samuel, succeeded him in the pastorate.

The Rev. James Brown (born 1666, died October 28, 1732) was a grandson of Chad Brown, the first settled pastor of the First Baptist Church, and himself became pastor in 1726, continuing in office until his death. From Mr. Bernon's characterizing these men as "great preachers," it is evident that they were so esteemed before entering upon the charge of the church, inasmuch as Ebenezer Jenckes, a brother of Governor Jenckes, had been, at the date of this letter, its pastor for three years, so continuing until his death in 1726.

In the absence of a Christian name, it is not easy to identify "Mr. Hakin." He was, probably, one of the three sons, John, William, and Edward, of the original William Hawkins, who acquired land in Providence in 1638, of whom John, who died in 1726, was fined, in 1687, for refusing to take oath as a juryman. There were, at that period, also several adult grandsons of William Hawkins.

72[a] "*Mr. Outram, mathematician.*"

The name of *Outram* has not, as yet, been discovered among the early settlers of Providence. Among those who were admitted freemen of the Colony of Rhode Island and Providence Plantations, at the session of the Assembly, held May 1, 1722, there was, however, a *William Antrim*, of Providence. In view of the very careless spelling of names at that period, with only a general reference to their ordinary pronunciation (as especially illustrated in the passage of the text under consideration), and of the appearance of Mr. Antrim (or Antrem) in Providence, in the same year as that of the writing of Mr. Bernon's letter, it has been judged that the similarity of the sound of his name to that of the more familiar Outram may point to identity between the two. It is not known that he was a mathematician, but the fact that, when many were too illiterate to sign

their names, his signature to an existing instrument is in a fair hand, indicates his possession of education.

73 "*Tilliness, Power, good Harris, merchant.*" Of these "sober men," it may be said, although, in the absence of Christian names, with a degree of uncertainty, that Mr. Tilliness may have been one of three sons of the original Pardon Tillinghast, Philip, Benjamin, and Joseph, all of whom were designated *merchants*, and that Mr. Power was Captain Nicholas Power (born 1673, died May 18, 1734), a grandson of the original Nicholas Power, one of the thirty-nine signers of the Compact of July 27, 1640, for good government at Providence. Captain Power was an *Assistant* for eleven years and one of those to whom was addressed the letter of the three Presbyterian ministers, Danforth, Thacher, and Belcher, alluded to in the text and in Note 69. Mr. Harris is, quite probably, Andrew Harris (born February 4, 1677, died December 20, 1725), a grandson of the original William Harris, and referred to in Note 70. He was a bachelor and, according to the inventory of his estate, possessed property to the, at that period, somewhat uncommon extent of over five thousand pounds, a portion of it being "money due on book," in accordance with the description of him, in the text, as a *merchant*. He was so much trusted by the freemen of Providence, as to be appointed financial agent to let out the Colony's bills of credit.

74 "*Mr. Joseph Brown, . . . Mr. Nathaniel Brown.*" Captain Joseph Brown (born about 1678, died July 20, 1742) was a son of Henry and Waite Brown, the latter a daughter of Richard Waterman. Until about fifty years of age he lived at Providence and later at Attleborough, Massachusetts, and Smithfield, Rhode Island. The efforts of himself and others, in 1729, to have Attleborough annexed to Rhode Island, "supposing themselves to be part thereof," led to a movement for settling the Colony line and may have some connection with the attributing to him, in the text, of "good service to the country of Massachusetts and all New Eng-

land." His having already "bought . . . the rites and ceremonies of the Church of England" may refer to his purchase of a Prayer Book, as a part of its title is *Rites and Ceremonies of the Church according to the Use of the Church of England.* The Benjamin and Joseph Brown, whose names are among the signers of a letter of March 4, 1754, from King's Church, Providence, to the Society for the Propagation of the Gospel may, with great probability, have been the two sons, of that name, of Captain Brown, born, respectively, in 1717 and 1727. "Nathaniel Brown, his brother, that hath given and favoured us the ground to set this [King's] Church upon" is not named among the brothers of Captain Joseph Brown. In a preceding letter of Mr. MacSparran, July 2, 1721, he is called "Mr. Nathaniel Brown of Kittlepoint." As will be seen below, he was imprisoned at Bristol, in 1724-5, together with Joseph Brown (probably the *Captain* Joseph Brown mentioned in the text) and others, for "refusing to pay towards the Support of y^e^ Dissenting teacher" in Rehoboth. In the record of that event he is called "Captain Nathaniel Brown, one of y^e^ cch. wardens of Providence." *Kettle Point*, three miles south of Providence Bridge, was, at that period, in Plymouth Colony. In 1737, Nathaniel Brown was married to Mary Bernon, widow of Gabriel Bernon.

75 "*A lady of a good family.*"

The wife of the Rev. George Pigot, whom he married about 1717, while she was yet a minor, was Sarah, only child of Francis Carr, who had been, previously to his decease, a shipwright of Newport. Mr. Pigot was for some time, before his ordination about 1722, a schoolmaster in that town. Mrs. Pigot having inherited from her father extensive lands in Warwick, about twelve miles from Providence, her husband, on becoming rector of King's Church, built upon them, about 1723, for a residence, a large house of two stories, the ruins of which are still visible. Upon a shore lot belonging to her was, also, set up again, about 1726, as "Coeset Church," the original building of Trinity Church, Newport. The Carr

family was, from the beginning, interested in the latter parish, Robert Carr, a cousin of Francis, mentioning in his will made in 1703, "a piece of land I gave to set a Church of England on." One of the wives of the Rev. James Honyman was a daughter of this Robert, and his widow, in her will made in 1722, devised "to grandson James Honyman all lands and houses." The Honymans owned the land on both sides of Church Street, or, as it was called for seventy years, *Honyman's Lane.*

76 "*Mary Harris.*"

The second wife of Gabriel Bernon was a granddaughter of the original *Thomas Harris* and, therefore, a *grandniece*, not a *granddaughter*, of his brother William. (Notes 49, 70.)

77 "*The only son of Mr. Bernon.*"

The oldest child and only son of Gabriel Bernon, by his first wife, was born, probably, in 1674 and not later than 1675, and named Gabriel. He died unmarried in 1706. His oldest child and only son by his second wife, born about 1713, was also named Gabriel, and died young, unmarried.

78 "*The great-grandchildren of Mr. Bernon.*"

Since the publication of *The Huguenots in France and America*, the Bernon *Psalm Book* and the *Gold Rattle*, at that period in the possession of Willet Carpenter, Esq., have passed to his granddaughters, the daughters of the late Rev. James H. Carpenter, and been transferred by them to the Museum of the Rhode Island Historical Society, where they are treasured with exceeding care. The ancient sword or rapier, then the property of the late Governor Philip Allen, has now become that of his grandson, Philip Allen, of Providence. Mrs. Henry G. Russell, of Warwick, Rhode Island, has inherited from her mother, the late Mrs. Moses Brown Ives, herself a lineal descendant of Gabriel Bernon and an enthusiastic cherisher of his memory, two straight-backed chairs, formerly belonging to him and once in the possession of other descendants, the Whipples, of Cumberland. Mrs. Russell has,

also (once the property of the old Huguenot), a porcelain vase, a long-handled silver soup spoon, and a Bible. The late Mrs. William Ames, of Providence, and Mrs. Charles S. Sargent, of Boston, have several souvenirs of their ancestor, the one, two or three pieces of furniture, and the other, three small pieces of plate (a fluted sauce-boat, a cream pitcher, and a soup ladle). Mr. William D. Ely, of Providence, possesses several Bernon relics and a large mass of papers, among them two manuscript letters of Bishop Berkeley, all formerly belonging to his late father-in-law, Zachariah Allen, Esq. Mrs. J. Carter Brown, of Providence, also, has a silver cream-pot of Suzanne Bernon's, marked with her initials.

79 "*The ninety-second year of his age.*"
Governor Arnold, in the *History of Rhode Island* (ii. 116), remarks, in connection with the "throat distemper" prevailing in the spring of 1735-6, "Among the losses sustained by this colony, but whether from the prevailing epidemic or not is unknown, was that of Gabriel Bernon, the distinguished Huguenot, who for nearly forty years had been a resident of Rhode Island. The first three Episcopal churches in the colony owed their origin to his untiring zeal. He died at the advanced age of ninety-one years and ten months, and was buried beneath St. John's Church, with unusual marks of respect."

80 "*The Episcopal Church at Providence.*"
A bronze mural tablet, in honour of this excellent man, has been set up in the nave of St. John's Church, bearing the following inscription:

IN MEMORY
OF
GABRIEL BERNON
SON OF ANDRÉ AND SUZANNE BERNON
BORN AT LA ROCHELLE, FRANCE, APRIL 6, A. D. 1644
A HUGUENOT
AFTER TWO YEARS IMPRISONMENT FOR HIS
RELIGIOUS FAITH
PREVIOUS TO THE REVOCATION OF
THE EDICT OF NANTES

HE TOOK REFUGE IN ENGLAND AND CAME TO AMERICA
A. D. 1688
HERE HE CONTINUED STEADFAST IN PROMOTING
THE HONOUR OF THE CHURCH
AND THE GLORY OF GOD
IT IS RECORDED IN THE HISTORY OF RHODE ISLAND THAT
"TO THE PERSEVERING PIETY AND UNTIRING ZEAL OF
GABRIEL BERNON
THE FIRST THREE EPISCOPAL CHURCHES IN RHODE ISLAND
OWED THEIR ORIGIN"
KING'S, NOW ST. JOHN'S CHURCH, PROVIDENCE
FOUNDED A. D. 1722, BEING ONE OF THEM
HE DIED IN THE FAITH ONCE DELIVERED TO THE SAINTS
FEB. 1, A. D. 1736. Æ. 92
AND IS BURIED BENEATH THIS CHURCH

"EVERYONE THAT HATH FORSAKEN HOUSES, OR BRETHREN, OR SISTERS, OR FATHER, OR MOTHER, OR WIFE, OR CHILDREN, OR LANDS, FOR MY NAME'S SAKE, SHALL RECEIVE AN HUNDREDFOLD, AND SHALL INHERIT ETERNAL LIFE." ST. MATT.

81 "*Gabriel Turtellot.*"

The author of *The Huguenots in France and America* seems here to have fallen into an error in respect to the Christian name of the Tourtellot who became a son-in-law of Gabriel Bernon. *Abraham* Tourtellot, who married Mr. Bernon's eldest daughter Mary, in 1693, or slightly previously to it, was born in Bordeaux, France, and arrived in Boston in 1687, in advance of his future father-in-law. He was called a *French merchant*, being also a ship master, and lived in Roxbury, Massachusetts, and Newport, Rhode Island. The first of the three children of Abraham and Mary was Gabriel, born in Roxbury, September 24, 1694, who, while yet unmarried, was, along with his father, lost at sea. Esther, the second child, was born, also at Roxbury, June 12, 1696, marrying, in 1716, Israel Harding. The third child, Abraham, born probably at Newport, whither his father went, in 1697, with Mr. Bernon, left Newport for Providence and, later, for Glocester, Rhode Island. He married three times and had twelve children, of whom seven were sons, the progenitors of the numerous Tourtellots in Rhode Island and Massachusetts.

82 "*The Lucases, Ayraults, LeMoines, Chadseys, Tourjés, Tarbeaux, Frys, and Nicholses.*"

Augustus Lucas, a Huguenot, emigrated from France and settled in Newport not later than 1698, probably considerably earlier, his second wife being a granddaughter of Eliot, the *Apostle of the Indians*. Their daughter, Barsheba, married George Johnston and, later, Matthew Robinson, Esq., then of Newport and afterwards of Narragansett. Augustus Johnston was a son of George and Barsheba, becoming Attorney-General of the colony of Rhode Island and giving his name to the town of Johnston. (See Note 430.)

Pierre Ayrault, physician, fled from Angers, France, about 1686. He is believed to have been a descendant of the Pierre Ayrault (born in Angers 1536, died in 1601) who became an advocate in Paris, an eminent orator, a writer and a jurisconsult, and who has been styled "la première victime des Jésuites en France." The manner in which René, a son of this old Pierre, was misled by the Jesuits and introduced into their order, when sixteen years of age, to the unbounded grief of his father, has been graphically portrayed by Paul De Musset in a pamphlet sketch of the Advocate and his son. The Ayraults were evidently, for many generations, quite notable people in France. In company with about forty-five Huguenot refugee families, Dr. Ayrault settled in the section still designated *Frenchtown* in the southern part of East Greenwich, Rhode Island, where they supposed that they had become proprietors of several thousand acres of land. Their title being, however, disputed by earlier settlers of the region, most of the French, to their large loss, withdrew, Dr. Ayrault being among the few to stand their ground. His name appears, next below Gabriel Bernon's, on the petition of 1699 for the establishment of the Church of England in Newport. He is mentioned, also, by Madam Knight, in her *Journal* of 1704, as joining her at Havens' Tavern, on her journey to New York. (Notes 4, 5.) Dr. Ayrault's second son, Daniel, had seven sons, from some of whom it is probable that the Ayraults now living, in America, are descended.

A number of the early members of the family are buried with the Updikes at Wickford.

The LeMoines, by a familiar class of lingual corruptions, early became the Mawneys, Dr. MacSparran, in 1743 (*Diary*, p. 8), speaking of "Colonel *Mauny*." Among the well-known descendants of the Mawneys of Frenchtown are the Potters of Kingston, one of them, Judge Elisha R. Potter, being the author of the *Early History of Narragansett*.

The Chadseys, Tourjés (now Tourgees), Tarbeaux (now Tarboxes), Frys, and Nicholses are still represented by some of the very respectable families of East Greenwich and North Kingstown. Prevalent tradition attributes to the agency of these most desirable French emigrants to Narragansett the introduction of many of the kinds of fine fruit trees, apple, pear, peach, plum, and cherry, and of choice flowers, which early and long distinguished the region. The site of the original *French orchard*, on the farm, in East Greenwich, formerly belonging to Pardon Mawney, Esq., is still pointed out, remains of the original orchard trees having been visible within the memory of some still living. There exists a printed copy of a sermon, preached in Boston, in 1689, by Ezekiel Carré, *Minister of the Huguenot Church at Frenchtown, Narragansett*.

83 "*Old French Fort.*"

A memorial cross, as a monument of the virtues of the Huguenots, who emigrated to New England, was erected, in 1884, on the site of the fort at Oxford, Massachusetts, built under the direction of Gabriel Bernon, for defence against the Indians.

84 "*The last entry.*"

This entry reads: "Sept. ye 28th 1718. Hannah, an Indian woman, was Baptized by the Reverend Mr. Wm. Guy." It is not probable that this entry was made by Mr. Guy himself in the permanent Record Book, as the handwriting is plainly the same in which the entries continued to be made long after his departure. The title-

page of the Narragansett Register indicates that the Book was first used in 1720.

85 "*Rev. Mr. Honyman.*"
Humphreys, in his *Historical Account*, &c. (p. 321), remarks, in treating this period, "M^r. Honyman hath been farther instrumental in gathering . . . congregations at Narragansett."

86 "*Francis Nicholson.*"
General Nicholson was made Knight in 1720. In addition to the positions held by him in America, mentioned in the Note attached to the text, he was for several years, between 1690 and 1705, governor of Virginia, and from 1694 to 1699, of Maryland, while from 1712 to 1717 he held the same office in Nova Scotia. He returned to England in 1725, dying in 1728. General Nicholson appears to have been the first to broach a plan for uniting all the Anglo-American Colonies, for defence against the French and the Indians. He had authority, from the Society for the Propagation of the Gospel, of which he was a most worthy member, for exercising a general supervision over the Missions of the Society in the northern colonies. (Batchelder's *History of the Eastern Diocese*, i. 433, 489.) As one of the original benefactors of King's Chapel, Boston, its clergy and vestry, in a letter to the Bishop of London, in 1713, testify that his "Eminent services to his Queen and country and Affectionate Concern for the Church of England will render his name ever precious amongst us and famous to Posterity." The assignment to him, in the Note referred to above, of the credit of being "the original founder and principal patron of Trinity Church, Newport," seems to rest on tradition. Mr. Mason, in the *Annals of Trinity Church*, remarks, "He had occasion to come to Newport and it is the *received opinion* that he secured the services of the Rev. Mr. Lockyer." This has been generally believed to have occurred previously to Bernon's Petition of 1699.

87 "*The Rev. James MacSparran.*"
At the time of the preparation of this work, before 1847, it

does not appear to have become generally known that Mr. MacSparran had been a resident of New England, for a considerable period, a few years previously to his arrival in Narragansett, in 1721. It is, however, now well ascertained that he had landed in Boston in June, 1718, at the age of twenty-four years. Having occasion to visit a relative in Bristol, then embraced in Plymouth Colony, and being already a licentiate of the Presbytery of Scotland, he was, on the first Sunday after his arrival, invited to occupy the pulpit, then chancing to be vacant, of the Congregational Church in that town. So much impressed was the congregation by his fine rhetorical powers and attractive person that he was shortly asked to become its regular pastor. But soon there arose a violent controversy concerning him, on account of mysterious charges, dictated, apparently, by rivalry. Upon a favourable report of a committee of investigation and his consequent complete exoneration in town-meeting, May 25, 1719, by a vote entirely unanimous but for a single dissentient, a fresh claim was made by his hidden adversary, that his credentials were fraudulent. Leave of absence having accordingly been given him in October, 1719, to make a voyage to Ireland in order to establish their authenticity, Mr. MacSparran departed from Bristol and never returned to that charge. Of the intervening events no known record exists, but when, in the spring of 1721, he again sought the shores of the New World, it was as a Presbyter of the Church of England and a missionary of the Society for the Propagation of the Gospel in Foreign Parts. It is believed that Mr. MacSparran's retention of a large circle of friends and adherents in Bristol had much to do with the early prosperity of St. Michael's Church. (*The MacSparran Diary*, pp. xx, xxi; Munro's *The Story of the Mount Hope Lands*, chapter on "The MacSparran Difficulty," pp. 135-40.) That the author of *The History of the Narragansett Church* had received some intimation of the above facts is suggested by the following guarded letter to him from the pastor of the Bristol Congregational Church, at the period of its preparation, —a letter which, in view of the absence of any reference

to the matter in the work, seems to have served to lay at rest whatever surmises the author had entertained. Although Mr. MacSparran acted as pastor at Bristol for nearly a year and is styled, in the town records, "our present minister," it is yet quite true that he was never "a minister *settled* over this Church."

Bristol, Nov. 20, 1840

MR. UPDIKE:

SIR: Having had occasion to examine the history of the Congregational Church in this town minutely a year ago, I am prepared to say that no person by the name of James MacSparran was ever a minister settled over this church. Nor do I recollect of meeting such a name in the history of the churches of our order, within the limits of this State.

Yours sincerely,

THOMAS SHEPARD

88 "*A brother whose name was James.*"

James MacSparran, the future missionary of Narragansett, was born September 10, 1693, probably at Dungiven, county of Derry, Ireland, but quite possibly at Kintyre (or Kintore), Scotland, and was, in any case, of a distinctly Scottish lineage. An uncle, the Rev. Archibald MacSparran, a Presbyterian minister long settled as pastor at Dungiven, about the year 1700, as is noted in the text, brought over from Scotland to Ireland, Archibald, the elder brother of James, and, very likely at the same time, the whole family of their father, including James himself. The younger brother was, a few years later, sent to the University of Glasgow, where in 1709, at the age of fifteen years, he took the degree of Master of Arts. Prompted, probably, by his clerical mentor at Dungiven, he prepared for the Presbyterian ministry and received credentials as a licentiate of the Presbytery of Scotland. With the circumstances, which induced Mr. MacSparran, in 1718 (Note next preceding), to make his first voyage to America, we are entirely unacquainted. (*MacSparran Diary*, pp. xvii-xix.)

89 "*Mrs. Hannah Gardiner.*"

Miss Gardiner was a daughter of Mr. William Gardiner, of Boston Neck. She was born December 7, 1704. The "Mrs." prefixed to her name does not, of course, imply that she had been married before, but, in accordance with the custom of the age, it is employed as a term of respect for married ladies and unmarried alike, just as, a little later, Miss Hannah More, in England, was accustomed to be styled "Mrs. Hannah More." Dr. MacSparran, in his *Diary*, speaks, also, of "Mrs. Patty Updike," a sister of Colonel Daniel Updike, who died single at an advanced age, and Mrs. Giles Goddard used to be called "Mrs. Sarah Updike" before her marriage. As is well known, the Gardiners were a numerous and influential family in Narragansett, and this alliance must not only have ministered to the domestic happiness of the young rector, but also have enhanced his social standing in the Colony. Mrs. MacSparran's brother, Sylvester, baptized as a lad a few days before her wedding, became a distinguished physician and the founder of the city of Gardiner, Maine. She was connected by marriage with the powerful and wealthy Robinson family, as well as with that of the Hazards, and eventually with Colonel Updike, through the marriage of her niece with his son. Mrs. MacSparran was only seventeen years of age at the time of her wedding, possessing striking personal beauty and such qualities of heart and mind that her husband characterized her, with transparent sincerity, at the time of her death, thirty-three years later, as "the most pious of women, the best of wives in the world." To marked sprightliness of manner she added a masterful spirit and such a fervid temperament as sometimes broke into a flame.

90 "*David Humphreys.*"

The Rev. Dr. Humphreys was the third secretary of the Society for the Propagation of the Gospel, serving from 1716 to 1739. In 1729, he published a volume of 356 pages, entitled *Historical Account of the S. P. G. to 1728.*

91 "*And establish bishops.*"

There can be no doubt that this dread of the introduction of bishops into America had great influence in hastening the Revolution, in its earlier stages.

In February, 1773, the Rev. Dr. Ezra Stiles, the pastor of the Second Congregational Church, in Newport, and later the President of Yale College, declared: "I prophesy that English America, especially the old territory of New England, will become an independent state, and above three-quarters of the millions that inhabit it will be found Presbyterians or Congregationalists.... If so, it will then appear that the present endeavours of the Episcopal and Deistical Crown Officers to break up the present policies and to plague and become a scourge to the New England Puritans will not have answered their end.... It will be easy, one hundred years hence, to give the name New England to all the original territory, from forty degrees and northward, and to declare a primacy to the Congregational or Presbyterian religion." (Note-book of Rev. Dr. T. C. Pitkin.)

92 "*John Porter.*"

Mr. Porter was made a freeman, at Boston, November 5, 1633. In 1638, he removed to Portsmouth, Rhode Island, and, along with eighteen others, signed the compact incorporating themselves into a "Bodie Politicke." Much of his share in the Pettaquamscutt Purchase he early conveyed to Samuel Sewall, John Watson, and his stepsons, the Gardiners. (Potter's *Early Narragansett*, pp. 279, 280.)

93 "*Samuel Wilbore.*"

Samuel Wilbore (spelled also Wilbor, Wilbur, and Wildboare) was a son of Samuel, of Portsmouth, and a son-in-law of the above John Porter. He became a freeman, at the above town, in 1655. He gave thousands of acres of land in Narragansett to his children and other relatives, during his lifetime and in his will.

94 "*Thomas Mumford.*"

Mr. Mumford first appears, in the Records, at about the

time of his uniting in the Pettaquamscutt Purchase, living at first at Portsmouth and later at Kingstown. He left two sons, Thomas and Peleg, to whom some authorities add a third, George, who is frequently mentioned below, in this controversy, and who was more probably a grandson, there being one of that name, who was a son of the second Thomas. From the first Thomas appear to have descended most of the numerous Mumfords of Narragansett, while probably those of Newport owe their origin chiefly to Stephen, who arrived in that town from London, England, in 1664 or 1665.

95 "*Samuel Wilson, of Rhode Island.*"

Samuel Wilson was, at first, a freeman of Portsmouth and came to what was afterwards Kingstown at the time of the Pettaquamscutt Purchase. His daughter Sarah became the wife of John Potter, the mother of Colonel John Potter, the grandmother of Judge William Potter, and the great-grandmother of Governor Samuel J. Potter. Samuel Wilson, previously to about 1682, declared himself an Episcopalian (Note 36), before the King's Commissioners. Sarah Wilson was called a *witch-educated.* (Potter's *Early Narragansett*, p. 395.)

96 "*John Hull.*"

Mr. Hull was a son of Robert Hull, and married Judith Quincy. He was admitted a member of the First Church in Boston in 1648, and was one of the founders of the South Church in 1669. He was treasurer of the Massachusetts Colony and *mintmaster* in Boston, coining the first money there and deriving a large fortune from the business. He died October 1, 1683. (Potter's *Early Narragansett*, p. 393.) John Hull's only child, Hannah, heiress of his Narragansett land, married the noted Judge Samuel Sewall and became mother of Joseph Sewall, D.D., minister in Boston, and Samuel Sewall, who inherited the estate.

97 "*Brenton.*"

William Brenton emigrated from Hammersmith, England, to Boston in 1634, soon removing to Portsmouth

and Newport, where at various times he held the positions of president, commissioner, deputy governor, and governor. He owned a large estate and a fine mansion near the Point, which still bears his name. Although he left in his will vast domains on the Merrimack River and elsewhere, together with farms in England, there appears no devise of the Pettaquamscutt land, which he must have conveyed during his lifetime to his oldest son, Jahleel, the latter ultimately bequeathing to his heirs several thousands of acres in Narragansett.

98 "*Arnold.*"

Benedict Arnold was born in England in 1615, being a son of William, who arrived in New England in 1635 and came to Providence in 1636. Benedict removed from that town to Newport in 1651. Between 1663 and 1678, he served for ten years as governor of the colony. In his will, made a year before his death in 1678, he desired that his body be buried "in or near the line or path from dwelling-house to my stone-built wind-mill, in the town of Newport." To three of his sons, Benedict, Josiah, and Oliver, he gave "one-seventh interest in Pettaquamscutt . . . with all cattle found there."

99 "*Who is the Orthodox minister?*"

Judge Elisha R. Potter, in his *Early History of Narragansett* (p. 125), records: "Deposition of George Gardner, of East Greenwich, late of Kingstown, that, at the meeting of the purchasers, in 1692, 'he heard them debate in what manner they should lay out and confirm their predecessors' [1668] gift of the three hundred acres farm, which they had granted to the ministry. In which discourse some pleaded that said lands should be given particularly for the use of the Presbyterians. But Jahleel Brenton, Esq., who was there present, told them: Gentlemen, to give such a farm to the Presbyterians and nothing to the Church, will soon be noised abroad at home [*i.e.* in England] and may be a damage to us. And, therefore, if you will be ruled by me, we will not express it to the Presbyterians, but will set it down *to the ministry* and let them dispute who has the best title to it; or

words to this effect, to which the other proprietors consenting, they ordered John Smith, the Surveyor, to write it down on the draft *to the ministry.*' Brenton was then collector at Newport. Henry Gardner, of South Kingstown, deposes . . . that Brenton declared himself to be an Episcopalian before the King's Commissioners." See also Brenton's letter to Judge Sewall. (Potter, pp. 129, 130.) It shows doubt as to the meaning of the grantors in using the word *Orthodox*. The whole letter is inconsistent with Gardiner's testimony.

100 "*Henry Gardner*" [*Gardiner*].
Henry Gardiner, second son of the original George Gardiner, was born in 1645 and died in 1744. He was uncle to William Gardiner, father of Mrs. MacSparran. He claimed the twenty acres as assign of his stepfather, John Porter (Note 92), who had been absent at the meeting of purchasers, in 1668, and had never signed the grant.

101 "*James Bundy.*"
The ground of James Bundy's claim does not appear to have transpired. Rebecca Bundy, presumably his daughter, was married in North Kingstown, in 1739. There were also Bundys in Westerly at that period.

102 "*Most of the grantees.*"
It is not quite clear who are here designated "grantees," but probably all the inhabitants of Kingstown are intended. Douglass is the source of the quotations. (*Summary*, pp. 105, 106.)

103 "*In 1646, he came back to Rhode Island and settled in Warwick.*"
Several of the dates in this extract do not exactly agree with the results of later research, as given under *Samuel Gorton*, in Austin's *Genealogical Dictionary*, where it is affirmed that Gorton landed in Boston, from London, March, *1637*, and was arrested by Massachusetts authority, in Warwick, in *1643*. On his return from England, he landed in Boston, May 10, *1648*, and, having

been four years abroad, could not have come back to Rhode Island in 1646. Samuel Gorton was born in 1592 and died in 1677. The *Rhode Island Historical Tract*, No. 17, treats of his career. The eminent Dr. Benjamin Waterhouse, in a very interesting letter to Mr. Updike, from Cambridge, May 23, 1837, remarks, "Some of the *Fayerweathers* are still living in this town and some of your *Gortons*." Many of the descendants of Samuel Gorton are to be found in Rhode Island.

104 "*A writ of Ejectment*, 1723."

Although Mr. MacSparran began action, in respect to this controversy, in the early part of his residence in Narragansett, during the period under review in this chapter, the conclusion of it was thirty years later. Mr. Updike appears, however, to have thought it best to complete the account of the affair at once, somewhat out of the chronological order, as he does later, also, to some degree, in the case of the Synod difficulty. Jahleel Brenton, in his letter to Judge Sewall, August 9, 1711 (Potter, pp. 129, 130), shows that the Church people were in quest of the land before MacSparran's time,—"for you must know that some persons are gaping after it already for a Church of England minister."

105 "*Mr. Torrey.*"

The Congregational preachers, in the Pettaquamscutt Purchase, had been Mr. Woodward[38] from Dedham, Massachusetts, who came in 1695; next Mr. Danforth from Dorchester; next Mr. Henry Flynt,[39] then Mr. Niles,[40] and then Mr. Torrey. (Potter's *Early Narragansett*, p. 278, note.) On December 4, 1731, four gentlemen of Kingstown wrote to Boston to have Mr. Joseph Torrey (who seems to have been already living among them as a physician) settled over them as a minister. On April 8, 1732, four gentlemen, among them William Mumford, a grandson of Thomas Mumford, the Purchaser, applied to the authorities at Boston to have Mr. Torrey ordained. On May 17, 1732, a Congregational church was organized, under Mr. Torrey, who was that day ordained by the Rev. Sam-

uel Niles, of Braintree, the Rev. Thomas Prince, of Boston, and others. (*Early Narragansett*, pp. 123, 124.)

A further account of Dr. Torrey will be found below, in connection with the entry of his marriage, by Rev. Mr. MacSparran, October 15, 1730.

106 "*Robert Hazard.*"

There were, at this date, living in Narragansett no less than four Robert Hazards of adult age, beside three who were minors. In the apparent absence of positive proof of the identity of the one who was at this time a tenant of Dr. Torrey, the probabilities strongly point to Robert, the eldest son of "Old Thomas Hazard" and a great-grandson of Thomas Hazard, the founder of the family in Rhode Island. He was born May 23, 1689, and died May 20, 1762. This Robert Hazard was a large landholder, having derived a portion of his holdings from his father, who was a very great landed proprietor, and a still larger part of them by purchase, his farms lying on Tower Hill, in Boston Neck, and near Worden's Pond. It may well have been that the proximity of the "ministerial land" to his Worden's Pond property formed its particular attractiveness to him. The Tower Hill Farm he gave to his son Thomas, known as "College Tom," a grandfather of the well-known Rowland G. Hazard and Thomas R. ("Shepherd Tom").

107 "*Peter Coggshall.*"

Mr. Coggeshall belonged in Newport, being, without doubt, a grandson of either John or Joshua, sons of the original settler at Newport, John Coggeshall, who emigrated from Essex County, England, to Boston, in 1632. Peter married, November 11, 1719, Mrs. Elizabeth Goodson, a daughter of Edward Pelham, shipwright, of Newport. The other five trustees were David Cheesebrough, Benjamin Church, and Nathan Townsend, junior, all of Newport, and William Mumford and James Helme, both of South Kingstown. The trust deed is dated September 18, 1735, and shows the land to have lain to the south of the highway now leading

from West Kingston to Kingston Hill and to the east of the cedar swamp and Worden's Pond. Mr. Torrey is described as "Clerk, the Settled Preacher of the Word of God to the Inhabitants of the Pettaquamscut Purchase, . . . of the Presbyterian Perswasion."

108 "*Captain Bull.*"

Henry Bull, of Newport, a great-grandson of the first settler of that name,[284] was born November 23, 1687, and died December 24, 1771. Mr. Mason, in his *Annals of Trinity Church* (p. 62), says of him: "He was a man of strong character and attained to an influential position—a representative to the General Assembly, attorney-general in 1721, and speaker of the House of Representatives in 1728-9. . . . When the Court of Common Pleas was established, he was appointed chief justice for Newport County." Captain Bull was a prominent attendant of Trinity Church and for many years served on its vestry.

Colonel Daniel Updike and Judge Samuel Auchmuty, the other advisers of Dr. MacSparran, will be noticed under entries involving those surnames. Potter places the rediscovery of the original instrument in 1739 instead of 1737, as given in the text. He also states that, in this appeal, Dr. MacSparran *gained* the cause, although in another place he asserts that the appeal was *never prosecuted.* (*Early History of Narragansett*, pp. 125, 374.) Concerning the ultimate judgement of the King in Council, Potter further remarks (p. 127), "In 1752, Mr. Torrey obtained a final decision . . . in his favour." The account of the litigation, at this point, seems to be much abbreviated. The Royal Judgement shows that Dr. MacSparran, during his suit with Robert Hazard, *twice* appealed to the King, the first appeal, by a decision of March 8, 1737, being successful, the second, May 7, 1752, a failure.

109 "*The Archbishop of Canterbury.*"

The Archbishop at this period was Thomas Herring, who was born in 1691 and died in 1757. In 1747, he succeeded Archbishop Potter, himself the successor of

William Wake, the Archbishop, who ordained Mr. MacSparran to the priesthood in 1720. Were it not for occupying too large a space, it would be interesting to outline the lives of all these councillors, who evinced so laudable a spirit of impartiality and freedom from prejudice by deciding against what must have been their personal predilections. We cannot, however, fail to note the presence among them of Horatio Walpole, a brother of Sir Robert and an uncle of Horace Walpole; of William Pitt, senior; as well as of George Dodington, better known as George Bubb Dodington (Baron Melcombe), the entertainer of Edward Young and the other leading literary men of his time. The Marquis of *Harlington* suggests, perhaps, a misprint for Arlington or Hartington.

110 "*Smith, a surveyor.*"

John Smith, of Newport, was a busy land-measurer, much employed in Narragansett. He died not later than 1699.

111 "*This decision.*"

That this decision was not the result of pure indifference on the part of the Privy Council, in view of a controversy arising so far away and in itself so petty, but one influenced, if influenced at all, by a desire to propitiate dissenters in New England, is suggested by the solicitous management of a somewhat similar although far larger question, at the same period, by some of the councillors. Notwithstanding that the Declaration of American Independence was still more than a score of years away, the British government was already not without premonitions of the coming storm and inclined to trim its sails accordingly. Anything which might tend to weaken the spirit of submission on the part of the American Colonies, or intensify their incentives to separation, was, by at least the wise and prudent among its members, sedulously avoided. It was at this juncture especially that the apparently innocent project of introducing bishops into America was being pressed with vigour by many churchmen on both sides of the sea and

greeted with uncompromising opposition by the dissenters of the New England and other colonies. The government seems to have been well aware that to disregard the will of the majority of the colonists in this matter was not a propitious method of promoting their loyalty. Horatio Walpole, one of those whose names are attached to the judgement in the text, in an expostulatory but judicious letter of the date of May 29, 1750, addressed to Thomas Sherlock, then Bishop of London, one of the most persistent advocates of bishops in America, remarks, "The Dissenters of all Sorts . . . will, by ye instigation and complaints of their brethren in y^e^ Colonys, altho' with no Solid reasons, be loud in their discourses and writings upon this intended innovation in America, and those in y^e^ Collonys will be exasperated and animated to make warm representations against it to y^e^ Government here." (*The Anglican Episcopate and the American Colonies*, by Arthur Lyon Cross, p. 326.) The correspondence here given shows that the Duke of Newcastle also shared in Walpole's solicitude. The same author thus succinctly sums up the matter (p. 258): "Hence, owing to the cautiousness of the Englishmen, who had control of affairs, the introduction of bishops was not one of the final causes of separation from the mother country, though the apprehension that such a danger excited in the colonies formed a striking and not unimportant phase of the struggle which led to that consummation."

112 "*This estate, so long in controversy.*"

Mr. Cross (see preceding Note) alludes (p. 256) to the great pressure undoubtedly brought to bear upon the ministers by the influential dissenters of the day in the matter of American bishops. It would be interesting to trace the similar efforts made to bring about a decision favourable to one side or the other, in the smaller controversy concerning the *Narragansett Ministerial Land*. Backus remarks (i. 344), "I am told that Dr. Stennett, a Baptist minister, in London, had a great hand in procuring the decree for Mr. Joseph Torrey." In



the Kingston church records appears a resolution of thanks to Samuel Holden, of London, for his aid in the lawsuit. (*Early Narragansett*, p. 375.) Nor is it hard to imagine influences assiduously invoked by Dr. MacSparran himself, during his lengthened tarry abroad from the summer of 1736 to that of 1737, in aid of a favourable result to his application to his Majesty in Council, at that stage of the controversy, for permission to appeal from the judgement of the Superior Court of Rhode Island.

113 "*Mr. Nath*[l] *Cotton.*"

The Rev. Nathaniel Cotton was a great-grandson of the Rev. John Cotton, who emigrated in 1633 from Boston, Lincolnshire, England, where he had been rector of St. Botolph's Church, to become a Puritan pastor in Boston, New England. Nathaniel was born in Sandwich, Massachusetts, June 17, 1698, and graduated at Harvard College in 1717. In 1721, when he was but twenty-three years of age, he was settled as pastor of the Congregational Church at Bristol, where he died, overcome, as it is supposed, by labours too great for his strength, July 3, 1729. Mr. Cotton is described as "a man of flaming zeal and undissembled piety, . . . for the cause of Truth and Righteousness as bold as a Lion." Three of his brothers, in accordance with the traditions of the family, became Congregational ministers, being graduates of Harvard College, one of them, Josiah, being the first pastor of the First Congregational Church in Providence.

114 "*Mr. Orem's absence.*"

The absence of Mr. Orem, at this time, was caused by his having gone to Boston to present the case of the prisoners to the governor of the Province of Massachusetts, to which Bristol then belonged. *The New England Courant* of February 11, 1723, records that "Last week the Reverend Mr. Orum, Minister of the Episcopal Church at Bristol, came from thence with a Petition from twelve of his hearers, (who are imprisoned for refusing to pay *Rates* to the Presbyterian

Minister of Bristol) to the Lieut. Governor, who, with the advice of the Council, promised Mr. Orum to use his interest for their relief at the next meeting of the General Assembly, the men being imprisoned by Vertue of the Laws of the Province." (Munro's *The Story of the Mount Hope Lands*, p. 143.) This extract is also valuable as forming an independent account of an event in respect to which MacSparran, while perfectly accurate, is not likely to have been wholly unprejudiced. See also extract from letter of Rev. Samuel Myles to Bishop Gibson, and account of further efforts for relief. (Cross's *Anglican Episcopate*, pp. 65, 66, 70, 71.)

115 "*The town of Rehoboth.*"

Until 1812, the Massachusetts town of *Rehoboth* extended to Providence River, its western portion embracing what at that date became the town of Seekonk. In 1862, the westerly section of Seekonk was set off to Rhode Island and incorporated as East Providence; Kettle Point, the residence of Captain Nathaniel Brown, one of the prisoners, lying upon its border and forming the eastern side of the mouth of the river. It is asserted that, at about the beginning of the eighteenth century, when business activity in Providence had received a marked impetus, Captain Brown, being a shipwright, decided to remove to the town and asked for storehouse and wharf privileges. It is probable that it was at this period that he acquired the land on the town street, out of which, a score of years later, he gave a lot for King's Church. Whether or not he actually took up his residence in Providence, he was living in Rehoboth when Mr. MacSparran wrote to Gabriel Bernon his letter of July 2, 1721, referring to "Mr. Nathaniel Brown, of Kittlepoint, your messenger to me." Although Captain Brown lived seven or eight miles from the church in Rehoboth and but three from King's Church, of which he was a warden, yet such was the Puritan polity that he was cast into prison for not contributing to the support of the former.

116 "*Mr Greenwood.*"
"Mr. [John] Greenwood died December 1, 1766, having lived in Rehoboth between forty-five and forty-six years. He was born at Rehoboth, May 20, 1697, graduated at Cambridge in 1717, was married May 25, 1721, and ordained minister of Rehoboth in the same year. Mr. Greenwood had fourteen children, the most of which died young." (Bliss's *Rehoboth*, p. 141.) The Rev. John Greenwood was a son of the Rev. Thomas Greenwood, who died September 8, 1720, aged fifty years.

117 "*The settlement of Rhode Island proper.*"
Mrs. Anne Hutchinson, the founder of the party of *Antinomians*, having been tried and sentenced to banishment in 1637 for her heretical tenets, fled from Massachusetts and joined Dr. John Clarke and others of her adherents in 1638 at what became Portsmouth, in the northern section of the Island of Aquidneck, the first settlement of Rhode Island proper.

118 "*Lieutenant-Governor Dummer.*"
William Dummer was born in Boston in 1677 and died there October 10, 1761. In 1716, he became the lieutenant-governor of the Colony of Massachusetts, and, after the departure of Governor Shute in 1723, acted until 1728 as governor and commander-in-chief. He conducted the Indian war with skill, and was respected for his ability and zealous regard for the public good. He left his property to endow Dummer Academy in Newbury, opened in 1763 and the earliest institution of its class in New England. He was a brother of Jeremiah Dummer. (See Note 34.)

119 "*The following memorial.*"
"In the preparation of the Memorial, Mr. John Checkley,[402] who, during the year previous, had felt the gentle hands of 'the nursing fathers of our churches,' took an important part. At that time there was no man in New England better qualified to interpret the language and thwart the designs of the Puritans." (Batchelder's

History of the Eastern Diocese, i. 351, 352). To the Boston churchmen of the day, the apparently guileless and devout expressions of Cotton Mather's *Memorial and Address* bore a quite different signification and indicated a quite distinct purpose from those which are suggested by them at this distant day. The patent increase and prosperity of the Episcopal Church in New England and the recent affair at Yale College had caused much uneasiness among the Congregationalists, and this memorial, at least in part, was the response. The Rev. Henry Harris, assistant minister of King's Chapel, not being in ecclesiastical accord with either his own chief or the rector of Christ Church and craving, as it is alleged, the favour of the Puritans, refrained from joining in this remonstrance. When, in 1728, the rectorship of the Chapel became vacant, Mr. Harris, "on account of factious and turbulent conduct," could not be elected to it.

120 "*The Bishop of London.*"

Edmund Gibson, the Bishop of London at this date, was born in Westmoreland in 1669 and died at Bath in 1748. He became Bishop of Lincoln in 1715 and was translated to London in 1723. He was eminent as a scholar.

121 "*The Diocese of London.*"

In 1634, an order of the King (Charles I) in Council was obtained by Archbishop Laud for extending the jurisdiction of the Bishop of London, for the time being, to English congregations and clergy abroad. But forty years passed without any practical benefit from the arrangement, and, as Bishop Sherlock said in 1751, "the care [cure?] was improperly lodged: for a bishop to live at one end of the world and his Church at another must make the office very uncomfortable to the Bishop and, in a great measure, useless to the people." About 1675, Bishop Compton prevailed upon Charles II to renew the order devolving all ecclesiastical jurisdiction in British foreign plantations, with certain necessary exceptions, upon himself and his successors. (*Digest of the S. P. G.*

Records, pp. 1, 2, 743.) But see also Cross's *Anglican Episcopate* (chapter i).

122 "*Timothy Cutler.*"

Dr. Timothy Cutler was at this time rector of Christ Church, Boston. A somewhat extended notice of his career will be found below, in chapter iv and in Note 130, attached thereto (Vol. i. pp. 96-100, 105-7).

123 "*Samuel Myles.*"

Mr. Myles was born in 1664, and graduated at Harvard College in 1684. He went to England for Orders, and on his return became rector of King's Chapel, Boston, then just erected, June 29, 1689. He is represented as a good preacher and a fair scholar. He died March 4, 1728.

124 "*The preceding memorial.*"

Batchelder (*History of Eastern Diocese*, i. 353, 354) quotes from *Massachusetts Historical Church Papers* (pp. 170, 171) concerning this Episcopal memorial: "In Council June 22 [1725], Read again, and, Whereas this Memorial contains an indecent reflection on the proceedings of this board, with several groundless Insinuations — Voted it be dismissed. Sent down for concurrence. J. Willard, Sec'y. In the House of Representatives June 23, 1725. Read and Concurred."

125 "*Transmitted copies of the whole proceedings to the Bishop of London.*"

"As soon as the matter of the synod came to the ears of the Bishop of London,[130] he despatched a letter (August 17 [1725]) to the Duke of Newcastle discountenancing the project. In his letter he indicates two points that should be kept in mind in considering the advisability of allowing such an assembly: first, what the ministry purpose to do; secondly, whether, if the right to hold synods be granted, it may not furnish a new handle of complaint to the English dissenters in England, who are already clamouring for a sitting convention. . . . He affirms the establishment of the Church

of England extends to the American Plantations, and, in view of this fact, the Independent clergy are simply a tolerated body, as in England. Such being the case, the Bishop maintains that to grant them permission to hold a synod would be to do an injustice to both the established and the dissenting clergy at home, neither of whom were permitted by law to hold synods. Gibson's letters appear to have roused the English authorities to action; for on September 24, 1725, the lords justices wrote to him, informing him that his communications to the Duke of Newcastle . . . had been laid before them and that they had sent them to the attorney and solicitor generals for an opinion." (Cross's *Anglican Episcopate*, pp. 68, 69.)

126 "*Charles de la Faye.*"

The affixing of the signature of Secretary de la Faye to this letter to Governor Dummer appears to have ended the matter. The synod never met, its promoters not being much encouraged by the opinion of the crown lawyers (Cross's *Anglican Episcopate*, p. 70), that such an assembly, being only that of a voluntary society, could not be illegal *if it did not seek to pass any authoritative acts.*

127 "*Capt. Benoni Sweet.*"

There are several references to Captain Sweet in the *MacSparran Diary*. Thursday, May 30, 1745, it is recorded that "Capt. Sweet came and I wrote his will, w^{ch} was witnessed by Jeffry Watson, Tho^{s} Peckham and myself." Friday, July 19, 1751, occurs the entry, "Joseph Jesse came to me on a message from Betty Sweet, to attend her husband's Capt. Sweet's funeral tomorrow; he died y^{e} Morning;" and the next day this other one, "Tom has bro't Mo^{rs} mare for me to ride to Capt. Sweet's Funeral." Although James Sweet, born in 1622, the father of Benoni, emigrated from Wales, it must have been in very early life, as his father, John, is known to have been living in Salem, Massachusetts, in 1632, and in Providence as early as 1637.

128 "*Martha Bennet.*"

She was a daughter of Thomas and Ann Bennet (or Bennett), who are frequently mentioned in the Narragansett Parish Register and whose family appears to have been the only one of the name at that day connected with St. Paul's Church. On March 4, 1746, they acted as sureties at the baptism of a child, whose "master and mistress" they are styled, and on March 15, 1752, at that of their grandson, Benjamin Baily. On May 23, 1745, Dr. MacSparran records, in his *Diary*, "Bennet came to see the chaise and says he will come tomorrow to put a new *Fellow* in the wheel." Martha Bennet died August 15, 1725, three weeks after her baptism.

129 "*John Launce.*"

Mr. Launce was, presumably, a son of the John Launce (or Lance) who "was admitted to y^e^ Sacrament of the Lord's Supper, at y^e^ Church of St. Paul's, in Narragansett," December 25, 1723. Three others, *recorded* as his children, Ann, Eleanor, and Martha, were baptized by Mr. MacSparran, on January 22, 1726-7. As no further mention is made of the Lances in the Narragansett Register, it is reasonable to conclude that the elder John Launce, above, removed to the island of Rhode Island and is the same as the one of whom it is recorded, in the records of Trinity Church, Newport, on November 30, 1732, that he "is desired to set the Psalms in the Church," and in favour of whom it was voted, March 26, 1733, "that John Lance is allowed his pew that he sits in, in the gallery, for his past service done the Church, upon the same footing of those who purchased it." May 2, 1737, it was "Ordered: that Mr. John Lance be continued as *clerk* for this year," a service for which he was allowed the sum of thirty pounds. The last reference to John *Launce*, in the Trinity records, is as a pew-holder in the list of January, 1753. One of the ladies of the Lance family married a son of Governor Samuel Cranston, of Newport, and another, her sister, married a Cooke. The Rev. Maurice H. Lance, of South Carolina, who was formally thanked, October 2, 1816,

for officiating at Trinity Church, Newport, during the absence of the rector, and who continued to live at Georgetown, South Carolina, until 1871, was, it is fair to infer, a descendant of the John Launce baptized in Narragansett, July 25, 1725, as was also, probably, the Rev. Lucien C. Lance, formerly of Charleston, South Carolina, a graduate of the General Theological Seminary in 1854.

130 "*Cutler.*"

Timothy Cutler[128] was born in Charlestown, in Massachusetts Bay, May 31, 1684, and died in Boston, August 17, 1765. He graduated at Harvard College in 1701, and became pastor of a Congregational society in Stratford, Connecticut, in 1710. In 1719, he was appointed rector of the newly established Yale College. After the events of 1722, narrated in the text, Mr. Cutler was ordained, in England, by the Bishop of Norwich, to both the diaconate and the priesthood, in March, 1723, receiving the degree of Doctor in Divinity from the Universities of Oxford and Cambridge. Having been appointed by the Society for the Propagation of the Gospel its first missionary at Christ Church, Boston, he entered upon the rectorship, at the opening service of the new buildings, December 29, 1723, remaining in office until his death, constantly gaining in reputation and influence, as a preacher and a master of godly learning.

131 "*Browne.*"

Daniel Browne, eldest child of Daniel Browne, of that part of New Haven, which afterwards became West Haven, now included in the town of Orange, was born April 26, 1698, and graduated at what became Yale College in 1714. He was appointed a tutor in the same institution in 1718, his senior colleague being his classmate and intimate friend, Samuel Johnson. Upon the announcement of his adoption of Episcopacy, as related in the text, his resignation of the tutorship was accepted October 17, 1722. He died April 13, 1723, within two weeks of his advancement to the priesthood in London, and was buried in the church of St. Dun-

stan-in-the-West, in that city. President Stiles, in writing of him in connection with his friends, Cutler, Johnson, and Wetmore, says, "he was a gentleman of the most superior sense and learning of the four."

132 "*Johnson.*"

Samuel Johnson, son of Samuel, in addition to the facts given in the text, it may be noted, was born in Guilford, Connecticut, October 14, 1696, and graduated at the college at Saybrook, in 1714, being appointed in 1716, at the period of the removal of the institution to New Haven, one of its tutors. This office he resigned in 1719, the year before his ordination as pastor of the Congregational church in West Haven. He was not, therefore, it would seem, as stated by authority in the text, formally deposed by the trustees. It was due to the suggestion of Dr. Johnson that Dean Berkeley, after his return to Europe, presented to Yale College his Newport estate of *Whitehall* and his valuable library. The occasion of the Rev. Mr. Johnson's presence in Narragansett at this time appears to have been that he was passing a Sunday there on his return home from a meeting of the New England clergy held at Newport, July 21, 1725, for the purpose of conferring together upon the need of a bishop, when a letter to the secretary of the Society upon the subject was prepared and forwarded. The other clergy present were Messrs. Cutler, Honyman, MacSparran, Plant, Pigot, and Usher. The Rev. Mr. Myles, of King's Chapel, Boston, was absent, being unable to bear the fatigue of the journey.

133 "*Wetmore.*"

The Rev. James Wetmore[146] was born in Middletown, Connecticut, December 25, 1695, and died in Rye, New York, May 15, 1760. He graduated at Yale College in 1714, and in 1718 was ordained minister over the Congregational society in the northeast part of New Haven, afterwards the town of North Haven. This position he resigned about January, 1722-3. After his return from receiving Orders in the Church of England, in London in 1723, he became curate to the Rev. Wil-

liam Vesey in Trinity Church, New York, and, in 1726, missionary at Rye, where he served until his death. Mr. Wetmore was characterized as "a gentleman of extensive usefulness; a father and exemplary pattern to the clergy in those parts." His son, Timothy, became attorney-general of New Brunswick and his great-great-grandson, the Rev. David I. Wetmore, like his ancestor a missionary of the Society for the Propagation of the Gospel, was settled in Welford (or Weldford), New Brunswick, from 1848 to 1860.

134 "*Hart.*"

The Rev. John Hart was settled over the Congregational church in East Guilford (afterwards Madison), Connecticut, from 1707 to his death, March 4, 1730-31. He was born in Farmington, Connecticut, April 12, 1682, being a grandson of Stephen Hart, who emigrated from Essex, England, to Massachusetts, in or before 1632, and settled in Hartford in 1635. John Hart graduated alone, at Saybrook, in September, 1703, as the first actual student in the college to be advanced to the Bachelor's degree. Although he joined with Cutler and the rest in the *Declaration*, yet his doubts of the validity of Congregational ordination having been resolved by the conference in the college library, October 16, 1722, he remained in his old relations. Dr. Stiles remarks in this connection, "Mr. Hart is said to have been a man of the greatest ingenuity and learning of all the seven." It is interesting to note that the present Secretary of the House of Bishops, the Rev. Samuel Hart, D.D., D.C.L., is a great-great-great-grandson of John Hart and his first wife, Rebecca Hubbard, a granddaughter of the Rev. William Hubbard, the historian.

135 "*Eliot.*"

Jared Eliot was a grandson of John Eliot, the *Apostle of the Indians*, and a son of the Rev. Joseph Eliot, minister at Guilford, Connecticut, where Jared was born, November 7, 1685. He graduated at Saybrook in 1706, and was ordained minister of Killingworth (now Clinton) in that colony, October 26, 1709, remaining in

that charge until his death, April 22, 1763. It was to an English Prayer Book, belonging to his father-in-law, Samuel Smithson, of Guilford, that Samuel Johnson, a native of the town, traced in part the conviction which caused his conformance to Episcopacy. Eliot's inclination to follow his pupil and friend stopped short with signing the *Declaration* and yielded to the arguments of his Congregational brethren. He was noted for his dread of idleness, his earnestness, his executive ability, his skill as a physician, and his knowledge of botany. The Royal Society elected him to membership in 1756 or 1757.

136 "*Whittelsey.*"

Samuel Whittelsey, the youngest child of John Whittelsey (or Whittlesey), believed to have been the first emigrant of the name, was born in Saybrook, Connecticut, early in the year 1686. He graduated at what later became Yale College in 1705, and was ordained *Colleage-pastor* of the church in Wallingford, Connecticut, May 17, 1710, taking the place of the Rev. Samuel Street, the senior pastor, upon his death, January 16, 1717. In this office he remained until his own death, April 15, 1752, being for the last twenty years of his life a trustee of Yale College. Dr. Stiles thus characterizes him: "He was a Gentleman of a penetrating Genius, solid Judgment and extensive understanding.... Under the influence of Christian principles, his Soul flamed with diffusive Benevolence.... His talents, as a preacher, were singular." The Rev. Dr. Charles Chauncy, of Boston, declared, in 1768, "Mr. Whittlesey was, I believe, one of the greatest men in Connecticut."

137 "*Dean Stanhope.*"

George Stanhope, Dean of Canterbury from 1703 until his death in 1728, was born in 1660 in Derbyshire and educated at King's College, Cambridge. He was a learned divine, celebrated as a preacher, and very influential in all affairs relating to the Church. Among many works proceeding from his pen, the *Paraphrase on the Epistles and Gospels* (4 vols., 1705) is esteemed the greatest.

138 "*Dr. Greene, Bishop of Norwich.*"
Thomas Greene was born at Norwich, England, in 1658. He was successively prebendary and archdeacon at Canterbury, being installed into the latter office in November, 1708. In February, 1716, he was instituted to the vicarage of St. Martin's-in-the-Fields, Westminster, afterwards holding the office *in commendam*, along with the bishopric of Norwich, to which he was consecrated October 8, 1721. In September, 1723, six months after the above ordinations, Bishop Greene was translated to the see of Ely. He died in 1738. One of his works is entitled *The Sacrament of the Lord's Supper explained to the* meanest *Capacities*. Bishop Robinson, ill at this time, died in the course of 1723.

139 "*As to my son.*"
William Samuel Johnson, jurist, son of the Rev. Samuel Johnson, was born in Stratford, Connecticut, October 7, 1727, dying there November 14, 1819. He graduated at Yale College in 1744, studied law, and took very high rank at the bar. In 1766, he was appointed a special agent to represent the colony at the British Court, and, in 1772, one of the judges of the Superior Court. After the Declaration of Independence, not being able conscientiously to join in a war against England, he lived in retirement at Stratford, until the conclusion of peace. From 1784 to 1787, he served as a member of the Continental Congress, taking an important part in the formation of the Federal Constitution. In 1789, he was elected the first Senator from Connecticut to the Congress of the United States. From 1787 until 1800 he held the presidency of Columbia College, the remaining nineteen years of his life being spent quietly at Stratford. He received the degree of D.C.L. from Oxford University, in 1776, and that of LL.D. from Yale College in 1788, being the earliest graduate of the latter to receive an honorary degree in laws. Dr. Johnson's fine personality and musical voice enhanced the effects of his superior intellectual gifts. In his day he was regarded as almost perfect as an orator.

His *Life and Times* has been written by the Rev. Dr. Beardsley.

The late United States Senator, Asher Robbins, of Newport, in a private letter to Mr. Updike, written in 1839, remarks of Dr. Johnson: "As to his person, the *tout ensemble* was that of a perfect man; in face, in form, in proportions. His eye was dark and beaming with intelligence; his features regular and the whole expression of his face that of benevolence and dignity; his complexion was clear, the hue healthful, not delicate, not robust, but between both. When I saw him in court, his dress was black and, as well as I recollect, of cut silk velvet. The Doctor was a highly finished speaker. I think he was the most perfect orator I have ever listened to; and I have heard most of the celebrated orators of our country of my time. In style and manner (if not in matter), he was strikingly superior to them all. In elocution (in which I include articulation and intonation), he was perfect, and his voice, though sonorous, was soft and fell upon the ear like music. His delivery was deliberate, yet animated; not slow, not rapid, but at a medium between both. But his great perfection was his style. His sentences, though apparently prompt and unpremeditated, were all in the classical cast, which no meditation could improve, either in the choice or the collocation of the words. His attitude and motions were full of dignity and grace and his gesture, though not abundant, was always significant."

The late Rev. Dr. Samuel Farmar Jarvis also wrote to Mr. Updike, in 1842, concerning William Samuel Johnson: "When a child, I was often in his company and, though he was then an old man, the children gathered around him, as if he were their companion. He was eminently kind to children and especially to young persons, who showed any fondness for sound learning. My father [Bishop Jarvis] told me that, when he was in college, a trial occurred of some of the students, at which he, with the other members of the College, was present. Dr. Johnson was then, I think, King's attorney. At all events he was engaged in the trial and, when

he spoke, though the court was crowded to suffocation, the attention of the whole assembly was so enchained that, to use my father's expression, 'you might have heard a pin drop.' I have also heard him relate that Dr. Johnson was admitted at college at the age of twelve and passed a faultless examination in the classics, read at that period. But when he was asked for rules of syntax, his constant answer was, '*Pater meus ita me docuit.*'" The confidence of the lad was fully justified by the fact that *Pater meus* afterwards composed and published a grammar of the English and Hebrew languages combined. This is a remarkable attempt to teach English grammar, in connection with Hebrew, "because," as the author, the older Dr. Johnson, declares, "those languages appear to me to be the simplest and easiest, and, as to the grammatical construction of them, the most like one another of any that I know." The book appeared in London, in two editions, 1767 and 1771.

140 "*The other on metaphysics.*"

This work was entitled *Elementa Philosophica: containing chiefly Noetica and Ethica*, Philad., 1752 (printed by B. Franklin). This edition is dedicated to Bishop Berkeley.

141 "*Lamson.*"

Joseph Lamson was born in Stratford, Connecticut, March 28, 1718, being the eldest child of William Lamson, formerly of Malden, Massachusetts. He graduated at Yale College in 1741, and was received into the Church of England by the Rev. Samuel Johnson, April 3, 1743. In June, 1744, he embarked for England, to obtain Holy Orders, in company with Richardson Miner, a graduate of Yale College in 1726, the two being captured by the French and carried prisoners into Spain and France. After their release, Mr. Miner having died of a fever at Salisbury, on their way to London, Mr. Lamson was ordained and sent as a missionary of the Society to assist the Rev. James Wetmore[139] at Rye, New York. Early in 1747, he was transferred to Fairfield, Connecticut, where he continued until his death

in 1773. In addition to his clerical duties, he practised medicine among his people.

142 "*Dibblee.*"

Ebenezer Dibblee (or Dibble) was born about 1715, being a son of Wakefield Dibble, of Danbury, Connecticut. He was licensed to preach as a Congregational minister, March 4, 1734-5. In 1745, he conformed to the Church of England and, in 1748, crossed the sea to obtain Holy Orders. Upon his return to America, he was established as a missionary of the Society at Stamford and Greenwich, Connecticut, where he continued to labour with fidelity for more than fifty years, dying in Stamford, May 9, 1799. The degree of Doctor in Divinity was conferred upon Mr. Dibble by Columbia College in 1793. It is recorded of him that he possessed the entire confidence and regard of his fellow-citizens.

143 "*Leaming.*"

A notice of the Rev. Jeremiah Leaming, D.D., will be found below, in connection with entries in the Parish Register, under the date of January, 1758 (Vol. i. p. 303).

144 "*Hubbard.*"

The Rev. Bela Hubbard was appointed a missionary of the Society for New Haven and West Haven in 1767. After the close of the Revolutionary war, in 1783, Mr. Hubbard continued as rector of Trinity Church, New Haven, to old age. The *History* of the parish records concerning him: "The faithful missionary, the pious priest, the watchful pastor, after a life spent in the service of his Master, was called to his reward on the 6th day of December, 1812. His name is yet green among the children of those who knew and loved him and enjoyed his ministrations, and is never mentioned, by them, but with affection and veneration."

145 "*Governor Saltonstall.*"

Gurdon Saltonstall, son of Nathaniel[30] and great-grandson of Sir Richard Saltonstall, colonist, who arrived at

Massachusetts Bay in company with Governor Winthrop in 1630, was born in Haverhill, Massachusetts, March 27, 1666, and died in New London, Connecticut, September 20, 1724. He graduated at Harvard College in 1684, studied theology, and was ordained minister of New London, November 19, 1691. While Governor Fitz-John Winthrop was ill, Mr. Saltonstall, his pastor, acted as his chief adviser and representative and, on the death of the governor, became, by choice of the Assembly, his successor, January 1, 1707-8, holding the office until his death. He set up in his own house the first printing-press in the Colony, in 1709, and was active in the establishment of Yale College. Governor Saltonstall was distinguished for not only learning and eloquence, but knowledge of the world, solidity of judgement, and the elegance of his manners.

146 "*Wetmore.*"

Mr. Wetmore[33] did not accompany Cutler and Johnson, family reasons preventing his thus throwing up his charge at once. It was not until the *summer* of 1723 that he reached London, receiving ordination from Bishop Gibson, in the Chapel Royal, July 25th.

147 "*The Rev. Mr. Hallam.*"

Robert Alexander Hallam was born in New London, Connecticut, September 30, 1807, dying in the same town January 4, 1877. He graduated at Yale College in 1827 and at the General Theological Seminary, New York, in 1832. After two years as rector of St. Andrew's Church, Meriden, Connecticut, he assumed the rectorship of St. James's Church, New London, remaining there until his death. In 1853, he received the degree of S.T.D. from Trinity College. He was an original thinker and wrote several interesting books, the best known being the *Lectures on the Morning Prayer.*

148 "*Mr. Beach, the Congregational minister at Newtown.*"

John Beach, third son of Isaac Beach, was born in Stratford, Connecticut, October 6, 1700, and died at

Newtown, Connecticut, March 19, 1782. He graduated at Yale College in 1721 and, in the early part of 1725, was ordained pastor of the Congregational church in Newtown. After a few years, somewhat under the influence of the Rev. Samuel Johnson, of Stratford, he conformed to Episcopacy, and in April, 1732, sailed for England, where he was ordained by Bishop Gibson, of London, and commissioned by the Society as its missionary at Newtown and Redding. Here he enjoyed great popularity, with increasing congregations, and remained for fifty years, until his death. The *Abstracts of the S. P. G.* speak of him as "one of its greatest ornaments, highly esteemed and beloved by his congregation."

149 "*Mr. Seabury.*"

A sketch of the Rev. Samuel Seabury will be found below, in connection with an entry of May 27, 1733, in the Parish Register (Vol. i. p. 145).

150 "*Edward.*"

In naming Edward Cole next after John, Dr. MacSparran does not mean to imply that he came next to him in the order of the family, but merely followed the custom of naming the boys first. Edward was the youngest of these six children, being about two years of age, while John was ten. Thomas, a still younger son of Elisha and Elizabeth Cole, was born, evidently, later than this baptism.

151 "*John Cole, Esq.*"

The original John Cole (son of Isaac) came to America from Sandwich, Kent, England, in 1634, while a child, with his parents, in the ship *Hercules*, living at first with them at Charlestown, Massachusetts, and then at Boston. It was in 1651 that he married, as is recorded above, Susanna Hutchinson. Sometime previously to 1663, he removed to Kings Town, in Narragansett, to take care of the lands of his brother-in-law, Edward Hutchinson. In 1670, he was appointed, by Connecticut, one of four Commissioners, to whom the inhabitants of

Wickford were called upon to yield obedience. In 1679, John Cole was one of the forty-two inhabitants of Narragansett who petitioned the King, praying that he "would put an end to these differences about the government thereof." When he died, in 1707, he appears to have left five children,—Susanna (Eldred), Hannah (Place), William, Elizabeth, and Elisha. The "homestead farm" of John Cole, consisting of six hundred and sixty-one and one-half acres, south of the present village of Hamilton and north of "Cole's Brook," passed to his son William.

152 "*Mrs. Anne Hutchinson.*"

Anne Hutchinson, a daughter of the Rev. Francis Marbury, was born about 1590, and married William Hutchinson about 1612, both belonging in Lincolnshire, England. In 1634, they followed to the New World their eldest son, Edward, who had the year before accompanied thither the Rev. John Cotton, lately rector of St. Botolph's Church, Boston, England, presumably a friend of the family, and at first a supporter of Mrs. Hutchinson after her arrival in Massachusetts. The career of Anne Hutchinson in America is too well known to need to be recited here, but it is noticeable that not only the Hutchinsons and Cotton came from Lincolnshire, but also the other leading *Antinomians*, Coddington and Wheelwright.

153 "*Governor Thomas Hutchinson.*"

Thomas Hutchinson, royal governor of Massachusetts, was born in Boston, September 9, 1711, and died near London, June 3, 1780, being a son of Thomas Hutchinson, a merchant of high standing in Boston and for twenty-six years a member of the Council of Assistants. The younger Thomas graduated at Harvard College in 1727. On May 16, 1734, he married Margaret Sanford, with whom he lived in great happiness until her death in 1753. At the age of twenty-six, he was elected a representative to the General Court, and there opposed the popular paper-money scheme of the period with a clear head and unshaken courage, refus-

ing, at a later election, to be bound by instructions to vote for a further emission of paper. In 1746, Mr. Hutchinson was made Speaker of the House. In 1756, he was appointed lieutenant-governor and soon after chief justice. In 1770, he was appointed governor, continuing in the office until 1774, when he went to England and was offered a baronetcy by the King. Although a Tory, he was animated by an intense love of New England, and, in gifts and attainments, surpassed all the other colonial governors. His principal works are the *Diary and Letters* and the *History of Massachusetts Bay.*

154 "*About* 1636."

Governor Arnold, in his *History of Rhode Island* (i. 70, 71), places the purchase of the island of *Aquedneck*, from Canonicus and Miantinomi, in March, 1637-8, and the settlement of Newport in the following spring. He represents (i. 132, 133) William Hutchinson and Samuel as among those who remained at Pocasset or Portsmouth, in the northern part of the island, the first place of settlement, and does not give the name of Hutchinson as that of one of the nine who signed the compact, "on the 28th of the 2d, 1639," "to propagate a Plantation in the midst of the Island," *i.e.* at Newport.

155 "*Ann Dyre.*"

Ann Hutchinson, a daughter of Edward and Catharine, was born November 17, 1643, and died January 10, 1717. She married Samuel Dyer, eldest son of William Dyer, of Boston and Newport, and his wife, Mary, who was hanged in Boston, June 1, 1660, for being a Quaker. After 1669, or a somewhat earlier date, Samuel and Ann Dyer lived at Kingstown, where, on May 21st of that year, he became a *Conservator of the Peace.* It is likely that they occupied some of the lands of her father, out of which, in 1675, she received the legacy mentioned in the text. They had seven children. After the death of Samuel, about 1678, Ann married, at Kingstown, September 22, 1679, Daniel Vernon, who came to America about 1666 from London, and, after a short stay at Newport, settled in Kingstown, where for many years he

acted as tutor for the children of Captain Lodowick Updike, living in his house and dying there about 1715. Daniel and Ann Vernon had three children, of whom Samuel, born December 6, 1683, married and became the progenitor of the Vernons of Newport. In her latter years Mrs. Vernon lived at Newport.

156 "*Nathaniel Coddington.*"

Major Nathaniel Coddington, who married Susanna Hutchinson, was the younger son of Governor William and Anne (Brinley) Coddington, and was born at Newport, May 23, 1653, dying January, 1724. Nathaniel and Susanna had six children, of whom William, born July 15, 1680, married Content Arnold and Jean Bernon and became lieutenant-colonel of the regiment of militia on the island, speaker of the House of Deputies, and one of the justices of the inferior court of Common Pleas, being a gentleman of marked elevation of character, well educated and accomplished, and long a vestryman of Trinity Church, Newport, as well as for a time a warden of St. Paul's Church, Narragansett. To him Mr. Callender dedicated his well-known *Historical Discourse.* Another son, Nathaniel, born January 18, 1692, was injured by an accidental explosion of gunpowder on Malbone's wharf, Newport, September 17, 1744, dying a few days later.

157 "*Elisha Cole, Esq.*"

Elisha Cole was a deputy for several years, between 1709 and 1725, and an assistant from 1718 to 1723. He was estimated to be one of the largest landholders in Narrangansett and left large tracts to his wife and his sons, John and Edward. The first names and the residence of the parents of Elizabeth (Dexter) Cole (born in 1684) are not known, neither does it seem possible to trace a relationship between her and the well-known Providence family, of which Gregory and Abigail Dexter were the progenitors. Mrs. Cole is among those most frequently mentioned by Dr. MacSparran in his *Diary*, and was evidently most highly esteemed by him.

158 "*Mrs. Cole.*"

The following notice of Mrs. Cole appeared in the *Providence Gazette* for Saturday, June 29, 1811: "On Friday last departed this life, in the eighty seventh year of her age, after a long and distressing malady, Mrs. MARY COLE, the venerable relict of the Hon. Chief-Justice Cole, (whom she survived upwards of thirty years,) and only daughter of the Hon. DANIEL UPDIKE, deceased, an eminent Statesman, of Rhode-Island, &c. The ancestry of this estimable Lady and the independent circumstances of her family placed her in an elevated rank in society, in which she was distinguished for her polished education and refined manners, yet such was the amiable tenderness of her heart, the humility and benignity of her disposition, that she never arrogated to herself any degree of superiority over the lowly virtuous members of the community, in which she lived, but delighted, in the days of her prosperity, to console and relieve the needy and afflicted, whom DIVINE PROVIDENCE had placed within the sphere of her active benevolence.... She was tenderly impressed by the gratitude and sensibility of her dutiful daughter and her worthy husband, Mr. ICHABOD WADE, in whose hospitable dwelling she serenely closed her virtuous life.... On Sunday afternoon her remains were removed to St. John's Church, where the Burial Service was solemnly performed by the Rev. Mr. CROCKER, which closed by the respectful interment of the corpse in the cemetery of the Church."

159 "*Ann Pinder.*"

She belonged to a family of some prominence in Narragansett, two hundred years ago. The facts, that she married one of the Coles, a family of acknowledged position and landed importance at that day, and that her husband was a grandson of Anne Hutchinson, vouch somewhat for her social standing. Her father was Jacob Pinder, of Newport and Kings Town, and the first which we hear of him is his paying a tax of three shillings in 1680. He hired a farm of James and

Daniel Updike, presumably because he had little or no land of his own. Ann had a brother John, who married Susanna Northup and had four sons and three daughters, born from 1716 to about 1732, the youngest of whom were Mary and John. It is probable that the eldest was a certain Jacob Pinder, who is recorded as having married Mrs. Mary Smith, of Boston, April 2, 1738, and that Sarah and Hannah Pinder, who married in North Kingstown, about 1775, were the first John's granddaughters. It is a singular testimony to the persistence of names of localities that, although the Pinder family appears to have long since passed away, a certain corner, near the former site of the old Narragansett Church, where stands an ancient gambrel-roof Gardiner house at some remote period the residence of an Ezekiel Gardiner connected with the Pinder family, is still known as "Pinderzeke's Corner."

160 "*John Cole* (*born* 1702)."

Captain John Cole (to be distinguished from his cousin, more than a dozen years his junior, *Judge* John Cole) had five children by his first wife, Ann, and the same number, or possibly six, by his second wife, Mary Bissel, to whom Dr. MacSparran married him, February 7, 1745, at the house of her brother, Thomas, before "many witnesses." It is probable that the order of the children given in the text is not strictly accurate, but, on account of the mutilated condition of the North Kingstown records, it is not possible to rearrange it with confidence. *Thomas*, however, born May 13, 1747, Dr. MacSparran expressly states, in the record of his baptism, on Sunday, August 2, 1747, to have been a son of Mary. He must, therefore, have been the *sixth* child of John instead of the *fourth*. His baptismal name is given, too, as simply Thomas, and the addition of Hutchinson seems unauthorized. The large farm, referred to in Note 151, belonging to the original John Cole, who died intestate in 1707, came into the possession of his elder son, William, who left it, by will (proved in 1734), to his eldest son, Captain John Cole, the sub-

ject of this Note, who, in his turn, in his will (proved December, 1792), bequeathed to his eldest son, William, the "homestead farm, including my new house," thus completing its possession by four successive generations.

161 "*Large proprietors of lands.*"

In the division, in 1675 (Fones' Record, by James N. Arnold, pp. 25, 26), of Boston Neck, among the seven original Atherton Purchasers and Captain Edward Hutchinson, who had been admitted in November, 1659, to an equal share with the others, a tract of about one thousand acres (Fones' Record, p. 43) at the head of the Neck, some of which he had long previously occupied, was allotted to Hutchinson. Most of this land, if not all of it, came into the possession of the Cole family when, in 1702, Elisha Hutchinson, son of Edward, sold nine hundred and sixty-five acres to his first cousin, Elisha Cole, the father of John and Edward. In 1748, John Cole sold the southern portion of this tract, six hundred acres, to Henry Collins, of Newport, from whose estate it passed into the hands of George Rome (alluded to below, in an entry of September 16, 1770), and became known as the "Rome Farm," being subsequently the property of Judge Ezekiel Gardiner and Reynolds Greene. That the name of *Boston Neck* as a substitute for *Namcook*, the Indian title, was well established as early as 1675, is shown by its repeated use in the agreement of division, executed on June 16th of that year. The name occurs, too, in a deed from Edward Cole to Elisha, in 1671. It was so called because a majority of the members of the Atherton Company, who purchased it from Coginaquond (Fones' Record, pp. 3, 4), chief sachem of Narragansett, July 4, 1659, and to whom it was, as above, allotted in 1675, were residents of Boston or its vicinity. Dr. MacSparran frequently refers, in his *Diary*, to *Boston Neck*.

162 "*Began practice in Providence.*"

The fact that John Cole, in several deeds of 1746 and 1748, is designated as "of Newport," when he was

already over thirty, would seem to indicate that before going to Providence he practised law in that town, where he had been studying with Colonel Updike.

163 "*He died in the hospital in October, 1777.*"
Further information about Judge Cole can be found in Updike's *Memoirs of the Rhode Island Bar*, pp. 122-130.

A small-pox hospital, for inoculation, had been opened in Providence, August, 1776, opposition to that treatment having previously been too great to permit it to be practised. Vaccination was not introduced until 1796.

164 "*He died, at the age of about seventy.*"
Some further interesting information concerning Colonel Cole's experiences, on his mission to the Indians in the region of the Ohio River, is contained in a manuscript letter of General James Updike (born 1763, died 1855), an older brother of Mr. Wilkins Updike, written February 15, 1842. It is founded upon an oral account given to the writer by Colonel Cole himself. He encountered immense herds of buffaloes. To avoid hostile natives, his Indian guides hid him during the daytime and made him travel at night, living largely upon buffalo tongues, strung upon a stake and carried upon their shoulders. The extreme point of his expedition General Updike supposed to be a spot upon the Mississippi, near the present site of the city of St. Louis. The writer of the letter remembered visiting at Mrs. Edward Cole's, in Newport, in 1774, and being shown by her a picture injured by the mob. As Colonel Cole engaged in the tanning business at Newport after the close of his somewhat brilliant military career, a wit wrote a "poem" concerning him, finishing with the lines:

> "*Brave he was at the siege of Havana,*
> *In youth a colonel and in age a tanner.*"

165 "*Captain John Chace.*"
Captain Chace was born in Barbadoes. His father, John Chace, was born in England, being a member of "a

family of *gentlefolk*," and emigrated to Barbadoes, where his name is found on the records of St. James's Parish in 1679, and of St. Michael's Parish in 1680, together with accounts of his estates and servants. This family is not, so far as is known, allied by blood with any other Chaces or Chases in America. The name has always, it is claimed, from the first known ancestor, been spelled *Chace*, although Dr. MacSparran entered it *Chase* in the Narragansett Parish Register, and it is so spelled in records of ancient wills.

166 "*Benedict Arnold.*"

Mr. Arnold, father of Mrs. Ann Chace, was born February 10, 1642, and died July 4, 1727. He was a son of Benedict Arnold, the first governor of the Colony of Rhode Island under the royal charter, and a grandson of William Arnold, who was associated with Roger Williams as one of the thirteen proprietors of Providence. A grandson of this second Benedict Arnold was the gallant soldier and notorious traitor, Benedict Arnold, of the American Revolutionary War. The Benedict Arnold of the present Note married, first, Mary Turner, March 9, 1671, and, second, Sarah Mumford, whose daughter Ann (born July 14, 1696) became Mrs. Chace. In his will, proved in 1727, Mr. Arnold gave to daughter, Ann Chace, certain land, at the decease of her mother. In Mrs. Benedict Arnold's will, proved November 5, 1746, Samuel Chace, grandson, was appointed executor; £1000 were given to daughter, Ann Scott (previously Mrs. Chace); £1000 to grandson, William Chace; £2000, in equal shares, to grandchildren, Samuel Chace, Sarah Griffith, and Elizabeth Chace; a silver tankard to grandson, Samuel Chace, and "my servant boy Caesar" to grandson, William Chace. The remaining grandson, John, had died in 1745, previously to the making of his grandmother's will.

A sister of Mrs. Ann Chace was Sarah Arnold (born November 3, 1698), who became the first wife of Colonel Daniel Updike.

167 *"Samuel."*

Samuel Chace, son of Captain John and Ann (Arnold) Chace, married Freelove Lippet (now spelled Lippitt) (born March 31, 1720), a daughter of Moses and Anphillis (Whipple) Lippet, of *Old Warwick*. Dr. MacSparran, in his *Diary*, records, on Tuesday, August 9, 1743, "We are setting out this Afternoon, for Col. Updike's, in our way to Warwick, to Samuel Chace's wedding"; and again, on August 10th, "We set out, after Dinner, from Col. Updike's and arrived at Warwick just as the great Tempest of wind, thunder, Lightning and Rain began. I married Samuel Chace to Freelove Lippet, in the time of y^e^ Tempest."

Samuel Chace lived in Providence and was, for nearly ten years, the first colonial deputy postmaster of that town, having been appointed by Benjamin Franklin. He was, for a long series of years, a warden and vestryman of St. John's Church in the church-yard of which he was buried, at his death in 1802. Further references to him and his son, Dr. John Chace, are contained in the sketch of that parish, to be found below. A curious and pathetic letter from Samuel Chace, at the age of seventy, to General Washington, hitherto in manuscript, is introduced in Appendix E. Mr. Chace appears, from that, to have had ten children, their names being given in the text.

168 *"Governor Benedict Arnold's original seal."*

Mr. John Barnet Chace inherited this seal from his father, Dr. John Chace, his grandfather, Samuel Chace, and his great-grandfather, Captain John Chace, whose wife was a granddaughter of the original owner, Governor Benedict Arnold. More than seventy years since (1904), Mr. Chace presented it to the Society, as mentioned in the text, where it continues in the cabinet, marked with his name, as donor. The anchor on the handle is surmounted by the word *Hope*.

169 *"Christopher Champlin, a child."*

Christopher Champlin was born at Charlestown, Rhode

Island, February 7, 1731. He took up his residence at Newport prior to 1753, at which date he is recorded as already a member of the Newport Artillery Company. He joined the expedition against Crown Point, and was commissioned, May 10, 1755, a major, and, in the following year, a lieutenant-colonel. In 1767, he became a warden of Trinity Church. When the war of the Revolution approached, Mr. Champlin removed to Narragansett, but returned to Newport after the restoration of peace.

170 "*Christopher Grant Champlin.*"

The Honourable Christopher Grant Champlin, son of Christopher and Margaret Champlin, was born in Newport, April 12, 1768, and died March 28, 1840. The name *Grant* was not given to him at birth, but was added by an especial act of the General Assembly at the May session, 1786. (Rhode Island Colonial Records, x. 197.) Mr. Champlin married Martha Redwood Ellery, April 14, 1793 (she having been born March 13, 1772, and dying February 22, 1847). His term of service in Congress, as a representative from Rhode Island, extended from May 15, 1797, to March 3, 1801, and, as a senator, from January 12, 1810, to 1811, when he retired from public life, on account of the death of his son. He served also as colonel of the Newport Artillery Company, and was a supporter of the Congregational parish. Mr. Champlin was the last male of the name in Newport, belonging to this family.

171 "*Samuel Elam, Esq.*"

Mr. Elam came from Leeds, England, and was naturalized in Rhode Island in 1789, and empowered to make sale of the real estate of his uncle, Gervase Elam, late of Portsmouth, which town Samuel represented in the General Assembly in 1792. His residence in North Kingstown was upon the farm lately owned by Mr. Samuel Browning, at Hamilton, on the south side of the road to Allenton.

Mr. Elam was the first president of the Washington Academy, founded at Wickford, in 1800, giving

one hundred dollars to the enterprise and desiring, it is said by tradition, to have the institution called by his name. At about the same period he laid out the portion of Wickford between the present two bridges, as *Elamville*, the title of *the ville* still clinging to it among the older inhabitants. Samuel's uncle, Gervase, in 1772, bought the Thomas Hazard farm of three hundred acres, near Bissell's Mill (now Hamilton), the same being confiscated, in 1775, by the State, on account of his being a royalist and being accused of giving aid to the enemy.

172 "*Dr. Benjamin Mason.*"

Dr. Mason, the eldest son of Benjamin Mason and Mary, his wife, a daughter of Daniel Ayrault, junior, was born in March, 1762. He was married in Narragansett, November 8, 1788, by the Rev. William Smith, rector of St. Paul's, to Margaret, a daughter of Christopher Champlin, then probably still living there although soon afterwards returning to Newport. After studying in the office of Dr. Isaac Senter, Dr. Mason completed his medical education in London. Upon the death of Dr. Senter, in 1799, he succeeded him as director and purveyor-general of the Military Hospital of Rhode Island. His brilliant career was cut short by death, in September, 1801, at the age of less than forty years. His body is buried in Trinity church-yard. The late George Champlin Mason, the author of the *Annals of Trinity Church, Newport, Rhode Island*, was a grandson of Dr. Benjamin Mason. Daniel Mason, a brother of Dr. Benjamin, was a merchant of Newport, in company with Colonel Francis Malbone, and died a bachelor, September 24, 1797, being buried in Trinity church-yard.

173 "*George Champlin.*"

Mr. Champlin was born in 1738. Dr. William Ellery Channing, in a letter of reminiscences of his father, William Channing, remarks, "Among his friends was George Champlin, Esq., a politician of singular sagacity and one who is said to have ruled the State for years without forfeiting his integrity." Like his bro-

ther Christopher, George Champlin was a contributor to Trinity Church.

174 "*Lydia Gardiner.*"

Mrs. Robert Champlin will be further noticed in connection with the Gardiner family, in the next chapter. She was a niece of Mrs. MacSparran and a sister of Mrs. Lodowick Updike, her daughter Mary, Mrs. McRea, thus being a first cousin of Wilkins Updike.

175 "*Colonel McRea.*"

Colonel William McRea was born in 1767, and died near Shawneetown, Illinois, November 3, 1832. On April 19, 1824, he was breveted *Colonel* "for ten years' faithful service." Mrs. McRea, who survived her husband and her four children for many years, living in Newport, was a lady of superior cultivation and highly respected. In her declining years she prosecuted a claim at Washington, with the support of gentlemen of the highest standing in the government.

176 "*Dr. Allison.*"

The Dr. Allison here alluded to is, presumably, the Rev. Burgiss Allison, D. D., who was a few years the junior of the elder Mrs. McRea and a Baptist clergyman of great versatility and considerable prominence. He was born at Bordentown, New Jersey, August 17, 1753, and died in Washington, February 20, 1827. It is recorded that he began to preach when only sixteen years of age. Eight years later, in 1777, he was a student in Rhode Island College, now Brown University, from which he received, in 1786, an honorary degree of Master of Arts and, in 1804, that of Doctor of Divinity. Having charge of a church in Bordentown, he established there a classical boarding-school, which attained a high reputation and with which he remained until 1796. After this date for a considerable period Dr. Allison devoted himself to inventions, making some improvements in the application of the steam-engine to navigation, and displaying marked mechanical and artistic ability. In 1816, he was elected chaplain of the

House of Representatives at Washington, and later was appointed chaplain of the navy yard at the same place, remaining in the office until his death. He was also a secretary of the American Philosophical Society and an extensive writer for periodical literature.

177 "*Jno Gidley.*"

Judge John Gidley, the father of John Gidley, mentioned in the above marriage entry, came from Exon, Devon, England (Mason's *Annals of Trinity Church, Newport*, p. 45), to Newport, where he died April 28, 1710. In the grave with him, in Trinity church-yard, are buried his wife, Sarah, who died May 9, 1742, and his daughter, Sarah, the wife of John Vine. On the stone, above, is the inscription, placed there, it appears, by Mrs. Gidley, the survivor, and reminding one of that on the Shakespeare monument: "This tomb I desire may not be opened until it is demolished by time, it being filled up."

After the early death of Sarah Shackmaple, the wife of the second John Gidley, he married, October 10, 1728, Colonel John Cranston's daughter, Mary, who died October 3, 1733, aged twenty-four years. His third wife was Elizabeth Brown, a daughter of Captain John Brown and a cousin of the second wife. In 1742-3, the Judge of Admiralty having gone to England, Mr. Gidley was appointed to the office "till the King's will could be known." In 1734, he was chosen junior church warden of Trinity Church and, in 1735, "eldest church warden." A further account of the accident mentioned in the text will be found under an entry of September 2, 1739, extracted from the Parish Register. *Gidley* Street still perpetuates the name in Newport.

178 "*Capt. Jeremiah Wilson.*"

Captain Jeremiah Wilson was a son of Samuel Wilson,[36,95] one of the original Pettaquamscutt Purchasers. He was born in 1674 and died June 2, 1740, living successively on Block Island and in Newport and South Kingstown. His first wife, to whom he was married on Block Island, where the birth of his first three children is re-

corded, was Ann Manoxon. The Christian name of his second wife was Mary. The whole number of his children was twelve, Elizabeth being the fourth and, probably, a daughter of the first wife, her name not appearing in a list of the seven children of Mary Wilson. In 1706, while still living on Block Island, Captain Wilson conveyed to his sister, Mary, and her husband, Robert Hannah, all his right in certain lands "so long as wood groweth and water runneth." In 1722, he became a freeman of Newport. Elizabeth Wilson, afterwards Mrs. Torrey, was born about 1709. The house in which Captain Wilson must have been living at the time of the above wedding, his two older brothers having died without leaving children, was that of his father, the first built on Tower Hill, soon after 1657, the date of the purchase from the Indians. It is described by Mrs. Caroline E. Robinson, in *The Hazard Family of Rhode Island* (p. 61) as forty-two feet by fifty-six upon the ground and of two stories in height. The front door was ornamented in the Ionic order of architecture. The brick chimney was fourteen feet square at the base, containing three ovens and eleven smoke flues. There was a boiling spring in the cellar and a well supplied water at each end of the house. The windows, made in the Old World, were of diamond-pane glass, set in lead. The old house was taken down in 1823, another being built on nearly the same site. There have been (1905) seven generations of the descendants of Samuel Wilson, many of whom have inhabited this spot, some of them still living on Tower Hill and owning a part of the original Wilson purchase. After the death of Captain Wilson, the house became the residence of his son John, known as Colonel Wilson, who married Hannah Hazard, a daughter of Colonel Thomas Hazard. The "Wilson Woods," north of Peacedale, still perpetuate the name of the first purchaser.

179 "*William Wilson Pollock.*"

Mr. Pollock, who married Dr. Torrey's daughter (Mary?), was probably her first cousin, he being without

much doubt a son of Mary (Wilson) Pollock, a younger sister of Mrs. Torrey. Jeremiah Wilson, in his will, proved June 9, 1740, left twenty shillings "to daughter Elizabeth Torrey, wife of Rev. Mr. Torrey," and the same sum "to Mary Pollock, wife of William." It is singular that Captain Wilson appears to have had two daughters named Mary living at a time (Austin's *Genealogical Dictionary of Rhode Island*, p. 230), one of them being Mrs. Edward Robinson, of New London, eldest daughter of the first wife, and the other, twenty years younger, (probably) the eldest daughter of the second wife. William Wilson Pollock had a son John W[*ilson*], born March 28, 1785. The Wilson house on Tower Hill is now (1895) the property of Charles Pollock, a great-great-grandson of Captain Jeremiah Wilson, of the above marriage record.

180 "*Dr. Torrey.*"

Miss Caroline Hazard, in *College Tom* (pp. 82, 86), remarks: "This Dr. Torrey[105] was an interesting man, a physician both of the body and the soul.... He lived in a house, that stood about a mile from the village of Tower Hill, on the south side of the road leading west, upon land still called the 'Tory lot.'... The old Presbyterian had a uniform way of reproving his son, a very naughty boy, to whom he would say with great emphasis, when he behaved amiss, 'Why! I am ashamed of you, John! I am ashamed of you.'"

181 "*Gysbert Opdyck.*"

Gysbert Opdyck, or op Dyck, belonged to an ancient Westphalian family, many of whose members had been burgomasters and held other high offices in Wesel, on the Rhine. He was a son of Lodowigh op den Dyck and was baptized in the above town, presumably as an infant, September 25, 1605. He is said to have emigrated to New Amsterdam, America, in 1635, and was certainly there before 1638, when he became commissary of the Dutch *Fort Good Hope*, at the present site of Hartford, Connecticut. He married Catharine, a daughter of Richard Smith,[10] September 24, 1643,

and, with an interval of a year or two spent in the old country, remained among the Dutch until the capture of New Netherland by the British, in 1664. During this period he held many offices of honour and trust, under the *Dutch West India Company*, and, for a time was a large landholder. There exists a tradition that he was a physician of some celebrity, but, while the account is possibly true, it yet appears to be entirely unsupported by documentary evidence and inconsistent with his whole recorded career. As early as 1659, he is said to have witnessed deeds in Narragansett. After 1664, Gysbert's name does not appear upon the records of New Amsterdam, and it is probable that, about that time, he went, as some of his children certainly did, to the residence of his father-in-law, in Rhode Island, where he may have died. His children were: (1) Elizabeth, baptized July 7, 1644, married George Wightman; (2) Lodowick (noticed in the next Note); (3) Richard, died 1675; (4) Sarah, baptized 1650, married a Whitehead, and died after 1704; (5) Johannes, baptized 1658; (6) James, baptized 1658, died 1729; (7) Daniel, died 1704.

182 "*His son Lodowick.*"

Captain Lodowick Updike was baptized (doubtless soon after his birth) on June 10, 1646, in the Dutch Church of New Amsterdam, where, or in the vicinity of which, his childhood and youth were passed. Even as a lad he must sometimes have accompanied his grandfather, Richard Smith,[10] on his sloop, to the trading-house at Narragansett, and there, except during a brief retreat to Rhode Island after the Indian war of 1675, he spent all his life, after about 1664, his name appearing upon the Kingstown records as early as 1668 and frequently thereafter, until his death, about 1736. Upon the death of his grandfather, in 1666, a portion of the lands around Wickford came into Lodowick's possession, the amount being increased by his marriage, a number of years later, to Abigail Newton, daughter of Thomas and Joan (Smith) [10, 230] Newton (also a grandchild and

heir of Richard Smith), and much more augmented upon the death, in 1692, of his uncle, Richard Smith, junior," who, being without children, left him "Smith's Castle" and the larger part of his other property. It was Lodowick who, about 1709, laid out the village of Wickford and, between that year and 1715, sold a large number of house-lots in it, the place being long known as "Updike's New Town." Upon taking up his residence in an English colony, he appears to have been the one who changed the family name from *Opdyck*, the form used by his father in New Amsterdam, at least as late as 1663, to the present one (*Updike*), employed by himself, at least as early as 1668, the pronunciation of the two, however, being without doubt the same. That Captain Updike and his family were early interested in the Narragansett Church is shown by several entries in the Parish Register:

March 17, 1723-4. The names of Katharine and Sarah Updike, his daughters, are recorded, by the Vestry of St. Paul's, as proprietors of pew No. 10. September 11, 1726. "At night Clinick Baptism was administered by Mr. McSp. to Abigail, y^e^ wife of Capt. Lodowick Updike, it being y^e^ 63 year of her age." March 29, 1730. "Mrs. Sarah Updike" and "Mrs. Katharine Updike" are mentioned as sureties at a baptism. May 1, 1732 (or before), the Updikes are assessed £6 for the support of St. Paul's Church. In Lodowick Updike's will, made in 1734, occurs the clause, "But it is my Mind and Will that the Lot [*of land in the*] Town of Wickford by me formerly designed f[*or the Church*] of England in North Kingstown be Excluded [*from the former*] Devises and be forever appropriated for th[*e Use and benefit*] of said Church."

Of the brothers of Lodowick, who accompanied him to Narragansett, *Richard*, unmarried, fell in the "Cedar Swamp Fight" with the Indians, in 1675, and was one of the forty young men buried, after the battle, in the "Great Grave" upon the grounds of the block-house; *James*, said to have had a wife, Elizabeth, and to have been "of Boston," was wounded at the same time, be-

came a mariner, and lived until 1729, his death occurring while he was alone in a boat at the spot, in Wickford Harbour, ever since called "James's Ledge"; and *Daniel*, also wounded in the "Swamp Fight," who had a wife, Martha, and was a sailor. While on a voyage to Europe, he was captured by Algerine pirates, January 24, 1679-80, and eventually ransomed by the payment of fifteen hundred or two thousand gun-locks, by his uncle, Major Richard Smith, who is said to have sent a ship to Algiers for the purpose, at the instance of the well-known William Harris. There is a tradition that, after his release, Daniel Updike came from England to thank his uncle, remained with that view at "Smith's Castle" for a single night, and set out the next day on his return to Europe. He died in England, in 1704, calling himself, in his will (made February 9, 1704), "of St. Dunstan's, Stepney, county of Middlesex." In view of his devotion to the sea, it is interesting to note that St. Dunstan's has long been considered the *mariners' church*, all children born at sea being claimed as members of that parish, in accordance with the distich:

> "*He who sails on the wide sea*
> *Is a parishioner of Stepney.*"

Both James Updike and Daniel are traditionally said to have held the rank of captain at the "Swamp Fight," although they are likely also to have gained that title as sailors.

The children of Captain Lodowick Updike were: (1) Richard, born before 1691, who married Hannah Eldred, daughter of Daniel Eldred, the "Indian Killer," in 1725-6, and died in 1734, leaving six children, John, Richard Smith, Daniel, James, Mary, and Elizabeth, all of whom Dr. MacSparran baptized, May 7, 1734, in the presence of their father, he being very ill and near his end. Of these six children, *John* is noticed below; *Richard Smith*, a captain of an artillery company and a prominent man in Wickford, married Jemima Havens and had, beside other children, a son, Daniel Eldred Updike (noticed below); *Mary*, probably

the eldest child, or next to the eldest, was married by Dr. MacSparran, April 21, 1745, to James Boone, a son of Samuel. The Boones held land in North Kingstown, on the north side of the "*Ten Rod* Road," just west of "Collation Corners," where they probably also lived. In May, 1738, Mrs. Richard Updike was married (second) to Thomas Hazard, son of Stephen, by whom she had two children.

(2) Daniel (noticed in the text and in Note 184).

(3) Esther, who married Dr. Thomas Fosdick, of New London, Connecticut, and died in 1755. (See Mrs. Lee's letter, Appendix F.)

(4) Catherine, who lived at Wickford, and died, unmarried, in 1782.

(5) Abigail, who married Matthew Cooper.

(6) Sarah (noticed below, in the text, in connection with the entry of her marriage to Dr. Giles Goddard, December 11, 1735).

(7) Martha, who lived at Wickford, and died, unmarried, in 1780, being mentioned by Dr. MacSparran, in his *Diary*, July 24, 1743, as "Mrs. Patty Updike."

John Updike, son of Richard and grandson of Captain Lodowick Updike, was born at Wickford about 1729 and died in Providence, January 3, 1804. Dr. MacSparran mentions him, in his *Diary*, when, August 26, 1743, at about the age of fourteen, he was visiting at the glebe-house. He early removed to Providence, and, November 13, 1760, was married, by the Rev. John Graves, rector of King's Church, to Ann Crawford, daughter of John. One of Mrs. Updike's sisters was the wife of John Carter, publisher of the *Providence Gazette*, and another, the wife of Benjamin Stelle, their daughters, Ann Carter and Mary Bowen Stelle, becoming the first and second wives of Nicholas Brown. Captain John Updike, during his first active years, followed the sea, but later retired from that calling and became a prominent and esteemed merchant of Providence. In the Revolution he was several times appointed, by the General Assembly of Rhode Island, upon councils of war. He was a devoted

member of the parish of King's Church, afterwards St. John's, and was, in 1798, elected president of the Providence Marine Society. The *United States Chronicle* for January 5, 1804, contained the following notice of his death:

"On Tuesday morning last, departed this life, in the 75th year of his age, Captain John Updike, late President of the Providence Marine Society. Through the course of his protracted life, he was eminently distinguished for his nautical abilities and great ingenuity, while the rigid morality of his general conduct and his endearing domestic virtues engaged the esteem and commanded the respect of his fellow-citizens. During his long and distressing illness, he remarkably combined the fortitude of a *Man* with the resignation of a *Christian*." He was buried in Providence, probably in St. John's church-yard, where the other members of his family are interred.

John Updike had ten children: (1) Ann. (2) Mary. (3) John Crawford. (These first three children were unmarried and died young.) (4) Sarah, who married Scott Jenckes and removed with him to Cuba, where their son, William Scott Jenckes, was married twice to Spanish ladies and had a large family of children. Mrs. Jenckes died in 1834. (5) Richard Eldred, who was married, August 16, 1795, to Mary Soule, and is said to have died about 1818, in New York. (6) Ann, who married, November 23, 1806, Isaac Pitman, one of the party which threw the tea overboard in Boston Harbour, and had one son, Isaac Pitman, born 1807. Mrs. Pitman died in 1834. (7) Daniel, who was a sea-captain, living in New York, where he died in 1837. He had nine children. His daughter, Mrs. Francis S. Noyes, who married her first cousin, Captain John Updike Noyes, has lately died (1904) in New Orleans, in her ninety-first year. (8) James, who was born and died in 1776. (9) Abijah, born 1778, died 1834; married, August 30, 1806, Captain John Miller Noyes, and had seven (or eight) children. Her grandson, Henry J. Spooner, has been a representative in Congress. Her

daughter Sarah married the Rev. Lucius Bolles, of Boston, and had two sons, Nicholas Brown and Lucius. Her daughter Mary died, unmarried, in 1885. Her son, Samuel Miller Noyes, lived in Cuba and Providence. (10) John Crawford, born May 22, 1785, died December 9, 1819; married Mary Field, August 1, 1813, and had three children. The *order* of Captain Updike's children varies in different records.

Daniel Eldred Updike, son of Captain Richard Smith Updike and great-grandson of Captain Lodowick Updike, was born in 1765 and died in 1835. He married Elizabeth, daughter of Henry and Mary Wall, who died in 1847, aged eighty-two years. Mr. Updike was a leading citizen of Wickford and a member of St. Paul's Parish. At different times he held the offices of collector of the port of North Kingstown and surveyor. He built a large house, still standing (1907) on the south side of Main Street, Wickford, just above Bridge Street, and, for many years since his day, occupied by the Church family. At the time of the establishment of *Washington Academy* in Wickford, about 1800, Mr. Updike was very influential in the enterprise and was elected one of the trustees and the secretary of the board. The selection of the name of the school was largely due to his persistence, that of *Elam Academy* also having been strongly pressed. A son of William Ellery, Signer of the Declaration of Independence and collector of the port of Newport, became a student of the Academy and, for a season, an inmate of Mr. Updike's family. There are extant numerous delightful manuscript letters (1804-8) from Mr. Ellery to Mr. Updike concerning this lad, as well as concerning the recipient's own sons, Richard and John, the latter of whom, a great favourite with his father's Newport friend, died, much lamented, at the age of sixteen. These letters show, too, the very high esteem in which Mr. Updike was held by the distinguished writer and reflect upon him unusual credit. One of them will be found in Appendix G. The children of Daniel Eldred Updike were: (1) Richard Smith, born 1789, died 1876;

(2) John Wall, born 1793, died 1876; (3) Thomas W., born 1795, died 1865; (4) Elizabeth H., born 1802, died 1875; (5) Mary P., born 1807, died 1883. A grandson (son of Richard Smith Updike), George Whitman Updike, born in 1832, is now (1907), or was until lately, a prominent business man in St. Louis.

183 "*This house is now standing.*"

This statement must be taken as referring to the house as it was when restored or rebuilt, soon after 1675, very nearly upon the site of the original block-house. Potter remarks: "Smith's house stood where the present Updike house is, near Wickford. It was burned down in the Indian war and another built in its place." (*Early Narragansett*, p. 271.) ... "The bricks, in the front of the Updike house, ten feet high, are said to be the same as in the front of the old fort" (p. 343).... "The old Smith house is the same place with the modern Updike house.... It was a block-house, open at the top, built partly of bricks without mortar. It is said some of the old bricks are in the present house" (p. 378). An old manuscript of "Recollections," preserved in the Updike family and, although unsigned, purporting to have been written by General James Updike (1763-1855), contains the following account: "Father [Lodowick Updike, 1725-1804] used to say, 'When Major Smith came to this country . . . he built the first house ever built in the country, which is now standing. The timber was all brought from Fall River [*Taunton?*]. There were no oxen in the country. There was a lintel [*lean-to?*] running out north and east, one hundred feet square, one story high. The void space in the middle contained the troops, that quartered there in the Indian wars. This was called *Smith's Castle*, which was always, afterwards, the residence of the Updike family.'" Richard Smith, junior, in his "humbell petition for relief," to "the Honr^ble^ the Commissioners of the United Colonies siting at Herford, the 5^th^ day of September, 1684," closes with the clause, "and lastly my housing burnt, being of great valeue."

184 "*Daniel Updike.*"

Colonel Daniel Updike, it may be further noted, is said to have been born in 1693, the same year with Dr. MacSparran. He died at sixty-four years of age May 15, 1757. Some accounts state that he was born in 1694. He described himself, in a deposition, made May 28, 1736, concerning his tutor, Daniel Vernon, as "aged *about* forty-two years." Colonel Updike passed his youth in the house of his father, afterwards his own residence, "Cocumscussuc," sometimes called "Smith's Castle," at the head of the North Cove, at Wickford. His education was carefully carried on by tutors at home, of whom the above-mentioned Daniel Vernon, for many years the principal one, lived at the place. Captain Updike is said, in an old family record, to have hired also a French school-master, who was learned in Latin and Greek, to assist in the work of instruction. The young Daniel, it is asserted, was a great student and had a reputation as a penman. He was induced by a merchant of Barbadoes (perhaps Captain John Chace,[165] later his brother-in-law), to accompany him thither, tarrying there for some time and thus enlarging his stock of information. Colonel Updike married, first, in 1716, Sarah, daughter of Benedict and Sarah (Mumford) Arnold, who died in 1718; second, in 1722, Anstis, daughter of Richard and Mary (Wilkins) Jenkins, who died in 1744; and, third, in 1745, Mary, widow of Governor William Wanton and daughter of John and Elizabeth (Carr) Godfrey. His second wife was the mother of his children: (1) Lodowick, born July 12, 1725; (2) Mary, born April 11, 1727; (3 and 4) Gilbert and Wilkins, born and died in 1729. There is a tradition that he had, by his third wife, a daughter who died in her fourth year. Daniel Updike in person was about five feet ten inches in height, with prominent features. Dr. Bradford characterized him as "a fine speaker, with great pathos and piercing irony." He was, undoubtedly, in his day, one of the most eminent men in the Colony, as well as, for the last twenty years of his life, the leading layman in St. Paul's Church,

Narragansett. The public baptism of such a man must have produced a marked effect upon the community.

The *Literary Society* in Newport, alluded to in the text, was formed in 1730, and continued until 1747, when it was enlarged in membership and became, as stated, the *Company of Redwood Library*, being, in August of the latter year, incorporated by an act of the Assembly. Abraham Redwood, a member of the association, presented it £500 sterling, to be expended in books, and Henry Collins gave the Company a lot of land, upon which the library building, erected in the following year, from plans of Peter Harrison, has ever since stood. The members of the original Literary Society, in addition to Daniel Updike, the first signer of its "Laws and Orders," were Peter Bours, Edward Scott, Nathan Townsend, junior, Samuel Wickham, Thomas Ward, Josias Lyndon, John Callender, junior, Sueton Grant, John Brett, Charles Bardin, J. Honyman, junior, Hez. Carpenter, James Searing, Joseph Jacob, William Ellery, Jos. Sylvester, John Checkley, junior, John Adams, Daniel Hubbard, Jeremy Condy, John Wallace, Stephen Hopkins, and Samuel Johnson. Strict attention to duty was insured by a curious and elaborate system of fines varying from one shilling to five shillings.

In 1729, Mr. Updike was appointed by the General Assembly one of a committee to run the Eastern Line of Rhode Island Colony. In 1740 he was selected to appear, with several others, before the Royal Commission, to settle the boundary between Rhode Island and Massachusetts. In 1749, the Assembly chose him to serve upon "a committee to prepare a bill for introducing into this Colony such of the laws of England as are agreeable to the Constitution." In 1755 (having been elected lieutenant-colonel in 1730), he and Governor Hopkins were appointed commissioners, in behalf of the Colony, to meet Major-General Shirley, Commander-in-Chief of his Majesty's forces in America, to concert measures more effectually to prosecute the campaign against the French in Canada. In May, 1757, Mr. Updike was reëlected attorney-general, and

died on the fifteenth day of the same month. After a funeral discourse had been preached by Dr. MacSparran, he was interred on May 18th in the burial-ground of his family beside the remains of his father and those of his second wife, Anstis Jenkins, the mother of Lodowick and Mary, his surviving children. For a sketch of Colonel Daniel Updike, see *Memoirs of the Rhode Island Bar* by Wilkins Updike. A further notice of Lodowick Updike, son of Daniel, and his descendants, will be found below, in connection with an entry of Sunday, August 24, 1760.

The *flagon* presented to Colonel Updike by Dean Berkeley, after remaining, as noted in the text, in the possession of Attorney-General Daniel Updike, of East Greenwich, and his family for about eighty years, passed, by deed of gift, about twenty years since, to Mr. Daniel Berkeley Updike, of Boston, its present (1907) possessor. A copy of Berkeley's *Minute Philosopher*, sent to Colonel Updike by the Bishop, is also preserved in the family.

Various interesting mementoes exist of Colonel Updike in addition to the gifts made to him by Berkeley. Among these is a magnificent snuff-box of silver and tortoise-shell, the inside of the lid being decorated with a scene from the *Æneid* of Virgil, exquisitely painted on ivory. Another smaller snuff-box is mounted in silver, with a miniature on the top and lined with tortoise-shell. Mr. Updike possessed also a curious box in shape like an orange, of orange colour and made of orange wood, and called from time immemorial the "Orange box,"—possibly a fashion in boxes invented in compliment to the House of Orange on its accession. There are also various articles of costume which were his; in particular two gorgeous waistcoats of stamped Genoa velvet, one pale blue, the other cherry colour.

A portion of his service for the table also remains. It is a set of "Lowestoft" porcelain decorated in colours, with the cipher (D. U.) in gold, in a medallion, surrounded with green laurel wreaths heightened with gold and surmounted by a crown. The tea and coffee service

is in the possession of Mr. Daniel Berkeley Updike. Portions of the dinner service belong to Miss Elizabeth Lyman Randolph and Mrs. H. F. Hunt, of Kingston, daughters of the late Richard Kidder Randolph, Esq., whose wife, Isabella Watson Updike, was born at "Smith's Castle" in 1812. The same ladies possess a superb silver muffineer of octagonal shape, the top beautifully chased; and a set of knife handles of Crown Derby porcelain. Some eighteenth century circular Indian dishes for capons, in red, blue, and gold (called in France *porcelaine des Indes*), and other enormous circular dishes, in blue and white Chinese porcelain, are also preserved in the family. A tall clock with a case of black and gold lacquer, formerly belonging to Colonel Updike, was in existence until about 1865, when the lacquer case became dilapidated, and it was taken off and a new case substituted. The fine works of this clock, made by Tomlinson of London, are in the possession of Mr. D. B. Updike. A pair of folding screens painted with men on horseback (one set of screens being decorated with red figures on white horses, the other with blue figures on black horses) were apparently used in Colonel Updike's drawing-room. Besides these there exist some oval convex mirrors, old engraved glass, a tea service of porcelain decorated with the cipher of the family on a shield, supported by Chinese figures of Liberty and Justice, &c.

Among the pictures which Colonel Updike owned are two portraits by Smibert, one of his second wife, Anstis Jenkins, of Newport, and the other of her mother, Mary Wilkins, whose mother was a Polish lady of distinction. These pictures represent two ladies in the low-cut dress of the period of Queen Anne, one of whom holds a nosegay, the other a pomegranate. The portraits, which are framed in antique black frames, are very much discoloured. It was hoped to reproduce them for this book, but it was not found practicable. Some interesting seventeenth century Italian and Spanish religious pictures, which were in the house of the author of this book, probably came from "Smith's Castle."

These old belongings, unimportant in themselves, are indications of a certain luxury of living which existed in Narragansett in the first half of the eighteenth century.

Some of the books belonging to the Updike family library,[372] successively the property of Daniel, Lodowick, and Wilkins Updike (three generations), are:

Theognidis Megarensis Sententiae Graeco-Latinae. (Lipsiae, 1620.) || Shelton's Don Quixote. || Jo. Barclai, Argenis. (Cantabrigia, 1673.) || Sallustii Bellum Catilinarium. || Lexicon Chymicum. (Lipsiae, 1678.) || The Iliad of Homer, Latin and Greek. (1686.) || The Same. (1740.) || Tully's Offices. || Proverbia Solomonis, &c. (Londini, 1708.) || Coke's Epitome. (London, 1640.) || Lex Mercatoria. (London, 1636.) || Salkeld's Reports. (1724.) || Beccaria on Crimes and Punishments. (Edinburgh, 1778.) || Law Dictionary. [Black letter. Bound by Samuel Mearne.] || The Works of Tacitus. (1737.) || Philosophical Dictionary. By Voltaire. || Prince Arthur. By Sir Richard Blackmore. (1714.) || Spectacle de la Nature. (1743.) || The Works of Virgil. (Translation.) (1735.) || Dryden's Plays. (1725.) || Biblia Sacra ex Sebastiani Castellionis. (Londini, 1726.) || The Iliad of Homer. Translated by Mr. Pope. (1731.) || A New Torch to the Latin Tongue. By Paul Jasz-Berenji. (1663.) || Clavis Graecae Linguae. (Londini, 1640.) || Liturgia seu Liber Precum Communium, &c. (Londini, 1677.) || Brightman's Revelation of the Apocalypse. (Leyden, 1616.) || The Works of Lucian. || The Works of Sir William Blackstone. (1741.) || Quinti Horatii Flacci Opera. (1734.) || DeFoe's History of the Devil. || The Procedure, Extent and Limitations of the Human Understanding. (London, 1729.) || De Jure Maritimo et Navali. (1722.) || The Perfect Conveyancer. (London, 1655.) || Æsop's Fables. || The Works of Hesiod in Greek and Latin. (London, 1659.) || Barclay's Argenis. (Cambridge.) || Publii Terentii Comoediae. (Londini, 1734.) || Young's Night Thoughts. (London, 1743.) || Arnoldus Montanus, America, &c. (Translated by Ogilby.) (1671.) || L. Annaei Flori, Epitome Rerum Romanum [?]. (Elzevir, 1650.) || In-

stitutio Graecae Grammatices Compendiaria in usum Regiae Scholae Weſtmonaſterienſis. (1730.) || Chirurgia Barbettiana. (1590?) || C. Julii Caesaris Quae Extant. (1739.) || P. Ovidii Nasonis Metamorphoseon Libri XV. (1719.) || Eutropii Breviarium Historiae Romanae. (1719.) || Cornelii Nepotis Vitae Excellentium Imperatorum. (1734.) || Erasmii Colloquia Selecta. || Corderii Colloquiorum Centuria Selecta. (1771.) || Bacon's Abridgment of the Law. (1768.) || The Laws of England down to the Twenty-seventh Year of the Reign of King Charles the Second. || The Works of John Locke. (1722.) || Rushworth's Historical Collections. (1659.) || The Law of Nature and of Nations. (1729.) || A Short and Easy Method with the Deists. Leslie. || The Works of Lord Chesterfield. (1787.) || The Works of the Rev. George Whitefield. (1771.) || The Works of Caesar. (1739.) || The Works of Hesiod. (Translation.) (1743.) || The Fulfilling of the Scripture. (1681.) || Xenophon. (Greek.) (1713.) || The Works of Nicholas Rowe. (1756.) || New Testament. (Greek.) (1794.) || Dialogues. Molière. (1767.) || Blondel's A Treatise of the Sibyls. (1661.)

This was a small part of the library. A collection of over 150 pamphlets (some of great rarity) from the same library was placed in the Providence Public Library by Mr. Daniel Berkeley Updike as a "Special Collection" in memory of Wilkins Updike. These were chiefly on political and theological subjects—the latter consisting of Anglican theology, sermons, &c., and tracts against Roman Catholics and "dissenters."

185 "*Abigail Gardiner.*"

The Gardiner family is treated below, in the text, under an entry of December 14, 1732 (Vol. i. p. 135).

186 "*Samuel Phillips.*"

Mr. Phillips, before removing to Kingstown, lived in Newport. Family records state that he was born "about 1660" (no place being mentioned), and died, as set down in the text, in 1736. No relationship can now be asserted to have existed between him and Michael

Phillips, who became a freeman in Newport in 1668 and died before 1689, leaving, or having had, five or six sons, approximately of Samuel's age. But some relationship, perhaps that of nephew and uncle, is rendered extremely probable by the common residence of Samuel and Michael in Newport, near the close of the seventeenth century, by the fact that the former was followed to Narragansett, earlier than 1730, by Michael Phillips, of Newport, a grandson of the original Michael, and by the recurrence in the two families of the Christian name of Samuel and, apparently, of that of Thomas.

The records of Kingstown show that, on May 26, 1709, Samuel Phillips, of Newport, Captain John Eldred, William Cole, and John Carr purchased, in that town, two hundred and eighty-five acres of land, bounded east by the "Post Road," north by the "Ten Rod Road," west by "Rocky Swamp," and south by the Annaquatucket River. Upon a portion of this tract the ancient Phillips house, sometimes styled fancifully "Moira Castle," is still (1907) standing. Although it is probable that Mr. Phillips first took up his residence and built his house upon this spot at the above date, yet it is not certain that he had not already occupied the land. In March of that year a committee was appointed by the Assembly "to sell or lease out the vacant lands in Narragansett to those *who may have settled on them.*" (Potter's *Early Narragansett*, p. 112.) It is known that several, if not most, of the purchasers had been living for years upon the lands then first formally conveyed to them. Havens' Tavern,[5] near the "Devil's Foot," was in existence at the time of Madam Knight's[4] journey in 1704, on land not sold to the Havens family until May 27, 1709, and Beriah Brown and his five co-purchasers are represented as buying, at the same date, "about seven hundred and ninety-two acres, *where they now dwell.*" (*Early Narragansett*, pp. 214, 215.) The northern part of the present Phillips house, at Belleville station and near Phillips's Brook, was built first, with the stone chimney project-

ing into the open air, towards the south, in 1709 or a little later, and the southern portion with the ell at about 1740 to 1750, perhaps for the accommodation of Christopher Phillips or his son, Christopher, junior, at the time of his marriage, in 1749. The studding in the newer part is much higher than that in the older, the hall having ceilings of both heights.

The name of Samuel Phillips appears among the eight "principal inhabitants of Narragansett, in communion with the Church of England," attached to a letter" of October 20, 1715, addressed to the Society for the Propagation of the Gospel, and asking for "a settled minister," as well as, along with his two sons, Thomas and Christopher, to another communication of the same nature, of September 13, 1716. He was also the senior church warden upon the first recorded vestry of St. Paul's Church, April 14, 1718. Some colour is lent to the tradition that the Phillips family emigrated from Exeter, England, by the fact that a branch of the Kingstown Phillipses early settled in or near that part of North Kingstown which, on March 8, 1742-3, was incorporated as the town of Exeter, and may have had influence in the selection of the name. The name is still found in the latter town.

187 "*Colonel Thomas.*"

Colonel George Thomas, of North Kingstown, was the eldest son of John Thomas, the original settler, of that name, in Narragansett, who came immediately from Jamestown, Rhode Island (where he appears to have been living as early as 1679), was a member of the grand jury in 1688, became a freeman in 1700, bought considerable tracts of land in Kingstown, in 1701 and 1707, and died in 1728, his exact age being unrecorded. Colonel Thomas was born in Jamestown, August 20, 1681, and died before June 26, 1740. He became a freeman in 1703, and bought thirty-six acres of land in Kingstown in 1706. He married, first, January 20, 1703-4, while still living in Jamestown, Alice Gorton, of Warwick, by whom he had ten children;

and second, February 9, 1738, in North Kingstown, as stated in the text, Mrs. Elizabeth Phillips, by whom he had no issue. That Elizabeth Phillips was the widow of *Samuel* Phillips, not of *John*, as has been alleged, is shown by her will (proved July 4, 1748), in which she mentions her sons, Thomas, Christopher, and Samuel Phillips, and her daughter, Mary Dickinson, the same being the children of Samuel Phillips, senior. There is also extant a deed, in which Samuel Phillips and his wife, Elizabeth, December 30, 1727, conveyed a piece of land to Daniel Updike, their eldest son, Thomas Phillips, being witness.

From Colonel George Thomas have descended the present extensive and well-known Thomas family of Wickford, of which the late Bishop Elisha Smith Thomas was a member: (1) John; (2) Colonel George; (3) Samuel, born 1720, died 1780; (4) Captain Samuel, born 1748, died 1839; (5) Richard, born 1777, died 1859; (6) Allen Mason, born July 25, 1806, died April 13, 1887; (7) Elisha Smith.

188 "*Thomas.*"

Thomas Phillips, whose death Mr. Updike declares to have occurred in Exeter, cannot have removed thither until late in life, as Dr. MacSparran speaks in his *Diary* of calling upon him, in 1745, on his way home from Warwick, and designates him, in the Parish Register, in 1749, as a resident of North Kingstown. He was one of the staunchest supporters of the Church in Narragansett, almost from its foundation, being a signer of the Petition of 1716," to the S. P. G., for a settled minister, and a member of the first vestry in 1718. At one time Dr. MacSparran describes him as accompanying him to Coeset Church and at another as acting as surety at the baptism of his grandson, Christopher Phillips 3rd. Mr. Phillips was married to Mary, daughter of Samuel Brown, June 11, 1725. The Church Records, in addition to the son Samuel, mentioned in the text, give him a son Thomas, who was baptized by Mr. MacSparran, May 19, 1728, and died July 26, following.

189 "*Henry Wall, Sheriff.*"

Henry Wall, to whom Mrs. Mary Phillips, widow of Christopher Phillips, junior, was married, about 1760, had been previously married, in 1742, to Hannah Gould, who died June 4, 1759, having had seven children. Henry and Mary Wall had also three children, Thomas, Mary, and Elizabeth, the latter born in 1765. Jeremiah Wall, son of Henry and Hannah, married, in 1768, Sarah, daughter of Captain Christopher and Mary Phillips, and, later, another member of the Wall family, Elizabeth, daughter of Henry and Mary, became Mrs. Daniel E. Updike.[188]

190 "*Christopher.*"

Christopher Phillips, mentioned in the text as the father of the sick child, Peter, like Colonel Updike was of almost the exact age of Dr. MacSparran, to whom also he seems to have been bound by peculiar ties of affection and esteem. As early as September, 1716, when he was not more than twenty-three, his name is found attached to a letter "of Narragansett Churchmen, pleading with the S. P. G. for a minister. Few persons are mentioned more frequently in the Doctor's *Diary* than he, whom he familiarly styles "Kit Phillips" and at whose house he was often an evidently welcome visitor. On one occasion the cordiality of their intercourse is strikingly illustrated by the receipt of a note, by the somewhat choleric pastor, from his tender-hearted parishioner, begging him to "spare" the bearer, an unruly servant-man, who had run away from his master's house and been captured and restored to it,—a petition which the Doctor granted "upon his Promise of better Behaviour." Much credit is due to both for the conciliatory spirit in which this delicate missive was written and received. Christopher Phillips was admitted a freeman in 1722, and elected a senator in the Colonial legislature in 1740. He married Sarah, daughter of Captain Buck (or Brock). It is not now possible to discover the exact locality of his residence or residences during his married life. It is not probable

that he inhabited the homestead, at least before his father's death. There is a record of his purchase, with a view to a residence perhaps, from Thomas Hazard, in 1738, of two hundred and thirty-five acres of land "on a four rod road, that leads to *Cozzens' Brook*," near the present village of Silver Spring, in North Kingstown. It is interesting to note that, in 1749, he enlarged his holding in that vicinity, by buying, from the Rev. Samuel Seabury, of New London, Connecticut, one hundred and ten acres "bounded south-east by *Cozzens' Brook*," the same being probably land acquired by Mr. Seabury through one of his wives, Abigail Mumford and Elizabeth Powell, both of whom had family associations in Narragansett. There are also indications in Dr. MacSparran's *Diary* that in 1751 Mr. Phillips was living somewhat north of Wickford. On Sunday, August 18th, of that year, the Doctor records, after having left home the day before, to lodge at "Smith's Castle," on his way to officiate at Coeset Church, "we rode from Colonel Updike's, called at Xtopher Phillips's, got to Ch^h^ where I read Prayers, preached and got that night to Warwick."

The deaths of Christopher Phillips and his wife, within a single month, are thus recorded in the Narragansett Parish Register: "July y^e^ 10^th^ 1753 died Mrs. Sarah Phillips, daughter of Capt. Buck [?] a little before 2 in y^e^ afternoon. She was buried in St. Paul's Church yard ye 12^th^ & her funeral Sermon preached by Dr. MacSparran." "Aug^st^ 10^th^ 1753 died Mr. Christopher Phillips, Husband of y^e^ aforesaid Sarah, abt 2 in y^e^ afternoon and was buried in y^e^ Chhyard, by his wife, his sermon was preached by Dr. MacSparran."

The epitaph, upon the stone of Mr. and Mrs. Phillips, may also be inserted here, for its quaintness and pathos:

HERE LYETH INTERRED
CHRISTOPHER PHILLIPS, ESQE WHO DEPARTED THIS LIFE
AUGUST YE 10TH 1753, IN YE 60TH YEAR OF HIS AGE.
AND ALSO SARAH HIS WIFE, WHO DEPARTED THIS LIFE
JULY YE 10TH 1753 IN YE 53D YEAR OF HER AGE.

WHEREAS ONE BED DID BOTH CONTAIN IN LIFE,
THE CONSTANT HUSBAND AND HIS FAITHFUL WIFE
SO DOTH THE TOMB THEIR MORTAL PARTS CONFINE
IN SURE EXPECTENCE OF THE APOINTED SIGN
WHEN THE ARCH-ANGEL WITH SHRILL TRUMPET'S SOUND
SHALL CALL TO LIFE THE RENOVATED GROUND.
THEN SHALL THEIR S[OUL]S A RESURRECTION SEE
AND REUNITED TO [THEI]R BODIES BE.

191 "*Christopher.*"

The second Christopher Phillips, known as *Captain*, was born in 1727 or 1728, being only about thirty years of age at the time of his death. He was baptized February 26, 1728-9. His marriage to his cousin, Mary, is thus recorded in the Parish Register: "September 3^{d} 1749. Dr. MacSparran went, after Chh., to Mr. Thomas Phillips's in No. Kingstown and there married Christopher Phillips, Jr., (Son of Xtopher Phillips) to Mary Phillips, daughter of said Tho^{s}. [They are Bro's children]." Two years later, the Doctor wrote in his *Diary*: "Thursday 7^{ber} 26th 1751. My wife and I went to young Xtopher Phillips's, where I baptized his second son by y^{e} name of Xtopher. Sureties the two Grandfa^{rs}, viz^{t} Thomas and Xtopher Phillips and my wife. We dined there." There is reason to believe that Christopher Phillips, Senior, built the southern part[186] of the present old Phillips homestead, for either his own use or that of his son, upon his marriage. Mr. Updike narrates in the text that Major Samuel, son of Captain Christopher, was born at the family residence, near Wickford, where also he was living at the time of his participation in the capture of General Prescott, in 1777, and where his descendants have lived to the present day.

192 "*Samuel.*"

Samuel Phillips, junior, was admitted a freeman in 1734, twelve years after his brother Christopher, than whom he must, accordingly, have been considerably younger. His marriage occurred in 1733. His father, in his will (proved May 11, 1736), after declaring that his sons, Thomas and Christopher, had already received their

portions, further asserted: "I give to my well-beloved son Samuel . . . dwelling-house with all my lands after my wife's marriage or decease . . . lying in North Kingstown." In the same year, Samuel received from his mother, Elizabeth Phillips, later Mrs. George Thomas,[187] "her dowry in the house in which she dwelt," she having, apparently, claimed that in place of the one-half of the house during her widowhood, given her in the will of her late husband, Samuel Phillips, senior. The latter two circumstances render it extremely probable that Samuel Phillips junior, entered, immediately after his father's death, upon the possession of all that part of the homestead then built,[186,191] the two having, presumably, occupied it previously together.

193 "*Abigail Brown.*"

Mrs. Phillips was a daughter of Alexander Brown and a granddaughter of Beriah Brown, the founder of the family in North Kingstown, whose first recorded appearance in Narragansett was at the time of his marriage, about 1683, and who was taxed as a resident of Kingstown as early as 1687. At the time of the sale of the "vacant lands" by the Colonial Assembly, in 1709,[186] Beriah Brown and five associates were assigned seven hundred and ninety-two acres "where they now dwell," north of "the road leading into the country from the sea," *i. e.*, the "Ten Rod Road," and west of "the road leading to East Greenwich," *i. e.*, the present road from near Wickford Junction to Davisville. He died in the winter of 1717, and "was buried during a snowstorm." Beriah Brown had, beside the son already mentioned, another named Charles and two daughters, Mary and Sarah. Alexander Brown, the first son, was twice married, and had seven children, of whom Abigail, born November 15, 1713 (becoming Mrs. Samuel Phillips), is recorded as the second. The next child and elder son, Beriah, who was born January 16, 1715, and died July 8, 1792, was known as "the sheriff." The ancient house of the Beriah Brown family, built by the original Beriah and occupied now for many years by

descendants in the sixth and seventh generations, the late Mrs. Isaac Hall and her children, is still standing (1904) upon the farm, bought in 1709. Henry Gardiner testified, in 1738, that, fifty-five years before, Mr. Spear, a minister of the Church of England, preached at Richard Smith's house for a year, and used to preach at Jireh Bull's, on Pettaquamscutt Hill, and that he "married Beriah Brown to his wife," Abigail, daughter of Alexander and Abigail Phenix. Mrs. Phenix, born about 1650, was a daughter of Thomas Sewal, said to be of the family of "Samuel Sewal, who was a companion of Myles Standish." Alexander Phenix, "one of the earliest settlers of Quidnesett," was living in Kingstown in 1652 and died before 1687. Mrs. Phenix bought land, in 1709, on the south side of the "Ten Rod Road," opposite Beriah Brown, and built upon it a house, still standing. The late Stephen Whitney Phoenix, of New York, prepared a chart, *The Family of Alexander Phoenix.*

194 "*Elizabeth Brown.*"

Mrs. Thomas Phillips was a daughter of Samuel Brown, and, at the time of her marriage to Thomas Phillips, son of Samuel Phillips, junior, October 27, 1776, the widow of some Mr. Brown whose Christian name is unknown. Mr. Phillips was then forty-one years of age, and appears to have been previously married, April 23, 1761, to Dorcas, daughter of Major Samuel Albro, having had by her (so far as the partially destroyed records of North Kingstown can be deciphered), four children,—Samuel, Peter, Frederick, and Elizabeth. Whether the Peter Phillips, mentioned in the text as a member of the Constitutional Convention, is the one here given as a son of the first wife, or whether, after the possible early death of the latter, a child of the second wife also was so named, cannot now be decided. Thomas Phillips, of Exeter, appears to have been a son of the first wife. The Samuel Brown referred to as father of Mrs. Thomas Phillips was, probably, the second son (born November 5, 1711) of Samuel Brown, the well-known warden of St. Paul's Church in Dr. Mac-

Sparran's day, and not connected, it is believed, with the Beriah Brown family, to which Mr. Phillips's mother belonged.

195 "*Thomas Phillips.*"

Thomas Phillips, junior (born January 23, 1798), town clerk of Exeter from 1833 to his death in 1872, was son of the above Thomas, of Exeter (born April 20, 1770), and Martha (Jones) Phillips, and married, February 26, 1828, Mercy Hoxie, of West Greenwich. Besides holding the office of town clerk, as above, Mr. Phillips was postmaster at Pine Hill, Exeter, from the establishment of the post-office there, in 1840, until his death, at one period keeping a hotel at the same place. He was also the first and only cashier of the bank at Pine Hill, chartered in 1833 and closed in 1865.

196 "*John Dickinson.*"

The Dickinsons were a South Kingstown family. Charles Dickinson signed a letter to Honourable Samuel Sewal, with eight other residents of Kingstown, July 14, 1701, and appears, in the character of a Churchman, as early as June 17, 1707, as one of the grantees, from Captain Benony Sweet, of the lot on which the old Narragansett Church first stood. In 1715 and 1716, his name stands among those of the principal adherents of the Church of England in Narragansett, signing the letters " to the S.P.G. asking for a minister, and, in 1718, as a member of the first vestry of St. Paul's Church. Ann Dickinson, another member of the family, was married, by Mr. MacSparran, in 1734, in South Kingstown, to Arthur Gates Auchmuty, believed to have been an uncle of the Rev. Dr. Samuel Auchmuty, sometime rector of Trinity Church, New York. The husband of Mary Phillips, known as *Captain* John Dickinson, was, for a few years about 1733, a trader at Coeset, Warwick, Rhode Island, where, in 1736, Mr. MacSparran baptized his son Charles. In 1745, Captain Dickinson appears to have been again living in South Kingstown, as Dr. MacSparran

records riding *five miles* from home, for the baptism of his son Christopher, seven years old, Coeset being *twelve* or more miles away. The will of Samuel Phillips shows that Mary Dickinson, to whom he gives £100, was his *third* child, her name occurring before that of Samuel. Mr. Updike follows the custom of those days in giving the names of all the *sons* first.

197 "*His residence in Wickford.*"

The large house of Judge Peter Phillips stood on Pleasant Street, in the northeastern part of Wickford, facing the harbour. It some years since fell into ruin, and has been entirely removed. The estate was, in its day, locally famous for its beautiful flower-garden.

The well-known William Ellery, of Newport, who, as Chief Justice, had been associated with Peter Phillips on the Supreme Bench of Rhode Island, in a familiar letter of October 24, 1807, addressed to Daniel E. Updike,[182] of Wickford, remarks, in his pleasantly moralizing vein: "I am sorry to hear that Judge Phillips is so feeble . . . , but death, probably, will soon put an end to his distresses. We wish to live to be old, but he that lives long must expect to experience pain, loss of spirits, peevishness, beside the sorrows which attend the loss of relatives and friends. Thank Heaven, I still enjoy a comfortable state of health and portion of spirits and am, I believe, as free from fretfulness as most men of my age." Mr. Ellery was then in his eightieth year.

Mr. Phillips died in that same year, aged seventy-six, or perhaps seventy-seven or seventy-eight, as he may have been one or two years old at the time of his baptism in 1731 — Mr. MacSparran calling him a *child.*

198 "*Margaret Rathbone.*"

Mrs. Peggy Phillips is called, in the town record, "dau. of Nathaniel Rathbun, late of New Shoreham." She was married to Samuel Phillips, August 26, 1770, and had three children: Margaret, born January 30, 1772, and twins, Christopher and Annie, born April 17, 1774. Mrs. Phillips died soon after the birth of the twins.

The Mary Phillips mentioned in the text as marrying Daniel Eldred, if a daughter of Samuel and Margaret, must have been the same as the one called Margaret in the family record. The Narragansett Parish Register shows that the Rev. William Smith, rector of St. Paul's Church, married Daniel Eldred and Mary Phillips, in Narragansett, January 10, 1790, eighteen days before leaving there to be rector of Trinity Church, Newport, the town record of the marriage calling him, even already, "William Smith, pastor Trinity Church." Daniel and Mary Eldred had six children: Elizabeth, Margaret, Lucy, Mary, Sarah Ann (Peck), and Lydia (Gardiner).

199 "*Thankful.*"

Thankful Phillips was born July 5, 1784, her parents having been married September 15, 1776. She was the only child of her mother. Peleg Lawton belonged in North Kingstown.

200 "*Christopher Low.*"

The third wife of Major Samuel Phillips, Dorothy Bovyer, the mother of Christopher Low Phillips, was without doubt a daughter of the Mrs. Bovyer whose churching, October 18, 1762, is recorded in the Narragansett Parish Register. Stephen Bovyer,[709] elected church warden, Easter, 1764, was probably her father. Her son, Christopher Low Phillips, was born July 28, 1787, and married Honor Gardiner. Their children were Susan Elizabeth, Samuel Vincent, Mary Nichols, Christopher Low, junior, Honor Angelina, and Margaret Bovyer. Susan Elizabeth married Ezekiel Gardiner and lived, together with her sister, Mrs. Honor Angelina Smith, the only other survivor, at the old Phillips homestead, near Belleville, until her death in 1905.

201 "*Mr. George Balfour.*"

This entry corresponds to what is now called March 15, 1733, and should have been treated after the Minturn family and before the Seabury family. The name Balfour suggests a Scottish origin, and it is stated in

the record of the bearer's death that he was born in Scotland, but there seems to be extant no account of the time or the manner of his emigration to America. He first appears in Narragansett annals, in the record of his admission as an inhabitant of Kingstown, at the "quarter meeting" of the town council, held in March, 1701. The name of George Balfour is found also, along with those of Andrew Willet, Thomas Mumford, Nathaniel Niles, James Newton, Charles Dickinson, Lodowick Updike, John Cole, and Thomas Eldred, attached to a letter, dated at Kingstown, July 14, 1701, and addressed to the Honourable Samuel Sewal, of Boston, begging his coöperation in procuring "some sound orthodox person" to preach the word of God among them,—a request which led to the coming to Narragansett of Mr. Samuel Niles,[36] a Congregationalist not then ordained. Somewhere about this period (it being impossible to state exactly when, the date in the record of the deed having been destroyed) Mr. Balfour bought of "old Thomas Hazard" and his wife, Susannah, a tract of land in Pettaquamscutt Purchase, bounded easterly by the highway running parallel with Narrow River, southerly by land formerly belonging to Henry Bull, westerly by the "Post Road," and northerly by land formerly the property of the Arnold family. The Balfour farm thus appears to have been situated similarly to that, a little to the north, purchased some twenty years later by Mr. MacSparran. In this deed from Thomas Hazard the grantee is called George *Balfore* and styled a "merchant." When the Rev. George Keith,[37] a missionary of the Society for the Propagation of the Gospel, then recently formed, made a tour through New England, he became, on his second visit to Narragansett, a guest of Mr. Balfour. Under date of September 10, 1702, he records: "We come from *Newport* on *Rhod-Island* and crossed the Ferry over to Narraganset, and lodged that night at Mr. *Balfure*'s House, who entertained us very kindly and hospitably, and next day we travelled about 25 miles, and lodg'd at Mr. *Sexton*'s,

an Inn-keeper; and the next day we safely arrived at *New London* in *Connecticot* Colony." In 1715 and 1716, Mr. Balfour is again found among a number of subscribers, in communion with the Church of England in Narragansett, to two letters,[a] addressed to the Society for the Propagation of the Gospel asking for the assignment to them of a Church of England clergyman. His name is on the first recorded vestry of St. Paul's Church, in 1718, continuing in each successive one, until 1732, the year of his death. On the 15th of June, 1718, he was sent to Boston, by the Church, with four others, "in order to obtain a benefaction or contribution towards the furnishing of the Church in Narragansett." "On June ye 9th 1721," Mr. MacSparran records that "Mr. George Balfour participated in ye Communion at Kingstown," as if for the first time during his rectorship. When a subscription was raised, on March 16, 1731, in St. Paul's Parish, towards a general fund, "to lay the sufferings of the Cchmen in this Province etc. before the King in Council," Mr. Balfour contributed £3, a sum equalled by only one other subscriber in the Church.

No reference is made, in any known record, to a wife or children belonging to him, although it is said that people of that name existed in South Kingstown and Newport, as late as 1774. The consideration shown to Mr. Balfour seems to be indicated by the facts that, in the above entry, he is styled "gentleman," and that he alone of all the laymen of the parish was accorded the honour of burial beneath the floor of the church.

202 "*Joseph Gardiner.*"

It is now well ascertained that the originator of the Gardiner family in Narragansett and Newport and the grandfather of the above William Gardiner was named *George* rather than, as has been supposed, *Joseph*. George Gardiner, like the remainder of the first settlers of Portsmouth and Newport, on the island of Aquidneck, doubtless came immediately from Massachusetts, but no account of him or his family, previously to his ar-

rival in Rhode Island, is now known to exist. There is a record of a Thomas Gardiner, born in England, who died in Roxbury, Massachusetts, in November, 1638, leaving a widow, who survived him twenty years, and a son, Thomas, of apparently about the same age as the above George. It has been thought by some that as the latter came to Aquidneck in the year of the first Thomas's death, he also may have been his son. This theory agrees somewhat with the traditional attribution to George Gardiner of *Sir* Thomas Gardiner as an ancestor, but not so well with the fact that among his ten recorded sons and thirty-one grandsons no one is named Thomas. George Gardiner (or Gardner), the date of whose birth is unknown and who died about 1677, is shown, by the record, to have been admitted an inhabitant of the island of Aquidneck, "Eighth month 1st 1638," the year of the settlement, and to have been, with others, "admitted and embraced as Freemen into this Body Politike," at Newport, "Tenth month, 17th, 1639." He soon became a landholder, and occupied several offices, such as constable, ensign, commissioner for the town of Newport, and juryman. He was twice married, first to Herodias Hicks and second to Lydia Ballou, and is credited with ten sons, born between about 1643 and about 1673: (1) Benoni, of Kings Town, who took oath of allegiance, May 19, 1671, was, with his brothers, Henry, George, and Nicholas, living in Narragansett at that date and, probably, considerably earlier, married Mary——, and died about 1731, having had five children: William, born 1671, Nathaniel, Stephen, Isaac, born January 7, 1687, and Bridget (Sherman). (2) Henry, of Kings Town, who was born about 1645, is well known for his deposition in the "Ministerial Land Case," in 1738, as to membership of the Church of England, among the early inhabitants of Narragansett. He died in 1744, having had two wives, Joan—— and Abigail Remington, and three sons: Henry, born February 25, 1691; Ephraim, born January 17, 1693; and William, who was born October 27, 1697, and died before 1732. (3) George, of Kings Town, who married Tabitha Tefft

and died in 1724, having had nine children: Joseph, Nicholas, Samuel, Robert, John, George, Hannah, Tabitha, and Joanna. (4) William, of Kings Town, who called himself, in a deed, "son of George Gardiner, of Newport," married Elizabeth ——, and died in 1711, having had eight children: William, Ann, Elizabeth, Rebecca, Susanna, Dorcas, Tabitha, and Rachel. William Gardiner was a *Friend*. (*MacSparran Diary*, p. 146.) (5) Nicholas, of Kings Town, who was born in or about 1654, married Hannah ——, and died in 1712, having had three sons: Nicholas, Ezekiel, and George. Ezekiel, who received from his father's estate, in 1714, "a farm on the great plain," was probably the Justice Gardiner, or, possibly, the *father* of the Justice Gardiner, whom Dr. MacSparran, under date of October 22, 1745, in his *Diary*, mentions calling upon, and who, in 1776, bought the confiscated "George Rome Farm," in Boston Neck. (6) Samuel, of Newport (probably a son of the second wife, but possibly of the first), who married Elizabeth ——, and had a son, Samuel, born October 28, 1685. (7) Joseph, of Newport, deputy and lieutenant, who married Catharine Holmes, November 30, 1693, and had seven children: John, born September 17, 1697; Robert, born August 16, 1699; Frances, born September 7, 1701; Joseph, born April 17, 1703; George, born February 4, 1705; Catharine, born February 1, 1707; Lydia, born March 2, 1709. There is scarcely any room for doubt that the eldest of the above children was the "John Gardiner (or Gardner), of Newport," whom the records show to have been deputy governor of Rhode Island from May, 1754, to May, 1755, and from September, 1756, to January, 1764, the date of his death, and also chief justice from May, 1756, to May, 1761. George Gardiner, of Newport, is expressly called, in a deed, "father of Joseph and Peregrine Gardiner, as by will appears." (8) Peregrine, of Newport, who was a schoolboy in 1684, when, on June 11th, an agreement was made about his schooling, between his stepfather, William Hawkins, and the school-master and innkeeper,

William Turpin, of Providence. (9) Robert, of Newport, who was born May, 1671, died May, 1731, became deputy collector of Newport and clerk of assembly, was one of the first promoters of Trinity Church, and was buried in its church-yard. (10) Jeremiah, of Newport, who married Sarah —— and had a daughter, born September 23, 1712. Jeremiah may, however, have been a grandson of the first George rather than a son.

The principal sources of the extensive landed estates of the Gardiners, in Narragansett, in the latter part of the seventeenth century and the beginning of the eighteenth, are sufficiently indicated by the following transactions:

January 21, 1671, William Gardiner, son of George, bought two hundred acres of his stepfather, one of the original Purchasers, John Porter, of Pettaquamscutt, and on May 19, 1671, his brother, Nicholas, bought land of the same and a further one hundred acres, November 2, 1673. (Austin's *Genealogical Dictionary of Rhode Island*, pp. 81, 82.)

Before December 1, 1679,—and probably, some years before,—four hundred acres in Narragansett, out of lands purchased by "Sam'll Wilbore & Compa. of Cojanaquant, Nenigrat, Wanamachon & several other Indian Sachems," were "laid out and allowed," by the above Pettaquamscutt Purchasers, to "Georg & Ben Gardiner." (Fones' Record, pp. 34-7.)

April 8, 1692, at a meeting of the Pettaquamscutt Purchasers, Benony, George, William, and Nicholas Gardner (or Gardiner), and John Watson, their brother-in-law, representing themselves as, together with Henry Gardner (or Gardiner), their brother, *the assigns of John Porter, deceased*, one of the six original Purchasers, appointed the said Henry to "sign the agreement then made by the purchasers, in his own and their behalf, and do any other act with the rest of the Purchasers." (Potter's *Early Narragansett*, p. 279.) The frequent attribution of the headship of this Rhode Island family to a Joseph Gardiner, son of Sir Thomas Gar-

diner, Knight, appears to have had its origin in a family tradition introduced, under date of July 11, 1790, into an old family Bible, by a certain William C. Gardiner, a descendant of the "great William Gardiner" mentioned in Dr. MacSparran's *Diary*, himself probably the eldest son of the William, "son of George Gardiner, of Newport," mentioned above in this Note. Mr. Austin stamps this entry, in the Bible, as "evidently erroneous in many important particulars, but not more so than traditionary statements of families are often found to be." (*Genealogical Dictionary of Rhode Island*, p. 81.) The six sons attributed in it to Joseph correspond in name to the elder sons of George, of Newport, as given above, from Austin's account, and are, undoubtedly, identical with them, although, in several cases, incorrect ages, like *one hundred and one* years and *one hundred and four*, are assigned to them. *The Narragansett Historical Register* (i. 3. 211-13) contains a "Genealogy of the Gardiners written by the Rev. James H. Carpenter for Sylvester Gardiner, . . . Dec'r 10th, A.D. 1844," —said to be collated from scattered notes gathered by Mr. Gardiner,—which is plainly a reproduction of William C. Gardiner's Sunday afternoon Bible entry of July 11, 1790.

Mr. Updike, the author of this *History*, in a letter written June 20, 1862, fifteen years after the completion of the work, presumably addressed to Robert Hallowell Gardiner, of Gardiner, Maine, remarks concerning the above "Genealogy": "Sylvester Gardiner, the son of John and grandson of John, the brother of Dr. Gardiner of Boston, had a genealogy of his ancestors, which stated that Joseph Gardiner, who first migrated to this country, was the youngest son of Sir Thomas Gardiner, Kt., of Yorkshire. Joseph was born in 1601 and died in 1679. Sylvester states that he got this information from his Aunt Updike, my mother. What faith is to be given to it, I cannot say. My mother died in 1827, aged 86. This was long before I began my inquiries and I never saw it, until after my *History* was given to the Press." It seems probable that Mrs. Lo-





Robert Hallowell Gardiner
(Malbone)

dowick Updike, here referred to by her son, gathered the information, afterwards given to her nephew, Sylvester Gardiner, from the old Bible entry of William C. Gardiner made thirty-seven years before her death, or perhaps from the same traditional sources as were then used by him.

The late Mrs. Caroline E. Robinson, author of *The Hazard Family of Rhode Island*, who was engaged in the preparation of a genealogy of the Gardiner family, remarked in a letter to the editor of this work, under date of January 17, 1903: "There is not a shadow of evidence in proof of the mythical Thomas Gardiner, Knight, as the founder of the family of Gardiner in Rhode Island. The Bible record made in 1790 is, at least, five generations from George Gardiner of Newport." There was a Robert Gardiner, of Providence, whose will was dated April 17, 1689, and presented for probate April 28, 1690, who may have been a younger brother of the above George. The fact that the widow of George had become the wife of the same William Hawkins, of Providence, whom Robert chose to be the executor of his will, seems to suggest an association between them. No relationship has been traced between the Gardiners of Narragansett and the well-known *Lion Gardiner, of Gardiner's Island, New York*, father of the first white child born in Connecticut, as well as of the first white child born in New York, and an expert military engineer (born in England, in 1599, and died in East Hampton, New York, in 1663), who arrived in Boston, from England and Holland, November 28, 1635, designed a fort for that city, and proceeded to build Fort Saybrook for Connecticut Colony.

203 "*Abigail Remington.*"

The wife of William Gardiner, of Boston Neck, and mother of Mrs. MacSparran, Dr. Sylvester Gardiner, and five other children, was born in 1681, being the eldest of four daughters of John and Abigail (Richmond) Remington, of Newport and Kings Town, and a granddaughter of John Remington of Jamestown and War-

wick, the original settler of the name in Rhode Island. That Mrs. Gardiner, even before the founding of St. Paul's Church, Narragansett, had been, at least traditionally, interested in the Church of England, is shown by the fact that her mother testified in 1738, after she had become the wife of Henry Gardiner, as to her father, Edward Richmond's, having been a member of that Church. A younger sister of Abigail Remington, named Hannah, became Mrs. Thomas Mumford, of Groton, Connecticut, and grandmother of Bishop Seabury. It is, probably, by inadvertence that Abigail is called, in the text, the *first* wife of William Gardiner, no other wife being now known. The year of her marriage to Captain Almy was 1740. After his death at Newport, Mrs. Almy appears to have returned to Narragansett, where she was evidently living during most of the period covered by the *MacSparran Diary* (from 1743 to 1751), in which she is frequently mentioned. She survived until February, 1763. In a contemporary notice of her death, Mrs. Almy is said to have been "a pleasant tempered woman and a member of the Episcopal Church." The will of William Gardiner (son of Benoni), the first husband of the subject of this Note, was made April 12, 1732, and recorded February 12, 1732-3. Although he calls himself, in modest style, "I, William Gardiner, *cordwainer*," *i.e.*, shoemaker, he yet proceeds to dispose of more than sixteen hundred acres of land and above £3000. An old North Kingstown deed contains the clause, "cordwainer, otherwise tanner." In descriptions of some of the South County farms, there are mentioned the "tan-yard" and the "bark-house." It may be that one of the callings of William Gardiner, of Boston Neck, was that of tanning.

204 "*Captain Job Almy.*"

Captain Almy, a merchant of Newport, was born October 10, 1675, and died December 2, 1743. He was a son of Christopher Almy, of Portsmouth, who was elected Governor of the Colony in 1690, but refused to serve, for reasons satisfactory to the Assembly, and

a grandson of William Almy, who came to Portsmouth from Massachusetts, in 1644, and was the originator of the family of that name in Rhode Island. Captain Almy was married first, in 1696, to Ann Lawton, a Quaker lady, by whom he had four children. In October, 1743, six weeks before his death, the Captain being "bad and astmatick," Dr. MacSparran, who often acted as a physician, notes, in the *Diary*, that he prescribed for him "Oxymel Scylliticum." Captain Almy was a man of remarkable generosity of spirit.

205 "*Mary Hill.*"

The first Mrs. John Gardiner was, without doubt, the *Mary Hill*, born February 27, 1701-2, who was a daughter of John Hill, of that part of Westerly which, in 1738, became the town of Charlestown. This conclusion is supported, among other ways, by the mention, in the *MacSparran Diary*, of Captain and Mrs. John Hill, of Charlestown, as visitors at the house of Mrs. Anstis Robinson, the eldest daughter of Mrs. John Gardiner. Captain Hill's daughter, Hannah, was married by Dr. MacSparran, April 22, 1730, to Christopher Champlin,[169] son of Captain Christopher Champlin. Mary Hill was married to John Gardiner about 1720, and died June 11, 1739. In addition to the three children who survived her and are mentioned in the text, she had a daughter Hannah, who was born April 22, 1723, and died December 31, 1727.

206 "*Anstis.*"

Anstis Gardiner was born March 23, 1721, and was married, by Dr. MacSparran, to Rowland Robinson, December 31, 1741. Few persons are more frequently mentioned in the Doctor's *Diary* than Anstis Robinson, who was evidently peculiarly dear to her aunt, Mrs. MacSparran, there having been a constant interchange of visits between them. Mrs. Robinson was the mother of the *beautiful Hannah*, whose misfortunes are described below, under the entry of the marriage of her parents (Vol. i. pp. 230-34).

207 "*Rowland Robinson.*"

For a sketch of Rowland Robinson, son of Governor William, see the entry referred to, at the end of the preceding Note.

208 "*Thomas.*"

Thomas Gardiner, son of John, was born March 11, 1725, and is said to have had a family and lived to a good old age. His wife was Martha Gardiner, daughter of Henry, son of Nicholas Gardiner. Dr. MacSparran records, in his *Diary*, under date of September 3, 1751, that his wife, on that day, visited "Tho^{s} Gardiner's wife, who has lately been bro't to Bed of a Boy," and the town records show that Thomas (son of John) and Martha Gardiner had a son, born August 24, 1751, whom they named Frederic. Although this son may have died in childhood, in accordance with the statement in the text that Thomas died without issue, yet Mrs. Robinson, the author of *The Hazard Family in Rhode Island*, has discovered that Thomas Gardiner has numerous representatives, many of them descended from his son Benajah, now living in Connecticut. John Gardiner, in his will, dated in 1769, left his son Thomas a farm in Westerly and his best silver tankard.

209 "*Amos.*"

Amos Gardiner was born March 27, 1729, and married Sarah, a daughter of Captain Joshua Bill, of the *South Ferry*, October 10, 1751. It is evident, from the *Diary* of Dr. MacSparran, that he held this nephew of his wife in particular favour. On the 14th of August, preceding the marriage of Amos and Sarah, the Doctor records: "Went to Bro^{r} Jn$^{o's}$ to talk wth him and soften him about his Son Amos, who intends to marry Sarah Bill. But Jn^{o}, as he always was, is of stiff and sturdy Temper. And y^{e} will give him the agreeable Excuse of not parting with his Pelf, as he does not like y^{e} Match." The residence of Amos Gardiner was directly west of the South Ferry, at the western corner of the road leading to Narragansett Pier, and was long

known as "the four chimney house," to distinguish its peculiar mode of construction from the prevailing custom of building a single stone chimney in the middle of the house, or, with one side exposed, at the end of it. The four brick chimneys, in this case, formed a part of the end walls, built entirely of the same material, although the remainder of the house was of wood. This fine old landmark, after standing for more than a century, was some years since demolished by the order, it is said, of the town authorities, the two eastern chimneys threatening to fall across the highway. It appears from the will of John Gardiner (father of Amos) that it must have been he who built "the four chimney house" toward the close of his life, as he calls it in the will "my *now* dwelling-house" and gives the Smith (or Ferry) farm, on which it stood, to his widow for life and then to his son Amos. It is not unlikely that the Amos Gardiner who, about 1826, shortly before the death of Gilbert Stuart, accompanied the painter on a visit to his birthplace, in the vicinity, was then, as a descendant of the subject of this Note, living at "the four chimney house," not far from the South Ferry, by which Mr. Stuart is related to have reached Narragansett from Newport. It is said that Amos Gardiner, son of John, had many children and lived to a good old age. His will (1790) names four sons, William, James, Amos, and John, and a daughter Mary, who married Henry Sherman. The first Amos left most of his farm in Boston Neck to his son John, who probably became the occupant of "the four chimney house."

210 "*Mary Taylor, of Jamaica, Long Island.*" She was a niece, namesake, and practically adopted child of the wife of Squire Francis Willet, a neighbour of John Gardiner, and was married to Mr. Gardiner, December 13, 1739. Mrs. Gardiner outlived her husband, her will bearing the date 1772. She is frequently mentioned in the *Diary* of Dr. MacSparran, appearing to have been on terms of especial intimacy and affection with Mrs. MacSparran and himself.

211 "*Francis Willet, . . . Lodowick Updike.*"
Francis Willet and his family, as well as Lodowick Updike, are noticed below, in connection with the entry, in the Parish Register, concerning the purchase, in 1760, of Dr. MacSparran's farm for a glebe.

212 "*Abigail.*"
Abigail Gardiner was born September 26, 1740, and died in 1827. She is referred to, in Dr. MacSparran's *Diary*, as "Little Nab" and "Little Nabby," being a favourite and frequent visitor at the house of her aunt, Mrs. MacSparran. Her eleven children, most of whom, like herself, lived to a great age, are enumerated in connection with the Updike family, both above and below. She was educated under the patronage of her uncle, Dr. Gardiner, in Boston, with whom, for a period, she lived. Mrs. Updike was a handsome woman and retained her accomplished manner during life.

213 "*William.*"
William Gardiner, son of John, was born March 18, 1741-2, and was brought up by his uncle, Dr. Sylvester Gardiner, of Boston. Soon after having been set up in business by his father, in a store in Hartford, he was killed by an explosion of the powder-house in that town, on the occasion of celebrating the repeal of the Stamp Act, in 1766. His widow married Ralph Pomeroy, Esq., a lawyer of Hartford, by whom she had four children. Some references to her are contained in Hazard's *Recollections of Olden Times*, p. 55. An interesting old portrait in oils of William Gardiner is in the possession of his great-great-nephew, Daniel Berkeley Updike. William's son, James, mentioned in the text, received "100 Spanish milled dollars, when of the age of 21," also two silver candlesticks, in the will of his grandmother (1772).

214 "*General Wyllys.*"
The Wyllyses were one of the most important of the colonial families of Connecticut. Governor George

Wyllys, the originator of the American branch of the family, was born in Warwick, England, about 1570, and came to the site of the present Hartford in 1638, having sent his steward before him, in 1636, "to purchase and prepare for him,... an estate suitable to his rank." The ancient tree, afterwards notable as the "Charter Oak," was found standing upon the land then bought and, when the trees around it were being removed, preserved, on account of its venerable appearance, at the especial interposition, it is traditionally stated, of the neighbouring Indians. Governor Wyllys was "famed for his social and domestic virtues, his simplicity of manners, and his love for civil and religious liberty." His great-grandson, the well-known General Samuel Wyllys, was born in Hartford, January 15, 1739, and served throughout the Revolutionary War, being a colonel in the Connecticut line and becoming later a major-general of militia. He was a contemporary of William Gardiner, being only three years his senior, and corresponds otherwise to the General Wyllys referred to in the text, but lived for thirty years after the date given as the time of the tragic death of that one. Mrs. Anstis Lee, a niece of William Gardiner, in a lively narrative of a journey on horseback to Hartford, in 1791 (Appendix F), mentions visiting at "Charter Oak Place," the mansion of Colonel George Wyllys, the father of General Samuel, as well as at the house of the General himself, opposite the old State House.

215 "*John.*"

Colonel John Gardiner, son of John, was born about 1746, baptized May 8, 1748, and died in 1808. His wife, Sarah Gardiner, was a daughter of Captain Samuel Gardiner. (See entry of December 13, 1772.) John and Sarah had four sons and three daughters. Their son, Sylvester Gardiner, of Boston Neck, is mentioned in Mr. Updike's letter, referred to in Note 202 and in an article upon the Gardiner family in *The Narragansett Historical Register* (i. 3.211). (See also Note 230.) Mrs. Gardiner died in 1816.

216 "*Benjamin.*"

Benjamin Gardiner, son of John, was born January 4, 1750, and died in 1819. He was married, first, by the Rev. John Graves, rector of King's Church, Providence, January 13, 1774, as in the text, to Elizabeth Wickes, who died May 8, 1796, in her forty-second year, having had nine children. Mr. Gardiner was married, second, by the Rev. Theodore Dehon, rector of Trinity Church, Newport, December 1, 1799, to Almy Ann Coggshall, of the same town, who died January 5, 1800. He was married, third, at Jamestown, by the Rev. Mr. Dehon, March 5, 1801, to Mary, daughter of John Howland, by whom he had a son, John Howland. The oldest of the six children, who are named in Benjamin Gardiner's will (recorded November 27, 1819), was Wickes Gardiner, mentioned as having been already provided for by his grandfather, Thomas Wickes, Esq., of *Old Warwick*. The son of Wickes Gardiner, Thomas Wickes Gardiner, continued, until about twenty years since (1904), to inhabit the ancient house of the Wickes family, standing at the western corner of the *Warwick Neck* Road, in *Old Warwick*. During the early portion of his married life, Mr. Gardiner, the subject of this Note, lived at *Boston Neck*, in North Kingstown, and *Tower Hill*, in South Kingstown, but, about 1784, he removed to Middletown, where he passed the remainder of his life upon his farm, near *Paradise Rock*. He was a useful and munificent member of Trinity Church, Newport, serving upon the vestry in 1786 and during all the concluding portion of his life. There is extant a letter, written in 1810, by Mr. Gardiner, to his nephew, Daniel Updike, of Wickford, at the time of some temporary disturbance in St. Paul's Parish, displaying exceeding judiciousness and a genuine Christian spirit. At the time of the building of the *Tower Hill* Church, consecrated by Bishop Griswold in 1818, it is recorded that "*Judge* Benjamin Gardiner, of Middletown, gave [towards the undertaking] sixty dollars and got near five hundred subscribed in Newport."

217 "*Thomas Wickes.*"

Mr. Wickes is treated below, under entries of May 19, 1753, and June 12, 1756 (Warwick Church).

218 "*Mary and Sarah.*"

Mary Gardiner, daughter of John, is said to have died of consumption, October 16, 1762, in her eighteenth year, and Sarah, her sister, also of consumption, June 16, 1771, in her twentieth year. Her will, however, in which she styles herself "Sarah Gardiner, gentlewoman," is dated June 12, 1772, making it probable that the date of her death should be June 16, 1772.

219 "*Lydia.*"

Mrs. Faxon is said to have died very old, in 1842, and to have left two daughters and three sons. Her second husband, John Faxon, is believed to have removed to Machias, Maine, where he died.

220 "*William.*"

William Gardiner, son of William, was born May 21, 1698. He had two daughters, Abigail and Elizabeth, and according to one authority, two sons. William Gardiner, senior, mentions in his will (1732) "grandson James Gardiner," probably a son of William, junior. It is likely also that "Billy Gardiner," twice referred to in the *Diary* of Dr. MacSparran (October 18, 1743, and August 25, 1745), in the company of members of the Stewart family, was a son of William Gardiner, junior, then, after the death of his parents, living with his older sister, Mrs. Stewart, at New London. He is, no doubt, too, the "grandson William Gardiner" mentioned in the will of William, son of Benoni. The husband of Abigail was Matthew Stewart, who came to New London from Ireland and is frequently named in the *Diary*. On March 10, 1744-5, the Doctor records that he baptized, at New London, "a child by the name of Elizabeth, Daughter of Matthew Stewart, born during our stay at his house." Elizabeth Stewart became the wife of Roswell Saltonstall, a grandson of the governor of Connecticut Colony. In a letter of Dr. Hallam, written

from New London, January 10, 1842, and inserted below in a Note to *America Dissected* (Appendix A), he remarks, "There was living here, until a few months since, a venerable lady who was a niece of Dr. MacSparran and remembered him well." Inasmuch as Mrs. Saltonstall was Mrs. MacSparran's brother's granddaughter and was twelve years old at the time of the Doctor's death, she is, without doubt, the one referred to. Mrs. Anstis (Updike) Lee, who was a relative of Mrs. Saltonstall, their mothers being first cousins, relates, in her narrative of a horseback journey, with her brother, to Connecticut, in 1791 (Appendix F), that, on passing through New London, Mr. Roswell Saltonstall "invited us to pass the day with his family," adding: "We did so. His wife was a Stewart and sister to Mrs. Colonel John Handy, of Newport, and John Robinson's wife, of Narragansett."

Elizabeth Gardiner, the second daughter of William, son of William, is several times mentioned in the *Diary*, sometimes as "Betty." She accompanied her uncle and aunt on their journey (referred to above), to her sister's in New London, in the early spring of 1744-5. At a somewhat later date, she was married to Nicholas Lechmere, of Newport, an officer of the customs, who afterwards left the town with the British, at the time of their evacuation. In 1762, after the enlargement of Trinity Church, Mr. Lechmere's name appears in the list of owners of pews. Mrs. Lechmere was still residing in Newport as late as 1784.

William Gardiner, the subject of this Note, is said, in some accounts not entirely trustworthy, to have died at sea, at the age of twenty-nine, *i. e.*, about 1727.

221 "*Elizabeth Gibbs.*"

She was a daughter of William Gibbs, of Newport. She is not known to have been connected with the somewhat prominent George Gibbs of that day and town. She became the wife of William Gardiner, son of William, April 16, 1719, a short time before her coming of age. The Trinity Church Register shows that

Elizabeth Gardiner was married to James Martin, an active member of the parish, April 9, 1732, and died May 14, 1735, in her thirty-third year.

222 "*Abigail.*"

Abigail Gardiner, daughter of William, was born September 24, 1700, and married, for the first time, November 19, 1719. Her children, by this marriage, were William, Robert, and Caleb Hazard. Of these, the second became well known as Dr. Robert Hazard, having studied medicine in Boston with his uncle, Dr. Sylvester Gardiner. Dr. Hazard will be noticed below, under an entry of "3rd Sunday of April, 1752." Abigail (Gardiner) Hazard was married, for the second time, March 2, 1726-7, and became the mother of Deputy Governor Robinson's six younger children. She frequently appears in Dr. MacSparran's *Diary*.

223 "*Caleb Hazard.*"

Caleb Hazard[485] was a son of Colonel George and Penelope (Arnold) Hazard and a brother of Deputy Governor George Hazard. He was born November 24, 1697, and died January 15, 1726. He owned and lies buried upon the farm west of Point Judith Pond, now (1907) the property of Colonel Arthur H. Watson.

224 "*William Robinson.*"

Deputy Governor William Robinson, a son of Rowland and Mary (Allen) Robinson, was born January 26, 1693, and died September 19, 1751. His first wife, to whom he was married about 1718, was Mrs. Martha (Potter) Allen. He had by her five children, of whom the eldest was Rowland.[807] Governor Robinson was a pronounced adherent of the *Society of Friends*. Being a brother-in-law of Dr. MacSparran, he is often mentioned in his *Diary*. His South Kingstown farm extended northward from the district of lower Point Judith to Narragansett Pier and from there to Sugar Loaf Hill, at the west of the present village of Wakefield. His mansion, built by his father, Rowland Robinson, and styled by him in his will, "my new house," was

standing until within a few years, near *Silver Lake.* Since the removal of the old structure, the home place (now called "Shadow Farm") has been occupied by Samuel A. Strang, of New York, who has built upon it a modern house, the deed to him being the first one made in connection with the property, it having always previously passed by will from father to son. Governor Robinson's estate was inventoried at £21,573 5*s.* 5*d.* Further references to him will be found below, under an entry of August 2, 1741, and in a note to *America Dissected*, in Appendix A.

225 "*Thomas.*"

Thomas Gardiner, third son of William, of Boston Neck, was born October 30, 1702, and is said, somewhat doubtfully, to have died at sea at the age of twenty-four years. In any case, however, he must have died before April 12, 1732, inasmuch as his name does not occur in his father's will made at that date. The references to Thomas Gardiner, in the *MacSparran Diary*, which begins in 1743, all relate, therefore, to the son of John rather than the brother.

226 "*Hannah.*"

Hannah Gardiner, daughter of William, was born December 7, 1704, and was married to the Rev. James MacSparran, by the Rev. James Honyman, of Newport, May 22, 1722, being, accordingly, only seventeen years of age. She was considered a very beautiful woman; her portrait, painted by Smibert, who came to America in the company of Dean Berkeley, being preserved in the Museum of Fine Arts, Boston. The sum of £800 was given to her in her father's will, of which £100 was to be expended in silver plate. An account of the death of Mrs. MacSparran in London, in 1755, will be found below (Vol. i. p. 294).

227 "*Lydia.*"

Lydia Gardiner, daughter of William, was born January 27, 1706-7, was married, by Rev. Mr. MacSparran, November 17, 1724, and died January 22, 1727-8,

at the time of the birth of her third child, "aged," as Mr. MacSparran states in the parish record, "21 years, lacking 5 days."

228 "*Josiah Arnold.*"

Captain Josiah Arnold, a son of Josiah and Sarah Arnold, of Jamestown, was born August 25, 1707. At the time of his father's death, in 1725, he inherited from him the southern part of "Beaver Head Farm." It was at Captain Arnold's house that Dr. MacSparran preached August 4, 1741, "pursuant," as he records, "to a Request made in writing by Sundry Gentlemen of James Town, alias Conanicut." It may be that the Josiah Arnold, mentioned in 1784, in the records of Trinity Church, Newport, was Captain Arnold, of Jamestown, or his son Josiah, who was clinically baptized by Mr. MacSparran, July 1, 1726, "about 11 of y^e^ Clock at night," and "received into Congregation with Suretys," "Sunday, January 22, 1726-7." This latter Josiah is mentioned in the will of his grandfather, William Gardiner, made in 1732. For a further notice of the Arnold family, see Note 166.

229 "*Sylvester.*"

The date of the birth of Dr. Sylvester Gardiner was June 29, 1708 (Arnold's *Vital Record of Rhode Island*, North Kingstown, p. 73), although several other dates have been assigned. The statement of the *Newport Mercury*, given in the text, that he was in his *eightieth* year at the time of his death, August 8, 1786, is evidently such an approximation as was common in those days, inasmuch as he then lacked only a few months of being seventy-nine. The date June 29, 1707, sometimes given, although it harmonizes exactly with the representation of the *Mercury*, is disproved by the fact that Lydia, the sister next older than Sylvester, was born January 27, 1706-7. The year 1717, printed in the first edition of this work, is evidently an error of the press. In a letter of June 21, 1862,—fifteen years after the publication of the *History*,—presumably addressed to his cousin, Robert Hallowell Gardiner, of Gardiner, Maine,—

although without superscription,—Mr. Updike remarks: "I think you must be mistaken about the birth of Dr. Gardiner. His age, as stated in the *Newport Mercury*, is correct. It was probably inserted by an intimate friend or near relative, and I have never known the fact disputed or questioned by any relative here. My mother [Mrs. Lodowick Updike], Mrs. Faxon, John Gardiner, and Benjamin Gardiner were the nephews and nieces that were intimate with their uncle, Dr. Gardiner, and neither of them ever hinted that the notice in the *Mercury* was incorrect, and I have heard them repeatedly converse about him.... If he was born in 1727, he was fifty-nine when he died. He must have been older than that. If he was born in 1717, he died at sixty-nine years of age.... I really conclude that the statement of his age in the *Mercury* was correct." In another letter, undated, but written, probably, later than the one just referred to, Mr. Updike declares, with evidently more accurate information, "Sylvester was born June 29, 1708." Some authorities give August 10, 1786, instead of August 8, 1786, as the date of Dr. Gardiner's death, but the latter is correct. (Mason's *Annals of Trinity Church*, p. 181.) In the entry of Dr. Gardiner's baptism as "a youth," May 10, 1722, Mr. MacSparran spelled his name *Silvester*. The equally authorized orthography *Sylvester* is, however, adopted in these notes as the one apparently most frequently used by its holder himself, in later life. Dr. MacSparran shows himself, in his *Diary*, to have been in frequent communication with his brother-in-law in Boston, depending largely upon him for counsel and coöperation.

230 "*The family mansion.*"

The farm in Boston Neck, near Wesquage Pond and Beach, occupied for many years by the Gardiner family, was a part of the *Atherton Purchase.* On July 4, 1659, Coginaquand, chief sachem of Narragansett, conveyed to "John Winthropp, Governor of Conecticott, Maj'r Humphrey Atherton of Massachusets, Richard Smith, Senior, and Richard Smith, Junior, of Cocumscosuck,

Traders," and three others, a tract of land called Namecocknecke, now known as Boston Neck. (Arnold's Fones' Record, pp. 3, 4.) After the death of Richard Smith, senior, at "a general Meeting of the proprietors of the Southern Tract of the land at Naraganset in wch the Land caled Boston Neck lyeth," held June 16, 1675, "It was agreed that mr. Richard Smith shal have & Injoy his share of land on the said Neck & also the share that was his fathers Next Adjoyning to the Land that was Maj. Hump'ry Atherton's, at the south end of the said Necke." (*Ibid.*, pp. 25, 26.) In his will, proved July 12, 1692, Richard Smith, junior, gave to Israell and James Neuton, his nephews, "all my lands at Wasquoge farme." (*The op Dyck Genealogy*, p. 82; Potter's *Early Narragansett*, p. 271.) From the will of Richard Smith, senior, it appears that the Newtons,[10] his grandsons, may have already been in possession of land in Boston Neck, adjoining or near to that given them, as above, by their uncle, Richard Smith, junior, the "Great Neck of Land beyond Capt. Edward Hutchinss house," mentioned in the will of Richard, senior, being Boston Neck. The town records show that, on December 15, 1715, James Newton, of Colchester, Connecticut, conveyed to William Gardiner a narrow strip of land in Boston Neck, forming the northern part of his estate (South Kingstown Transcript Book of Land Evidences, No. 3, p. 199), and that on April 22, 1724, the same, together with his sons, James, junior, and Israel, conveyed to the same a parcel of land, "on a place called Boston Neck, known by the name Weskqueage farm," containing four hundred and ninety acres. (*Ibid.*, p. 36.) Although William Gardiner previously owned land to the north of the two tracts thus conveyed, yet it is evident that they form what William Gardiner called in his will, his "homestead farm." The house on this estate Miss Esther Bernon Carpenter asserts (*The Narragansett Historical Register*, i. 3. 213) to have been built about 1728. If this statement be correct, and if the land was acquired in 1715 and 1724, as above, the "family mansion, on the farm

next south of the Ferry estate," at which Dr. Sylvester Gardiner is said to have been born in 1708, could hardly have been the house now standing upon the Bonnet Point or Wesquage Farm. William Gardiner, the purchaser of this Newton land, in his will, made in 1732, bequeathed his "homestead farm of 547 acres" to his eldest son, John, who seems to have been living upon it during the period covered by the *MacSparran Diary*, although removing to another house, which he calls "my *now* dwelling-house," before making his will in 1769. John Gardiner, in his turn, bequeathed to his son John, known as "Colonel," "all the *old* homestead farm, whereon son Amos now liveth." There exists a manuscript of unknown date, with the heading, "The loſs of the *Anastasia* & the miraculous escape of Lieut. Drummond of the Royal Navy, who commanded the said Ship, and its crew, by means of a Bullock." The account proceeds to say: "The above is on a print hanging up in the Col. John Gardiner house, in Boston Neck, which was struck by Lieut. Drummond and sent to him from London. There is the Ship driven on shore at Wesquage in a storm, with the surf bursting over her stern, the crew on the bow out of water on the beach and the people on the shore. Neither could the crew get off nor a boat to her. The *Anastasia* was a British Tender, with stock on board, and the officers put an ox overboard and fastened a rope to his horns. After the loſs of several, one reached the shore and, by means of this rope, the officers and crew escaped from the Ship to the beach. Col. Gardiner & his wife are represented on the beach and the maid and two of his children. The Colonel treated the shipwrecked with the greatest kindneſs & hospitality." The above-mentioned print was long since removed from the Gardiner house, but is said to be still in existence, in the possession of a family lower down the Neck.

After the death of Colonel Gardiner, in 1808, it appears that the Gardiner homestead became the residence of his son, known as Sylvester Gardiner, of Boston Neck, for whom the Rev. James Carpenter, in 1844,



wrote out the Gardiners' genealogy, alluded to in Note 202. It would not, however, seem that he remained there until his death, as Mr. Updike in the letter of June 20, 1862, already repeatedly cited, speaks of "Sylvester Gardiner, the son of John and grandson of John, the brother of Dr. Gardiner, of Boston," adding, he "died some years ago in the state of New York, but with whom and at what place, I don't know." *The Narragansett Historical Register* of January, 1883, alludes (p. 213) to "the present Sylvester of Boston Neck," as if he were a son of the Sylvester just adduced. The old Gardiner house, near Wesquage Beach and Bonnet Point, is still (1904) in good preservation, being a very prominent object, directly in front of one driving down the Boston Neck road, just before arriving at the road leading west from the South Ferry, and at the distance of about a half mile.

230[a] "*Mr. Bowdoin, afterwards Governor.*"

The progenitor of this family in America was Pierre Baudouin, who, on account of religious persecution, fled from France, in 1686, with his wife and five children, to Casco (now Portland), Maine. In 1690, after having received a grant of one hundred acres of land on Barbary Creek, Casco Bay, Mr. Baudouin removed to Boston.

James Bowdoin (as the name came to be spelled), son of Pierre, rose to the first rank among the merchants of Boston, leaving the largest estate (£50,000 to £100,000) at that day ever possessed by one person in the Colony. He was born in Rochelle, France, in 1676, and died, in Boston, September 8, 1747. A portrait of him is included in this book.

James Bowdoin, the subject of this Note, son of the first James, was born August 7, 1726, and died November 6, 1790. In 1785 and 1786, he was Governor of Massachusetts. He was a Fellow of the Royal Society and an intimate friend of Benjamin Franklin.

James Bowdoin, son of the Governor, was born in Boston, September 22, 1752, and died at his seat, on

Naushon Island, October 11, 1811. He married his cousin Sarah, daughter of William Bowdoin, a brother of the Governor, leaving no issue. The magnificent portraits of Governor Bowdoin and his brother William, preserved at Bowdoin College, were painted by Robert Feke, of Newport, and are included here partly on that account. Elizabeth, daughter of Governor Bowdoin (born in 1750, died 1809), married Sir John Temple, the first British minister to the United States of America. Descendants of Lady Temple assumed the name of Bowdoin, under the wills of her brother James and his wife, and now represent the Bowdoin family, of Massachusetts.

The second son of the original Pierre, John (or Jean) Bowdoin, who was born in France, settled in Northampton County, Virginia, dying before 1717. John left male issue and is believed to have been the father of "Peter Bowdoin, Esq., of Virginia," whose daughter, Mary Preeson, became, about 1746, the wife of Thomas Hazard, of South Kingstown, known, on that account, as "Virginia Tom." Mrs. Hazard was the maternal grandmother of Abby, daughter of Walter Watson, who became the wife of Wilkins Updike, the author of this *History*. She died April 17, 1760, in her thirty-second year, and is buried in the Wilkins Updike family lot, on Boston Neck, with the inscription on her gravestone: *A Loving and Kind Wife*. Mr. Updike's eldest son, Thomas Bowdoin Updike, derived his name from this descent. The following interesting letter (found on page 221, *Massachusetts Historical Collections*, Seventh Series, vol. vi) alludes to the identity of the Virginia and Massachusetts families of Bowdoin:

[PREESON BOWDOIN TO JAMES BOWDOIN]

Norfolk, Virginia, March 30th, 1800

JAMES BOWDOIN, *Esq*r.

Dr Sir,—You may perhaps be surpris'd at receiving a letter from a person so little known, or perhaps totally unknown, but as a relative & a quondam acquaintance of your deceas'd father, am embolden'd to address you

on a subject of the first importance to me, no less than the education of a child. Without farther preface therefor you'll permit me to inform you that I have a son about 13 years of age, who has been at school from an early period to this time, & his tutor, who is a very worthy clergyman, tells me that the rudiments of letters & Science are well laid, that he is a boy of some genius, & I venture to say of a most amiable disposition; he is now reading Horace & Greek, but his present tutor being about to quit that line of life, & there being no seminary in this State that entirely meets my approbation, am at a loss as to the sequel of his education. From the establish'd character of the College at Cambridge, not only as to education, but what I deem of still greater consequence the attention paid to the morals of the students, have it in contemplation to send my son there, tho' there is one circumstance you'll permit me to mention, that is, that at the seminaries generally throughout New England an idea prevails here that the students have not the priviledge of attending the place of worship to which they have been us'd, but are confin'd to a particular one, tho' this is so repugnant to that liberty of conscience for which we all contend that I cannot suppose that such is the fact. You'll therefor permit me to ask the favour of you to give me a particular account of the College, at what age or at what stage of education boys are admitted, or if there is any school in which they may so far complete their education as to capacitate them for the College, also the expence attendant, & any further information you may judge necessary & should you on the whole recommend sending my son there, believe I shall do so, & perhaps may accompany him myself, as I am very desirous of once more seeing my friends in Boston, in which case, as it is such a distance from me, may I hope that you will be good enough to take my son under your patronage. I thought it necessary to be thus particular as to his age & progress in learning that you might the better judge how far he might be qualify'd for a college.

If your mother is living, please present my most re-

spectful compliments, also to your sister, who I presume is in Boston since the death of her husband, likewise to your lady tho' to her unknown. Hope you'll excuse this freedom & favour me with an answer as soon as may be.

With sentiments of perfect esteem,

I am, d^r sir, yr. m^o obd^t

PREESON BOWDOIN

It is probable that Preeson Bowdoin was a nephew of Mrs. Hazard.

The "sister" alluded to was Elizabeth Bowdoin, Lady Temple.

231 "*A Glebe at Gardiner.*"

About 1754, Dr. Gardiner began the improvement of his extensive grant of land on the Kennebec, the central settlement upon it being called at first Gardinerstown and afterwards Pittston. In 1803, the town was finally incorporated by its present name, Gardiner. The first Episcopal church in the village, a small square building with arched windows, was dedicated, in a very unfinished condition, August 13, 1772, as St. Ann's, in allusion to the name of the eldest daughter of Dr. Gardiner. It was not, however, until 1793, after the long upheaval of the Revolutionary War, that, in accordance with the provisions of the Doctor's will, the little structure was fully completed, out of his estate, and the parish formed into a corporation. The present dignified stone edifice, designed by the Rev. Dr. Samuel Farmar Jarvis, and later made memorable by the rectorship, for nearly a score of years, of Bishop George Burgess, was consecrated October 18, 1820, with the name of Christ Church, having been built largely under the patronage and at the expense of the grandson of Dr. Gardiner, Mr. Robert Hallowell Gardiner.

The early planting and succeeding firm establishment of this pioneer parish, in the new country of Maine, may thus be confidently traced to the influence of Dr. MacSparran, who baptized the founder of Gardiner in youth, and of St. Paul's Church in Narra-



Hon. William Bentley
Esq.



Hon. William Bowdoin

(Feke)

gansett, where he was grounded in those Christian and churchly principles which he has transmitted to his descendants. It does not appear that Dr. Gardiner himself ever became a resident upon the Kennebec, although he early built a house, for one of his sons, upon a large farm at Gardinerstown, establishing him in it as the manager of the whole estate. His grandson and chosen heir, the first Robert Hallowell Gardiner, immediately upon coming of age, in 1803, entered into residence, since which year there has never been wanting one so named to occupy the estate. Upon the death, in 1864, of the original bearer of the name, a man singularly beloved and revered by the whole community, his eldest son, Robert Hallowell Gardiner, a most worthy successor, came into possession of the property. He lived until 1886, when he was followed by his nephew, the eldest son of his brother John William Tudor Gardiner, the third Robert Hallowell Gardiner and the present proprietor (1907). It is noticeable that all these three of the name have had the honourable distinction of having graduated from Harvard College. The first residence of the original Robert Hallowell Gardiner was a house built by his father, Robert Hallowell, on the Pittston, or east, side of the river, and the second, a cottage in Gardiner. These were followed, in 1836, by the spacious and elegant stone mansion, designed by Richard Upjohn, at *Oaklands*, near the city of Gardiner, ever since the seat of the family. One of the chief treasures of Oaklands, hanging in the hall, is a portrait of Dr. Gardiner, the founder of the Gardiner family of Maine, by Copley, painted about 1772, not long before the painter left Boston for England. "It is," says the author of *The History of Christ Church, Gardiner*, "a vivid representation of a man past the meridian of life, dressed in the scarlet coat of England, relieved by glittering buttons and white frills at the wrist. Between the side curls of a white wig, a kindly, keen old face looks out; a face to whose humorous curve of lip and glance of eye is added the evidence of thought and practical tendencies, in the high forehead and vertical lines above the nose. The

whole figure, one hand in its breast, is leaning slightly forward, the head a trifle bent, with a direct look at the beholder, that gives him the suggestion of a certain watchful alertness in the intent eyes. Altogether a strong character; a man of deep feelings, firm attachments and earnest purposes; for whose protection the struggling Church of Gardinerstown must often have longed in the later and more troublous days."

On the right of the chancel of Christ Church, Gardiner, is erected a black marble mural monument, bearing the following Latin inscription, said to have been composed by a grandson of the Doctor, the scholarly and polished Rev. John Sylvester John Gardiner:

SACRUM MEMORIAE
SILVESTRIS GARDINER,
QUI NATUS, HAUD OBSCURO GENERE, IN INSULA RHODI
STUDUIT PARISIIS
ET BOSTONIAE DIU MEDICINAM FELICITER EXERCUIT.
POSTQUAM SATIS OPUM PARAVISSIT,
NAVAVIT OPERAM AD DOMANDAM ORNANDAMQUE
HANC ORIENTALEM REGIONEM, TUNC INCULTAM.
HIC SYLVAS LATE PATENTES EVERTIT, MOLAS OMNIGENAS
ÆDIFICAVIT, OMNIA RURA PERMULTIS TUGURIIS ORNAVIT,
TEMPLUM DEO EREXIT,
ATQUE HAEC LOCA HABITANTIBUS PATER-PATRIAE DICI
PROFECTO MERUIT.
VIR ACERRIMO INGENIO; MEDICUS SCIENS,
MARITUS FIDELIS, PIUS IN EIBEROS,
IN OBEUNDIS NEGOTIIS VIGILANS, SAGAX, INDEFESSUS,
INTEGER VITAE, IN SACRIS LITERIS DOCTUS,
CHRISTIANAE FIDEI OMNINO ADDICTUS,
ECCLESIAE ANGLICANAE OBSERVANTISSIMUS,
MORTUUS EST IN INSULA RHODI,
ANNO DOMINO MDCCLXXXVI, AETATIS LXXIX.
UT VIRI DE ECCLESIA DEQUE REPUBLICA OPTIME MERITI
MEMORIAM COMMENDARET POSTERIS, SUAEQUE INSUPER
ERGA AVUM VENERANDUM PIETATIS MONUMENTUS EXTARET,
HONORARIUM HOC MARMOR EREXIT,
NEPOS HAERESQUE,
ROBERTUS HALLOWELL GARDINER.

232 "*Anne, daughter of Dr. Gibbons.*"

The marriage of Dr. Sylvester Gardiner to Anne Gibbons (or Gibbins, as the name was more frequently spelled) occurred about 1730. Among the names of

a committee, appointed at a meeting of the parish of King's Chapel, Boston, September 2, 1722, to consider the question of a new church edifice, is found that of Mr. John Gibbins, presumably the father of Mrs. Gardiner. This movement resulted in the erection of Christ Church,—the "old North Church" of the Revolutionary War,—and John Gibbons appears again, among the signers of a letter of October 2, 1722, inviting the Rev. Timothy Cutler,[130] who had just conformed, at New Haven, to the Church of England, to become the first rector of the parish. In an entry of October 7, 1743, Dr. MacSparran records, in his *Diary*, "Reached Boston by noon. Attended the funeral of Johnny Gibbins," probably a younger brother or a nephew of Mrs. Gardiner, with whose family the Doctor, on account of his close connection with her husband, must have been on intimate terms. The father of Anne Gibbins is said to have been a physician of wealth, from whom the Gardiners inherited considerable property. Mrs. Gardiner appears to have lived until 1771, the author of *The History of Christ Church, Gardiner* (p. 56) remarking, in connection with an event of September, 1773, "Two years before this, all that was mortal of the stately Madam Gardiner had been laid to rest beneath the echoes of King's Chapel." A portrait of this lady, by Copley, supposed to have been painted near the end of her life, hangs in the hall at Oaklands. This, with other family portraits, is reproduced in the book.

233 "*William.*"

The dates of the birth and death of William Gardiner, second son of Dr. Sylvester, have not been ascertained. It is recorded that he was unmarried. The author of *The History of Christ Church, Gardiner* (p. 57) relates that he "lived upon his father's estate, in Maine, had the reputation of being a great sportsman, and was, withal, extremely fond of practical jokes." He is said to have built the first church, supplied it with a bell, begun to build a parsonage, and, finally, to have completed the interior of the sacred edifice, after the War

of the Revolution, the whole, no doubt, out of the means of his father. A somewhat singular gift of Mr. Gardiner to the new St. Ann's was a gilded sturgeon for a vane upon its slender spire, in apparent allusion to the alleged meaning of the first part of the Indian word *Cobbosseecontee*, the name of the stream emptying into the Kennebec at Gardiner and determining its position. Perhaps William Gardiner died before the end of 1793, as, although he had just previously been active in the enterprises of the parish, his name is not found on the committee appointed in the autumn of that year to superintend the building of a new church, the first having been burned in the preceding month. In any case he appears to have been dead in 1803, when his nephew succeeded to the estate.

234 "*Anne.*"

Anne Gardiner was famous for her beauty, her portrait having been painted by Copley, in the character of the huntress Diana. In a genealogy of the Dr. Sylvester Gardiner family, prepared by one of its members and affixed to *The History of Christ Church, Gardiner*, she is said to have married Colonel the Honourable Arthur Browne, although an old unsigned family manuscript assigns him, as does the original text, the name of John. The above genealogy differs also from the manuscript and the text in the omission of all the children of Mrs. Browne, except John, and in representing him as marrying a daughter of Admiral Sir Richard Hughes, Baronet, rather than of Earl Howe. Mrs. Browne died in 1807.

235 "*Hannah.*"

Hannah, daughter of Dr. Sylvester Gardiner, was born in 1744 and died in 1796. She married, in 1771, Robert Hallowell, collector of the customs at Boston, who was born in 1739 and died in 1818. They had five children: (1) Hannah, born 1773, died 1796; (2) Nancy, born 1774, died 1775; (3) Anne, born 1776, died 1800; (4) Rebecca, born 1777, died 1779; (5) Robert, born 1782, died 1864. Mr. Hallowell was a member

of an excellent English family and was characterized as "a man of firm integrity, distinguished courtesy and strong affections." At the time of the Revolutionary War, he was a loyalist and was named, among others, in the *Morning Chronicle* of the State of Massachusetts, 1778, as amenable under "an Act to prevent the return to this State of certain persons, . . . who have left this State . . . and joined the enemies thereof." It is stated that the town (now city) of Hallowell, on the Kennebec River, was named for him.

236 "*Robert Hallowell Gardiner.*"

By the terms of the will of Dr. Sylvester Gardiner, his grandson, Robert Hallowell, was obliged, as inheritor of the estate, to assume his surname. When, upon the attainment of his majority, he entered into possession of the property, although appearing frail and delicate, yet, in his face and carriage, he displayed evidences of native resolution. His future supremacy in Gardiner was at once determined by the courage and ability with which he confronted the problem arising from his efforts to develop the estate. In 1805, he married Emma Jane Tudor, of Boston, who was born in 1785 and died in 1865. Their children were: (1) Emma Jane, born 1806; died, unmarried, 1845. (2) Anne Hallowell, born 1807; married, 1832, to Francis Richards, and died 1876, having had seven children. (3) Robert Hallowell, born 1809; married, 1842, to Sarah Fenwick Jones, and died 1886, having been for twenty-two years the proprietor of the estate. (4) Delia Tudor, born 1812; married, 1834, to George Jones, and died 1836. (5) Lucy Vaughan, born 1814; died, unmarried, 1847. (6) John William Tudor, born 1817; married, 1854, to Anne Elizabeth (Hays) West, and died 1879, having had six children, of whom the eldest, Robert Hallowell, has been (1907) proprietor of the estate since 1886. (7) Henrietta, born 1820; married, 1846, to Richard Sullivan, and died 1880. (8) Frederic, an Episcopal clergyman, born 1822; married to Caroline Vaughan, and died in 1889, having had five children. (9) Eleanor Harriet.

237 "*Philip Dumaresque.*"

Mr. Dumaresque (or Dumaresq) is said to have traced his lineage from nobles of the island of Jersey. He was born in 1738, became a merchant in Boston, and married Dr. Gardiner's daughter Rebecca in 1763. At the time of the Revolutionary War he was a loyalist and, in 1776, retired to Halifax, with his family. Having been, in 1778, proscribed and banished, he was appointed, by the British government, collector of customs at New Providence, Nassau, where he remained until his death.

James, the eldest son of Philip and Rebecca Dumaresque, born 1771, was drowned in the Kennebec River in 1826. His granddaughter, Louisa Dumaresque Perkins, married William Morris Hunt, the painter. Enid Dumaresque, one of their daughters, married Samuel Slater, of Providence, and another, Mabel, married Horatio Nelson Slater, of Webster, Massachusetts. Philip, the second son of Philip and Rebecca, born 1772, was a captain in the British Royal Navy and died in 1806. Francis, the third son, was a physician of Jamaica, West Indies. There were six Dumaresque children, not given in the text. (*History of Christ Church, Gardiner*, Appendix II.)

238 "*Oliver Whipple.*"

Mr. Whipple is said, by one of his descendants, to have graduated at Dartmouth College, in 1773. In a letter written to this grandchild, in 1862, Mr. Updike mentions some particulars about Mr. Whipple, which he had not included in the *History*, published fifteen years previously. "I knew Oliver Whipple well," he says. "He came to Wickford about the year 1803, when I was about eighteen years of age. He opened a law office and remained there two or three years. . . . After leaving Wickford, I heard of his having settled in Washington. The late Honourable Elisha R. Potter . . . knew Mr. Whipple, and he informed me, about the year 1810, that Mr. Whipple was found one morning dead in his office in Washington, caused by apoplexy, as it was

adjudged. Mr. Whipple was very frequently at my father's, near Wickford, as my mother and his wife were first cousins. I have always heard that he was born in Cumberland, in this State [Rhode Island]. The Whipples are numerous in the town of Cumberland and the adjoining towns,—but from what branch, I am ignorant. I was always informed that he graduated from college. His name is not included in the catalogue of graduates of Providence College, now Brown University, but in the catalogue of Harvard University I find that an Oliver Whipple graduated in 1766. Whether it was the same Oliver Whipple, I don't know. But the year would correspond with his age, and it may be that, while he was at Harvard, he became acquainted with the daughter of Dr. Sylvester Gardiner. Mr. O. Whipple was a fine-looking and accomplished gentleman, corpulent, with a very expressive countenance. He was six feet in height, or very near it, erect and straight, and, in manner, dignified and courteous. His society was always agreeable and interesting. Mr. Whipple wrote a poem on 'Liberty.' It was published in pamphlet form and dedicated to the first John Adams, President of the United States."

In the genealogy of the Gardiner family, appended to the *History of Christ Church, Gardiner*, Portsmouth, *Rhode Island*, rather than Portsmouth, *New Hampshire*, as in the text, is assigned as a residence of Mr. Whipple, after leaving Cumberland, Rhode Island. Mrs. Whipple is said, in the same work (p. 57), to have been "a woman of the most exalted character. She gave proof of her deep piety in a solemn written covenant, still preserved, wherein she dedicated herself unchangeably to God. This covenant she renewed in writing from time to time; and, for this purpose, was raised, by her attendants, to a sitting posture, upon her death-bed, where she traced the few faltering lines of a completed vow."

239 "*Hannah B.*"

Hannah Whipple, who became the wife of the Honourable Frederic Allen, of Gardiner, records the author

of the *History of Christ Church, Gardiner* (p. 57), "gained celebrity as a poet and geologist and was the pride of our little community. Her sister, Miss Anne Whipple, was also noted for her poetic talent." "The Allens," she remarks farther on (p. 78), "themselves nearly related to the Gardiner family, have long been famed, in the city's history, as aristocrats of the fine old school. The father, with his forensic talents and courtly ways, the mother, with her striking, unusual face and literary accomplishments, and the circle of their children and friends must all have aided to raise the standard of the Church as well as of the town, to which they belonged." The residence of the Allen family was beautifully situated farther up the river than Oaklands. In the letter of Mr. Updike, cited in the last Note, he relates: "When quite a young man, I recollect Hannah Whipple's coming to my father's and making a considerable visit, and that she sent me two poems, from her pen,—one on 'Creation' and the other on the 'Siege of Saguntum,' if I recollect rightly." Mrs. Allen was still living in 1842. The portraits of Dr. and Mrs. MacSparran, by John Smibert, fell into the hands of the Allen family, as near kinsmen of the subjects, that of the Doctor being afterwards given by Charles Edward Allen (elder son of Frederic and Hannah) to Bowdoin College, and that of Mrs. MacSparran, by his sister, Mrs. Margaret Elton, to the Museum of Fine Arts, Boston.

240 "*An Eppes of Salem.*"
Little is known of Dr. Sylvester Gardiner's second wife, Love Eppes, beyond her name. Inasmuch as the first wife died in 1771, it may be supposed that he married the second previously to his departure from Boston, with the British troops, some five years later. There is some reason to believe that she survived until about the time of her husband's return to America, after the close of the Revolution.

241 "*Catharine Goldthwaite.*"
Catharine Goldthwaite, third wife of Dr. Gardiner,

belonged in Boston, but is called a daughter of Thomas Goldthwaite, of Penobscot. She was married to him February 18 or 19, 1785, she being twenty-eight years of age and he seventy-six. Catharine Goldthwaite is said to have belonged to the family of the druggist Goldthwaite, with whom Dr. Gardiner was placed, when he first went to Boston, and who sent him to England and France to study medicine. Beyond the initial W., the Christian name of Mr. Powell, the second husband of Mrs. Gardiner, does not appear, but it was probably William. He was, doubtless, of the family of the well-known Adam Powell (or Powel), of Newport, a warden of Trinity Church in 1721-2, and a son-in-law of Gabriel Bernon.

242 "*The liturgy of King's Chapel.*"

The name of John Gardiner is found, along with eight others, upon a committee appointed, in 1785, by the proprietors of King's Chapel, Boston, to revise the liturgy of that church. When a report, embodying a mutilated *Book of Common Prayer*, stripped of any recognition of the Holy Trinity, was presented by the committee, on June 19th of that year, John Gardiner is again seen among the twenty-eight voting for its adoption, with seven opposed. (Batchelder's *History of the Eastern Diocese*, i. 400.)

As Dr. Gardiner, the father of John Gardiner, had long been a noted Churchman of Boston and one of the most influential members of King's Chapel, as well as a churchwarden, when Dr. Henry Caner was its rector, immediately before the disturbance of the Revolution, his son's course in this matter met, as is suggested in the text, with his particular and grave disapproval. (*History of Christ Church*, *Gardiner*, pp. 48, 57.)

The following anecdote, communicated by a member of the Gardiner family, is not without point in this connection. "Dr. Sylvester Gardiner, in his will, gave and bequeathed to his son John *one guinea;* and to John's children he gave John's share in his worldly goods. When John in his turn came to make his will, he, per-

haps partly from force of example, but evidently for other good reasons, gave and bequeathed to *his* son, John Sylvester John, '*one penny with the image and superscription of that booby George the Third.*'"

243 "*Mr. John Pitts.*"

John Pitts (born in Boston in 1738, died in 1815), was a son of James Pitts, merchant, and a nephew of Governor Bowdoin, alluded to, in the sketch of Dr. Gardiner, in the text, as one of his correspondents. Mr. Pitts graduated at Harvard College, in 1757, and became a representative of Boston in several provincial congresses, speaker of the house, and state senator. The Pitts family was prominent in the Revolution, the house of James Pitts being a resort of the Adamses and other patriots. Lendall Pitts, another son of James, was the principal leader of the Boston Tea Party. Although on opposite sides, yet the Doctor and his younger friend had evidently not lost their original mutual affection and esteem.

244 "*Dr. Cooper.*"

The Rev. Samuel Cooper, D. D., was an intimate friend of John Adams and Benjamin Franklin and a man of distinguished patriotism. He was born in Boston in 1725, and died there just before the close of the year 1783, in which this letter of John Gardiner, where he is named, was written. Dr. Cooper graduated at Harvard College in 1743, and succeeded his father, the Rev. William Cooper, in the pastorate of the Brattle Street Church, continuing in the position until his death. He took a prominent part in politics, and was obliged to withdraw from Boston before the battle of Lexington, his church being occupied as barracks by the British troops. Dr. Cooper was the first president of the *Society of Science and Arts* and was honoured by the University of Edinburgh with the degree of Doctor of Divinity.

245 "*Count Dillon.*"

Count Arthur Dillon, French soldier, took a promi-

nent part in the capture of the island of St. Christopher from the British, and was appointed its governor, while John Gardiner lived in the West Indies. He was born in France in 1750, and died upon the scaffold, in Paris, in 1794, having been accused, as commander of a division of the French army, of harbouring treasonable intentions towards the government. At the foot of the scaffold he cried, with a firm voice, "Vive le roi!"

246 "*The late John Sylvester John Gardiner, D.D.*" The birthplace of John Sylvester John Gardiner was Haverford West, South Wales, that being, probably, the residence of the Harries family, to which his mother belonged, although John Gardiner is said to have married her at St. Kitts. When the boy was five years of age, he was sent by his father from the island of St. Christopher, where they were then living, to Boston, to be with his grandfather, Dr. Sylvester Gardiner, who placed him under the tuition of Master Lovell. Later, from 1776 to 1782, he attended the schools of Dr. Samuel Parr, at Colchester and Norwich in England. On his return to America, in 1783, young Gardiner read law in Boston, but soon discovered that his inclinations were towards the study of divinity. He was, accordingly, ordained a deacon, by Bishop Provoost, in New York, October 18, 1787, and a priest, by the same, December 4, 1791. In 1792, Mr. Gardiner was elected assistant minister of Trinity Church, Boston, teaching a classical school to supplement the meagre income of the Greene Foundation, until his succession to the rectorship after the decease of his chief, Bishop Parker. In 1813, the University of Pennsylvania conferred on him the degree of Doctor in Divinity. His wife, by whom he had five children, they having been married in 1794, was Mary Howard. His death occurred at Harrowgate, England, whither he had gone in the unfulfilled hope of deriving benefit from the voyage. He was concerned in the *Monthly Anthology & Boston Review*, the first periodical of its kind in America. (Batchelder's *History of the Eastern Diocese*, i. 567, 568.)

In Trinity Church in the city of Boston, enclosed in a frame of wrought-iron and brass, is a marble tablet, which reads:

IN MEMORY OF
JOHN SYLVESTER JOHN GARDINER, D.D.
WHO WAS BORN AT HARVERFORD WEST, SOUTH WALES
JULY 12, 1765.
BECAME ASSISTANT MINISTER OF THIS CHURCH
APRIL 19, 1792.
WAS UNANIMOUSLY CHOSEN ITS RECTOR, FEB. 10, [illegible]05,
AND DIED ON A VISIT TO HIS NATIVE LAND
JULY 29, 1830.
AGED SIXTY FIVE.

HE WAS A MAN
JUST AND TRUE, DIRECT OF PURPOSE AND OF SPEECH;
A FRIEND, WARM, GENEROUS AND SINCERE;
A COMPANION
WHOSE CHOICE READING, CAPACIOUS MEMORY AND LIVELY WIT
ENRICHED AND ADORNED THE INTERCOURSE OF LIFE;
A SCHOLAR WORTHY OF PARR, HIS CELEBRATED MASTER;
A TEACHER WHO INCITED THE YOUNG
BY HIS OWN ARDENT LOVE AND CRITICAL KNOWLEDGE OF
ANCIENT LITERATURE;
A CHRISTIAN OF GENUINE, CHEERFUL, UNOSTENTATIOUS PIETY;
A THEOLOGIAN, LEARNED, CONSISTENT AND CHARITABLE,
DISLIKING AND AVOIDING SECTARIAN CONTROVERSIES,
BUT ZEALOUS IN PREACHING THE PRACTICAL FAITH HE PROFESSED
WITH A PURE AND IMPRESSIVE ELOQUENCE;
A PASTOR DEVOTED TO HIS CHURCH
AND DEEPLY ENDEARED TO A PEOPLE
AMIDST WHOM HE HAD FULFILLED FOR ALMOST FORTY YEARS,
WITH EXEMPLARY FIDELITY,
THE MINGLED OFFICES OF FRIENDSHIP AND RELIGION.

HIS REMAINS LIE BURIED IN PANNEL CHURCH YARD,
NEAR HARROWGATE, IN YORKSHIRE, ENGLAND.
HIS MEMORY LIVES HERE
IN THE HEARTS OF AFFECTIONATE PARISHIONERS,
WHO WOULD THUS PERPETUATE
A JUST COMMEMORATION OF EXCELLENT SERVICE,
TRIED WORTH AND IRREPARABLE LOSS.

Under the tablet is this inscription in bronze:

THE ABOVE TABLET, WITH ITS INSCRIPTION BY THE HISTORIAN PRESCOTT, WAS RESCUED BY A GREAT GRANDSON OF THE RECTOR THEREIN COMMEMORATED, FROM THE FLAMES WHICH DESTROYED TRINITY CHURCH, SUMMER STREET, IN THE GREAT BOSTON FIRE, NOV. 9, 1872. IT IS THE ONLY RELIC FROM THE INTERIOR OF THAT CHURCH.





J. S. J. Gardiner. D. D.
Stuart

247 "*Sam*[l] *Browne, of South Kingstown.*"
Samuel Brown, baptized as an adult by Dr. MacSparran, November 15, 1731, and later a warden of St. Paul's Church, is frequently referred to in the Narragansett Parish Register from 1731 to 1761. The repeated occasions on which his name occurs in the Doctor's *Diary* and the ordinary, homely character of the incidents noted—heading casks, nailing a box, and borrowing a bushel of rye—indicate the terms of neighbourly familiarity on which he stood with his rector. Samuel Brown had at least two sons, Jeremiah and Zephaniah, and two daughters, Penelope and Freelove. There is reason to believe that he, as well as Daniel, and, perhaps, William Brown, of Kingstown, was a son of Jeremiah Brown (died 1690), of Newport and Kingstown, third son of the well-known Chad Brown, of Providence, although Mr. Austin (*Genealogical Dictionary of Rhode Island*, p. 260) says that there is no direct evidence to show it. The late Mrs. Robinson, the author of *The Hazard Family of Rhode Island*, however, claimed to have met with certain documents, in which Daniel and Samuel Brown call themselves sons of Jeremiah and speak of William as their brother. The fact that the names of Samuel's children, Jeremiah and Penelope (the former frequently), occur among the accepted descendants of Chad Brown, seems also to add some probability to this theory. It is doubtful whether or not the William Brown, referred to by Daniel and Jeremiah as their brother, is the grandfather of Lieutenant-Governor George Brown, of that name. In all documents, he spelled his name Browne, and is said, by Mr. Updike, under an entry in the Parish Register of April 24, 1768, to have belonged to a family which emigrated from Glasgow, Scotland, and settled in South Kingstown.

248 "*Hannah remained unmarried.*"
Dr. MacSparran, in his *Diary*, October 21, 1751, says, "I got home well, through God's goodness and found Hannah Minturn." She was, at that time, about sixteen years of age.

249 "*England being at that time at war.*"
The Treaty of Aix-la-Chapelle, made in 1748, restored peace to Europe for a few years. As William Minturn was not, at that date, more than fifteen years of age, the war between France and England, here referred to, must have been the *French and Indian War*, which broke out about 1754, when he was just coming of age, or the *Seven Years' War*, in which George II further involved his kingdom a couple of years later.

250 "*Dr. Senter.*"
Isaac Senter, physician, was born, in New Hampshire, in 1755, and died, in Newport, in 1799. He early repaired to the chief town of Rhode Island, then famed for its medical superiority, and studied with Dr. Thomas Moffatt, soon becoming a surgeon in the Revolutionary army. After accompanying Benedict Arnold on his expedition to Quebec and writing an interesting account of it for the *Bulletin of the Historical Society of Pennsylvania*, he finally settled in Newport, where he was quickly recognized as one of the most eminent surgeons in the State. He was elected an honorary member of several foreign medical societies and contributed important articles to the journals of his profession. In a somewhat wider sphere, he was honoured also by being made for many years president of the Rhode Island Society of the Cincinnati. The Rev. Dr. Channing alludes, with enthusiasm, in a letter of reminiscences, to "Dr. Isaac Senter, a physician of extensive practice, who was thought to unite, with great experience, a rare genius in his profession, and whose commanding figure rises before me, at the distance of forty-five years, as a specimen of manly beauty, worthy the chisel of a Grecian sculptor."

A daughter of Dr. Senter became the wife of the Rev. Dr. N. B. Crocker, for many years rector of St. John's Church, Providence, a number of their descendants still representing in Rhode Island their distinguished Revolutionary ancestor.

251 *"George Gibbs, Esq."*

George Gibbs, son of George and Hannah, was born in Newport, May, 1735. He married Mary Channing, October 9, 1768, by whom he had ten children. His eldest son, also named George (born in Portsmouth, Rhode Island, January 7, 1776; died at Sunswick, now Astoria, Long Island, August 6, 1833), became noted as the collector of the largest cabinet of minerals ever seen in the United States up to that time. It contained above twenty thousand specimens and is now the property of Yale University.

George Gibbs, the subject of this Note, was one of the most prominent members of Trinity Parish, Newport, during about a half century, few other names appearing so often as his upon the parish records. As it disappears, however, after 1804, and as his wife, Mrs. Mary Gibbs, is named as a large contributor to a new church bell, in March, 1805, it is likely that Mr. Gibbs died previously to this date.

252 *"Penelope, daughter of Benjamin Greene."*

The youthful intimacy of Penelope Greene and Nathanael seems to have resulted not so much from near relationship as from the following circumstances: The father of Mrs. Penelope (Greene) Minturn was "Benjamin Greene, of Newport," a son of "John Greene, of Potowomut." John Greene's farm, inherited from his father, Thomas, was in the eastern part of Potowomut, now (1907) the country seat of Mr. Moses Brown Ives Goddard, whose house is pictured in another place. After Mr. Greene's death, in 1757, it became the residence of his son, Richard, known as "King Richard," noted for his generous hospitality and elegant style of living. Penelope Greene must often have come over from Newport to visit at her grandfather's, during the first eleven years of her life (occurring previously to his death), as well as later, at her uncle Richard's, during the nine remaining years before her marriage.

As Penelope was but four years the junior of her cousin Nathanael, the future Major-General, and was

frequently staying only a couple of miles away from his father's house at the Forge, it was natural, as related in the text, that the two should be, at this period, much together. Nathanael's father, Nathanael, "the Quaker Preacher," and Penelope's grandfather, John, were second cousins, their grandfathers, James and Thomas Greene, being brothers and sons of John Greene, surgeon, the originator of the family in Warwick. It is not impossible, however, that there was a closer consanguinity through some other line. But, in any case, the evident mutual congeniality of Nathanael and Penelope compensated for any lack of nearness in cousinship.

When General Greene was married to Katherine Littlefield, July 20, 1774, he showed his friendship for Miss Mary Greene, a daughter of "King Richard" and a first cousin of Penelope (Greene) Minturn, by addressing to her the following autograph invitation to the wedding:

NATHANAEL GREENE } *present their compliments to Miss*
KITTY LITTLEFIELD } *Polly Greene and desires the favor of her company at William Greene's Esq. the 20th this instant at 10 o'clock a.m.*

William Greene, afterwards Governor, lived at Greene Farm, in Warwick, near East Greenwich.

253 "*William.*"

The younger William Minturn's son, Robert Bowne Minturn, and his grandson, Robert Bowne Minturn, junior, have been well-known and highly respected merchants and philanthropists of New York during the century just passed (1907).

254 "*Jonas.*"

Caroline, the fourth child of Jonas and Esther Minturn, of New York (born in 1806), married Prescott Hall, of that city. David Prescott Hall, sixth child of Caroline and Prescott, married Florence, daughter of Dr. Samuel G. Howe, of Boston. Frances, the seventh child of Jonas and Esther Minturn (born 1812), married, October 12, 1838, Thomas Robinson Hazard, of

Vaucluse, Rhode Island, known as "Shepherd Tom." (*The Hazard Family of Rhode Island*, pp. 78, 122.) Jonas, the ninth child of Jonas and Esther Minturn (born 1819), married Abby West, of Bristol, Rhode Island. Their daughter, Mary Minturn, married Charles Potter, of Newport, now (1907) deceased, only son of the late Charles Potter, of Providence.

255 "*Esther, daughter of William T. Robinson.*" William T. Robinson[662] was a grandson of Governor William Robinson and also a grandson of Thomas Richardson,[663] of Newport, and Mary Wanton, his wife, sister of Governor Gideon Wanton, and a great-great-grandson of the first Edward Wanton, of Scituate, Massachusetts.

256 "*Revd Mr. Saml Seabury.*"

The place of birth of Samuel Seabury, the father of the first Bishop of Connecticut and Rhode Island, was Groton, Connecticut, and the date July 8, 1706. He began his collegiate education at New Haven, but removed, before graduation, to Cambridge. His ordination, by the Bishop of London, occurred in 1730. The publications of the Rev. Mr. Seabury, now remaining, are a *Sermon preached at New London, in 1742*, and a pamphlet entitled *A Modest Reply to a Letter from a Gentleman to his friend in Dutchess County* (New York, 1759). Dr. MacSparran refers to Mr. Seabury familiarly in his *Diary*.

The statement of Mr. Updike, in the text, that it was through intercourse with the Doctor that Mr. Seabury became an Episcopal clergyman, after having officiated for three or four years as a licensed preacher of the Congregationalists, seems to rest upon family tradition, there having been an interval of but twenty years between the death of Mr. Seabury and the birth of the author. The further attribution of instrumentality in the building of St. James's Church, New London, to Dr. MacSparran is justified by the Doctor's testimony in *America Dissected* (Appendix A), where he says, "I myself began one church by occasional visits among

them, at a place called New London," and by the evidence of a letter of the Rev. Dr. Hallam, given in the accompanying Note. The Seabury Memorial Chapel, at Groton, perpetuates the memory of the origin of the family in that town. It is interesting to note that the church at Hempstead, where Mr. Seabury exercised his ministry for twenty-two years, celebrated its second centennial in 1903. "Of the eighty-four missionaries on the Society's list in New England, more than one-fourth were brought up dissenters. Among these were Samuel Seabury (father of the first American Bishop); Timothy Cutler, President of Yale (Presbyterian) College; and Edward Bass, the future Bishop of Massachusetts." (*Digest of S. P. G. Records*, p. 44.)

257 "*Elizabeth Powel of Narragansett.*"

"Mrs." Elizabeth Powel does not, as might be supposed, appear to have been previously married, this being her maiden name, as a daughter of Adam Powel, (or Powell), of Newport. The above title is given her as a token of respect, in accordance with a prevailing custom of the period in which she lived, Mrs. MacSparran being called, in the Parish Register, at the time of her marriage, when only seventeen, "Mrs. Hannah Gardiner" and Miss Martha Updike being styled by Dr. MacSparran, in his *Diary* (July 24, 1743), "Mrs. Patty Updike." The mother of Elizabeth Powel was Hester (or Esther) Bernon, to whom Adam Powel was married May 30, 1713. Both Elizabeth and her sister Esther are said to have been educated in Boston.

258 "*Abigail, a daughter of Thomas Mumford.*"

Thomas Mumford was born April 1, 1687, almost certainly in Kingstown, Rhode Island, being the eldest son of Thomas (born 1656), of Kingstown, and a grandson of the original Thomas (born 1625), of Portsmouth and Kingstown, who, with others, purchased a large tract of land called Pettaquamscutt, January 20, 1657-8. He had brothers, Joseph, Benjamin, and Richard, living in Narragansett, in Dr. MacSparran's day, and, with himself, mentioned in the *Diary*.

Thomas Mumford married, first, in 1704-5, Hannah Robinson, and second, January 3, 1705-6, Hannah Remington, who became the mother of his four children. His daughter Abigail, who married the Rev. Mr. Seabury, was born September 3, 1710, being but twenty-one years of age at the time of her death, her son Samuel, the future Bishop, having been born November 30, 1729. In 1749, it is interesting to note, Mr. Seabury sold to Christopher Phillips one hundred and ten acres of land "bounded southeast by Cozzens' Brook," near the present Allenton and Silver Spring, in North Kingstown, it being a tract which may have come to him through his first wife, Abigail Mumford, or, more probably,[334] through his second wife, Elizabeth Powel, it having been apparently the farm of her mother.

259 "*Judge Helme, of Tower Hill.*"

James Helme was born May 7, 1710, and died May 19, 1777, being a member of a family[335] of great respectability and influence in the State. Previously to being made chief justice of the Supreme Court of Rhode Island, in 1767, he was judge of the court of Common Pleas. A further notice of the Helmes will be found below, under entries of September 21, 1740, and December 3, 1746.

Mrs. James Helme, although her father was styled Adam Powel (or Powell), of Newport, was a resident of North Kingstown at the time of her marriage, in 1738, having, after the death of her father, December 24, 1725, removed to Narragansett, with her mother and sister Elizabeth. Mr. Powel was a vestryman of Trinity Church, Newport, or a warden, from about 1719 to, apparently, the time of his death. The Powels must have taken up their residence in North Kingstown before 1731, as, during that year, the name "Ester Powel" is found upon a subscription list of St. Paul's, Narragansett, as a contributor of £1 10*s*. After the marriage of Esther Powel to Mr. Helme, Mrs. Powel appears to have left her farm and gone to live at Tower Hill, where she died in 1746. Her sister, Mrs. Cod-

dington, also removed from Newport to Narragansett about 1739.

260 "*Mr. Robinson, an Attorney at Law.*"
Matthew Robinson, Esq., here mentioned, had removed, a few years previously, from Newport to Narragansett, and was then living upon his estate of "Hopewell," situated a little to the west of the present Kingston station (1907), and now marked by the ruined chimney of his dwelling. Mr. Robinson and Mr. Helme were almost exact contemporaries, having been born but a year apart. A somewhat extended notice of the former will be found below (Vol. ii. p. 13).

261 "*At the age of eighty-seven.*"
Mrs. Seabury's age, at the time of her death, in February, 1799, appears to be overstated, in the text, by two or three years. Mr. Mason, in the *Annals of Trinity Church, Newport* (p. 31), records the date of the marriage of her parents, Adam Powell and Hester Bernon, as May 30, 1713.

262 "*Samuel, the eldest son.*"
Trustworthy authorities give November 30, 1729, as the date of Bishop Seabury's birth, not 1728. He was ordained to the diaconate by the Bishop of Lincoln, December 21, 1753, and to the priesthood, by the Bishop of Carlisle, two days later. His first settlement, in 1754, in New Brunswick, was in the *town* of that name, in New Jersey. In 1775, he was driven from his mission and carried a prisoner to Connecticut. From 1778 to 1782, he lived upon Staten Island. Mr. Seabury was, in 1783, *elected* Bishop of Connecticut, by the Church of England clergy of the State, not merely *recommended* for the office, as stated in the text.

263 "*Mr. Granville Sharp's account.*"
Granville Sharp, a grandson of Archbishop Sharp, of York, was, at the period under review, a distinguished philanthropist and accomplished scholar. He was born in Durham, England, in 1734, and brought up to the

bar, although he never practised. He first attracted public attention through the rescue of a negro from his master and the consequent establishment of the right of slaves to their liberty, on English soil. At a later time Mr. Sharp founded a colony of liberated Africans in Sierra Leone, devoting his pen to the antislavery cause and becoming instrumental in the formation of a society for the abolition of negro slavery. He also justly opposed the impressment of seamen and advocated, to a somewhat visionary extent, Parliamentary reform. In exactly what capacity Mr. Sharp intervened in the matter of the application of Dr. Seabury to the Archbishop of Canterbury, for episcopal consecration, except, perhaps, as a general philanthropist, is not quite apparent. Although a zealous member of the Established Church of England, and sincerely solicitous for the supply of the episcopate to America, he does not seem to have occupied any official position. At a later date, he expressed his doubts on the regularity of Scottish Episcopacy and his deep interest in promoting the introduction of the English succession into America, through correspondence with the Rev. Dr. Manning, the Baptist head of Rhode Island College, Benjamin Franklin, "President of the State of Pennsylvania," Mr. Adams, the first ambassador from the United States to England, and Dr. Rush, a noted Presbyterian physician of Philadelphia. When Bishop White and Bishop Provoost were in England they became acquainted with Mr. Sharp, whom the former called "that worthy person," while, at the same time, in thanking him for his benevolent zeal, he betrayed some apprehension, by cautioning him as to the presentation of their cause to the Archbishop of Canterbury, whom he was, at that time, on his way to visit. (Bishop White's *Memoirs*, pp. 135, 136.) Mr. Sharp died in 1813, a bachelor, in chambers in the Temple. Through his intimacy with those high in authority as well as his disinterested earnestness and large ability, he had been able to render substantial aid towards the promotion of an understanding between the English Church and the American. His services were

invaluable, likewise, in convincing dissenters and Presbyterians in the New World of the propriety of establishing Episcopacy in the United States. (Digest of S. P. G. Records, pp. 749, 750.)

264 "*The very worthy and learned Dr. Moore.*"
In 1784, Archbishop Moore had, but recently, been elevated to the see of Canterbury, in succession to Archbishop Cornwallis, who had died the previous year. In fact the letter of the convention of Connecticut clergy, in 1783, introducing Dr. Seabury for consecration, was addressed to the Archbishop of York, the appointment of a successor to the late Archbishop of Canterbury not being, at the time it was written, yet known in America. (Bishop White's *Memoirs*, pp. 83, 324.) Eventually, however, the application appears, when it was found that the chair of Canterbury had been filled, to have been presented to Archbishop Moore. In view of the new prelate's inexperience in his position and of the novelty and difficulty of the problem presented for solution, it does not seem unreasonable that he should have pleaded for time for consideration.

John Moore was born in 1733. His first high preferment was to the deanship of Canterbury. Later he was made Bishop of Bangor, holding the see from 1776 until his recommendation to the King, by Bishop Lowth, for the archi-episcopal throne of Canterbury. He died in 1805.

265 "*A General Convention.*"
The General Convention, properly so called, that is, one duly commissioned to represent the Church and authorized to give law to it, was not established until 1789. Previously to that year there had been convened several voluntary or inchoate assemblages of the clergy or of the clergy and laity, of different States, in 1784, 1785, and 1786. The one to which Mr. Sharp referred as "a General Convention actually appointed in America, for the election of bishops," was probably the meeting which finally opened in Philadelphia on September 27, 1785, it having been proposed at a previ-

ous assembly, held in New York, in October, 1784. (Bishop White's *Memoirs*, p. 12. Article by the Rev. Dr. William J. Seabury, on the General Convention, in the *Church Cyclopaedia*, p. 311.)

It does not, however, appear that this convention, as he assured the Archbishop, on imperfect information, contemplated proceeding to the election of bishops or interfering, in any way, with the right of the Church, in each of the different States, to choose its own diocesan, as Connecticut had already done. So far as the question of the episcopate was concerned, it merely addressed itself to devising measures for obtaining valid consecration for bishops, when properly elected. (Bishop White's *Memoirs*, pp. 13, 14, 97-102, 350.)

266 "*Dr. George Berkeley.*"

Dr. Berkeley was born in London, in 1733, the year in which his famous father, of the same name, was consecrated Bishop of Cloyne. It was in order to superintend this son's university education that Bishop Berkeley, in 1752, took up his abode in Oxford. After holding several other preferments, Dr. Berkeley became prebendary of Canterbury, a position in which he remained until his death in 1795, when he left behind him a high reputation for Christian spirit and scholarly attainments. The singular esteem and admiration won for himself, during his residence in America, by the father, undoubtedly predisposed Dr. Seabury to pay the fullest deference to the counsel of the son. It is, moreover, exceedingly probable that the Rev. Samuel Seabury, father of the Bishop, by reason of his intimacy and kinship with Dr. MacSparran, had been brought into acquaintance with the distinguished ecclesiastic while he sojourned in Rhode Island. Mr. Seabury's conformance to the Church, his voyage to England for ordination, and his return and settlement at New London all occurred within that period.

267 "*Bishop Skinner . . . Kilgour . . . Petrie.*"

John Skinner was, at this time, Bishop Coadjutor of Aberdeen, and permitted the consecration of Dr. Sea-

bury, as Bishop of Connecticut, to take place in the chapel, within his house at Long Acre. Of the other two uniting in this act, Robert Kilgour was Bishop of Aberdeen and Primus of the Episcopal Church of Scotland, and Arthur Petrie, Bishop of Moray and Ross, only one of the four existing Scottish bishops failing to assist.

268 "*Talbot and Welton.*"

The crying need of episcopal supervision, in America, so long disregarded by the authorities of the Church of England, induced the Rev. John Talbot, rector of St. Mary's Church, Burlington, New Jersey, while on a visit to the old country, at a date variously given from 1722 to 1724, to receive episcopal orders at the hands of the non-juring bishops. Not far from the same time, the Rev. Robert Welton, also, rector of White Chapel, was consecrated, in the same way, to the episcopal office, accompanying Talbot on his return to America and becoming rector of Christ Church, Philadelphia. The attempt to introduce bishops, in this surreptitious and irregular way, however, entirely miscarried. The two recipients of the office were compelled to keep their position a secret, and cannot be confidently asserted to have performed any episcopal act, although there are traditions that Talbot occasionally administered confirmation. Upon the facts becoming known, Welton was required, by an order of the Privy Council, to return to England, while Talbot was inhibited by the Bishop of London from officiating, living in retirement until his death, in 1727.

He had been a missionary companion of the Rev. George Keith, in his organizing tour of America, in 1702-4, and had remained settled over his New Jersey parish from 1705 to 1724. Having been the first resident of the S. P. G. in that State, he was styled "the Apostle of the New Jersey Church." Even after his inhibition and discharge from the Society, his old Burlington congregation, as well as the vestry of Christ Church, Philadelphia, unanimously petitioned him for his services.

Bishop Perry declares of him, "No name among our early class deserves a more lasting remembrance; no labours have borne more enduring or more abundant fruit."

269 "*Carolina, the Jerseys, &c.*"

"Carolina" refers here to *South Carolina*, North Carolina not being represented. "The Jerseys" are, of course, the one State of *New Jersey*. Only six of the seven States which are recorded as having sent clerical and lay deputies to the Convention of September 27, 1785, referred to by Mr. Adams, are here named, Delaware being overlooked. (Bishop White's *Memoirs*, p. 12.) In the General Convention held, by adjournment, in Philadelphia, September 29, 1789, the Churches of Connecticut, Massachusetts, and New Hampshire, as well as those of the above seven States, were duly represented. (*The Church Cyclopaedia*, p. 312.) Bishop White mentions only Connecticut and Massachusetts, as being represented, in addition. (*Memoirs*, p. 23.)

270 "*A person, whom they should send.*"

This language of Mr. Sharp seems to imply, in accordance with his former assurance to the Archbishop of Canterbury, that some *particular* person, elected by the General Convention, was in view. (See Note 265.) The implication does not, however, strictly agree with the passage referring to this matter, in the *Address of the Convention of 1785 to the English Prelates*, *i. e.*, the letter of the convention to the two Archbishops, spoken of by Mr. Adams, in the text. The passage is as follows: "The petition, which we offer to your venerable body, is—that from a tender regard to the religious interests of thousands in this rising empire, professing the same religious principles with the Church of England, you will be pleased to confer the episcopal character on such persons as shall be recommended by this church *in the several States here represented.*" (Bishop White's *Memoirs*, pp. 350, 353.)

271 "*The Thirty-nine Articles.*"

The clause, "or to deviate, in anything essential, from

frequently staying only a couple of miles away from his father's house at the Forge, it was natural, as related in the text, that the two should be, at this period, much together. Nathanael's father, Nathanael, "the Quaker Preacher," and Penelope's grandfather, John, were second cousins, their grandfathers, James and Thomas Greene, being brothers and sons of John Greene, surgeon, the originator of the family in Warwick. It is not impossible, however, that there was a closer consanguinity through some other line. But, in any case, the evident mutual congeniality of Nathanael and Penelope compensated for any lack of nearness in cousinship.

When General Greene was married to Katherine Littlefield, July 20, 1774, he showed his friendship for Miss Mary Greene, a daughter of "King Richard" and a first cousin of Penelope (Greene) Minturn, by addressing to her the following autograph invitation to the wedding:

NATHANAEL GREENE } *present their compliments to Miss*
KITTY LITTLEFIELD } *Polly Greene and desires the favor of her company at William Greene's Esq. the 20th this instant at 10 o'clock a.m.*

William Greene, afterwards Governor, lived at Greene Farm, in Warwick, near East Greenwich.

253 "*William.*"

The younger William Minturn's son, Robert Bowne Minturn, and his grandson, Robert Bowne Minturn, junior, have been well-known and highly respected merchants and philanthropists of New York during the century just passed (1907).

254 "*Jonas.*"

Caroline, the fourth child of Jonas and Esther Minturn, of New York (born in 1806), married Prescott Hall, of that city. David Prescott Hall, sixth child of Caroline and Prescott, married Florence, daughter of Dr. Samuel G. Howe, of Boston. Frances, the seventh child of Jonas and Esther Minturn (born 1812), married, October 12, 1838, Thomas Robinson Hazard, of

Vaucluse, Rhode Island, known as "Shepherd Tom." (*The Hazard Family of Rhode Island*, pp. 78, 122.) Jonas, the ninth child of Jonas and Esther Minturn (born 1819), married Abby West, of Bristol, Rhode Island. Their daughter, Mary Minturn, married Charles Potter, of Newport, now (1907) deceased, only son of the late Charles Potter, of Providence.

255 "*Esther, daughter of William T. Robinson.*" William T. Robinson[662] was a grandson of Governor William Robinson and also a grandson of Thomas Richardson,[604] of Newport, and Mary Wanton, his wife, sister of Governor Gideon Wanton, and a great-great-grandson of the first Edward Wanton, of Scituate, Massachusetts.

256 "*Rev^d Mr. Sam^l Seabury.*" The place of birth of Samuel Seabury, the father of the first Bishop of Connecticut and Rhode Island, was Groton, Connecticut, and the date July 8, 1706. He began his collegiate education at New Haven, but removed, before graduation, to Cambridge. His ordination, by the Bishop of London, occurred in 1730. The publications of the Rev. Mr. Seabury, now remaining, are a *Sermon preached at New London, in 1742*, and a pamphlet entitled *A Modest Reply to a Letter from a Gentleman to his friend in Dutchess County* (New York, 1759). Dr. MacSparran refers to Mr. Seabury familiarly in his *Diary*.

The statement of Mr. Updike, in the text, that it was through intercourse with the Doctor that Mr. Seabury became an Episcopal clergyman, after having officiated for three or four years as a licensed preacher of the Congregationalists, seems to rest upon family tradition, there having been an interval of but twenty years between the death of Mr. Seabury and the birth of the author. The further attribution of instrumentality in the building of St. James's Church, New London, to Dr. MacSparran is justified by the Doctor's testimony in *America Dissected* (Appendix A), where he says, "I myself began one church by occasional visits among

the Thirty-nine Articles," is not found in the Preface of the American *Book of Common Prayer*. In the *Proposed Book* only twenty "Articles of Religion" were introduced. (Bishop Perry's Preface to Procter's *History of the Book of Common Prayer*, pp. xxiii–xxvi.) It was not until 1801 that the Thirty-nine Articles of the English Church were adopted, in their entirety, with some comparatively unimportant alterations and omissions, by the General Convention. (*Id.*, p. xxxii.)

272 "*The New American Prayer Book.*"
This term refers to an altered form of the English *Book of Common Prayer*, prepared, in part, by the General Convention of 1785 (although not formally adopted by it), and completed by a committee of publication. This work was published in the spring of 1786, under the title of *The Book of Common Prayer as revised and proposed to the Use of the Protestant Episcopal Church*, and has always been known, in the Church, as the *Proposed Book*. Bishop White (*Memoirs*, p. 118) declared concerning it, "On the whole it was evident that, in regard to the liturgy, the labours of the Convention had not reached their object." The *Proposed Book* was never ratified by any General Convention, and was gradually laid aside, as having failed to commend itself to the Church's acceptance. (Bishop Perry's Preface to Procter, &c., pp. xxvii, xxviii.) As the certificate of the Prothonotary, authorizing its publication, bears date April 1, 1786, the volume could have arrived in England but a short time before Mr. Sharp, on the following July 17th, waited on the Archbishop with what he called, in only a very loose and unauthorized sense, "the New American Prayer Book."

273 "*On his return to this country.*"
It is interesting to note, in view of the fact that Bishop Seabury eventually became the diocesan of Rhode Island, that he appears to have officiated in this State, after his return from consecration, before reaching Connecticut. The Parish Register of Trinity Church, Newport, shows that, on June 26, 1785, Thomas Gros-

venor of Connecticut was married to Ann Mumford, by the Rt. Rev. Bishop Seabury. Mr. Mason, in his *Annals of Trinity Church* (p. 172), certifies that the Bishop landed at Halifax, reaching Newport, June 25th, on his way to New London, performing, on the following day, the above marriage, and preaching, in Trinity Church, his first sermon after his return, from Hebrews xii. 1, 2.

274 "*Elected Bishop of Rhode Island.*"

At the convention held in Newport, November 18, 1790, three Churches being represented, it was voted that the Right Rev. Father in God, Samuel Seabury, D.D., Bishop of the Church of Connecticut, be and is hereby *declared* Bishop of the Church of this State.

275 "*Aged sixty-eight.*"

There are slight variations of statement as to the date of Bishop Seabury's birth. Appleton's *Cyclopaedia of American Biography* gives it as November 30, 1729, making him, at the time of his death, sixty-six years of age, rather than as above. Mr. Updike, in the text, gives 1728 as the year, making his age sixty-seven, when he died, thus agreeing with the inscription on his tomb. The identity of the "Thompson," on whose authority this and other facts about the Bishop are here given, as well as the source of some of the other quotations, does not plainly appear.

276 "*His son, Samuel Seabury, D.D.*"

The third Samuel Seabury was born in New London, June 9, 1801, and died in New York city, October 10, 1872. He was ordained deacon in 1826 and priest in 1828, by Bishop Hobart, receiving the degree of Doctor of Divinity from Columbia College in 1837. From 1834 until 1849, he was editor of *The Churchman*, a newspaper since discontinued and having no connection with the contemporaneous (1907) journal of that title. From 1838 to 1868, he served as rector of the Church of the Annunciation, as noted in the text, and, from 1862 until his death, he was Professor of Bibli-

cal Learning, in the General Theological Seminary, New York. His reputation rests largely upon his editorial writings, through which he exercised a wide influence, during a period of much ecclesiastical disturbance. Among the other writings of Dr. Seabury are *A Historical Sketch of Augustine, Bishop of Hippo; The Continuity of the Church of England in the Sixteenth Century; The Supremacy and Obligation of Conscience*, and *The Theory and Use of the Church Calendar, in the Measurement and Distribution of Time.*

William Jones Seabury, D. D., a son of Dr. Seabury and the present representative of the family, was born, in New York, January 25, 1837, and graduated at Columbia College in 1856. He succeeded his father as rector of the Church of the Annunciation and, since 1873, has been Professor of Ecclesiastical Polity and Law in the General Theological Seminary.

277 "*His influence was most important.*"

A letter written by Bishop Seabury to the Rev. Dr. Smith of Maryland, August 15, 1785, just previously to the so-called General Convention held at Philadelphia in September of that year (Bishop White's *Memoirs*, pp. 338-48), sets forth his individual convictions upon several points, particularly as to the admission of lay members into synods and the inherence of the power of government in the episcopal office, in opposition to those who maintained that the peculiar powers of a bishop, beyond those of a presbyter, were limited to ordination and confirmation. It was largely due to the influence of the Bishop of Connecticut that, in the constitution adopted by the General Convention at the session of September and October, 1789, in amendment of that adopted in the session of the previous July, the House of Bishops was given the right to originate and propose acts for the concurrence of the other house of Convention; and to negative such acts, proposed by the other house, as they might disapprove. (Bishop White's *Memoirs*, pp. 421-3.) But the most notable result of Bishop Seabury's directing power was his well-known

action, referred to in the text, in the matter of securing the restoration to the Consecration Prayer, in the Holy Communion Office, of the Oblation and Invocation, found in the First Book of King Edward VI and retained in the Scottish Office, in accordance with the "Concordate," which he had signed at the time of his consecration. (Bishop Perry's Preface to Procter's *History of the Book of Common Prayer*, pp. viii, xxix, and Dr. Samuel Hart's article on the Prayer Book, in the *Church Cyclopaedia*, p. 606.)

Bishop White (*Memoirs*, p. 179) pays a cordial tribute to the elevated spirit displayed by his brother from Connecticut while the two, in 1789, in the absence of Bishop Provoost, were sitting as the House of Bishops, remarking: "To this day, there are recollected with satisfaction the hours which were spent with Bishop Seabury on the important subjects which came before them; and especially the Christian temper which he manifested all along." While the original views of Bishop Seabury as to the admission of lay members into synods do not appear to have been insisted on and, in any case, did not finally prevail, lay delegates being admitted into his own convention from 1792 onward, yet it is curious to note the survival of a trace of his theory in the exclusive membership of clergymen upon the Standing Committee of Connecticut (with the exception of a single year), up to the present day. (Dr. Hart's article on Connecticut, in the *Church Cyclopaedia*, p. 172.)

278 "*Mr. William Mumford.*"

William Mumford was married at Newport, May 27, 1729, to Elizabeth, the only daughter of the Rev. James Honyman, by Dean Berkeley, it being the only instance, so far as is recorded in the Church Register, of the Dean's performing a marriage during his residence on the Island. If, as is probable, this William Mumford is identical with the one of that name, who was a brother of Thomas,[858] Joseph, Benjamin, and Richard Mumford, frequently mentioned in Dr. Mac-

Sparran's *Diary*, he was born in what is now South Kingstown, February 18, 1694. Soon after the second baptism, here recorded, probably in 1736, Mrs. Mumford died, her remains lying buried in Trinity churchyard. The statement of Mr. Mason (*Annals of Trinity Church*, p. 47), that she died in 1730, is plainly an error, depending, probably, upon misreading a partially defaced tomb-stone, inasmuch as, according to the record in the text, Dr. MacSparran baptized her *infant* daughter, August 15, 1734. At a later date, Mr. Mumford appears to have removed to Newport, where he was elected, in 1738, a warden of Trinity Church, and in 1745 was permitted to occupy a part of the Nathaniel Kay estate.

279 "*Mrs. Wickham.*"

Four brothers of this name, Benjamin, Thomas, Samuel, and Charles, were living in Newport, at this period, being conspicuous members of Trinity parish, and all, no doubt on account of their following the sea, enjoying the prefix of *Captain*, to their names. They appear to have been favourites of Dr. MacSparran, who mentions them familiarly in his *Diary*. As they were young men, it is not improbable that "Mrs. Wickham" was their mother, although, inasmuch as Benjamin had been married, on September 11, 1733, at St. Paul's Church, London, to Rebecca Watmough, it is not impossible that it was she who acted as godmother of Cecilia Mumford, on this occasion.

280 "*At the solicitation of the wardens.*"

The letter of the Society, here referred to, was dated September 29, 1702, and signed by not only the wardens, William Brinley (son of the original Francis Brinley), and Robert Gardner [*sic*], (son of the original George Gardiner), but also John Lockyer (Mason's *Annals of Trinity Church*, pp. 13-16), the missionary, who had been officiating in Newport for one or two years and had succeeded in gathering around him a considerable flock. Why Mr. Lockyer did not desire himself to remain on, why he was not able to do so, and,

indeed, anything about his origin or much about his later history, do not appear to have been recorded. Eventually and, perhaps, even as early as this, his health failed and he died in Boston, in April, 1704. An account of the planting of Trinity Church will be found in a sketch of the parish near the close of this work.

281 "*The neighbouring towns on the continent.*"
Besides officiating occasionally at Providence and in Narragansett, Mr. Honyman had especial charge of the towns of Tiverton, Little Compton, and Freetown, to the eastward of Newport, on the mainland; having been directed, by the Society, to visit them by turns, on week-days.

282 "*A Bishop.*"
In addition to the personal letter, quoted, in part, in the text, Mr. Honyman united with the wardens and vestrymen of Trinity Church, November 16, 1713, in a formal Petition and Address to Queen Anne, upon the subject of establishing among them the primitive form of Church government by bishops, and in another address, of a similar import, "To the Right Hon^ble^ & Right Reverend, The Society for Propagating the Gospel in Foreign Parts." (Mason's *Annals of Trinity Church*, pp. 26-8.)

283 "*A great number of pirates.*"
In the summer of 1723, the British sloop-of-war *Greyhound*, carrying twenty guns, cruising off Long Island, was attacked, being mistaken for a merchant-ship, by two piratical sloops, which had been previously marauding farther to the southward, in the West Indies and along the American coast. One of the pirates, on discovering its error, was successful in making its escape, but the other, with a crew of thirty-six men, was taken and carried into Newport. The prison, in which the men were placed, was guarded by soldiers and the authorities summoned, to try the prisoners, an admiralty court, consisting of Governor Dummer, of Massachusetts, Richard Ward, as register, Jahleel Brenton,

junior, as provost marshal, the governor and collector of Rhode Island, and others. After the trial had lasted two days, twenty-six of the pirates were convicted and sentenced to be hanged. It was these abandoned men, whom Mr. Honyman, with, doubtless, the earnestness and tirelessness characterizing all his labours, sought to prepare for their fate—with what success is now unknown. The execution occurred on Gravelly Point and the bodies of the victims were buried between high and low water, on the beach of Goat Island, where the Torpedo Station is now situated.

284 "*The late Henry Bull.*"

"The manuscript history of Trinity Church" here alluded to, having been annotated by the Rev. Francis Vinton, D. D., rector of the parish from 1840 to 1844, and brought down to the year 1842, was included, by Mr. Updike, in this work and will be found below, in the second volume. Henry Bull, the author of the sketch, is believed to have been the distinguished citizen of Newport, of that name, who was born there August 29, 1778, and died October 12, 1841. He was a descendant of Governor Henry Bull,[106, 344] who was one of the original purchasers of the island of Aquidneck, having arrived at Boston, in the ship *James*, from London, in 1635, and at Portsmouth, on Rhode Island, March 7, 1638. The Henry Bull, under consideration, was, for nearly twenty years, a leading and useful member of the General Assembly, and wrote a valuable series of papers, known as "Memoirs of Rhode Island" and published in *The Rhode Island Republican*. (Mason's *Annals of Trinity Church*, p. 325.)

285 "*A bust portrait.*"

This portrait is said, by Mr. Mason (*Annals of Trinity Church*, p. 95), to have been painted by an artist named Gaines. In 1744, it was engraved in mezzotint, the result forming one of the earliest specimens of that style of art, in America. The picture was given to the church by Mrs. Francis Malbone, a granddaughter of Mr. Honyman.

286 "*Mr. Benj*ᵃ *Mumford.*"

Benjamin Mumford was born April 10, 1696, being the fifth son of Thomas (b. 1656) and Abigail Mumford and a grandson of Thomas Mumford, the original settler of the name in Rhode Island. He and his wife, Ann (or Hannah, as she is sometimes called), were residents of South Kingstown, among the staunchest and most valued friends of Doctor MacSparran, in St. Paul's parish. Few other names appear on the Register as often as theirs, on the occasions of the baptism of their numerous children and their subsequent marriages, and when they themselves were called upon to act as sponsors or "gossips," in the quaint language of the day. Almost no name, outside those of the Doctor's family and relatives, occurs so frequently in his *Diary*, as Mr. Mumford's. He and his consort continued faithful communicants, to old age, being recorded, by Mr. Fayerweather, as present at the Whit-Sunday celebration of the Eucharist, in 1761, and "old Mr. Mumford" acting as a godfather as late as 1768. He had four brothers, Thomas, Joseph, William, and Richard, mentioned in the *Diary*, besides several others. (See, concerning them, Notes 258 and 278.)

287 "*Robert Auchmuty.*"

Judge Auchmuty was born in Scotland, belonging to a family settled in Fife in the 14th century, whence his father removed to Ireland in 1699. He was appointed, in 1703, to the Court of Admiralty, in Boston, and reappointed in 1733. In 1741, he published, in London, a pamphlet entitled *The Importance of Cape Breton to the British Nation and a Plan for Taking the Place.* There is, in the Autograph Collection of the Providence Public Library, an original letter of Judge Robert Auchmuty, addressed to "Colonel Daniel Updike, near Newport," concerning some legal questions, under the date, "Boston, November 11, 1745." In the controversy between Rhode Island and Massachusetts, respecting the eastern boundary, "the great Mr. Auchmuty of Boston" is mentioned, along with Mr. Bollan,

in a memorandum, as one of the attorneys for Massachusetts.

288 "*Robert Auchmuty, son of Judge Auchmuty.*"
Robert Auchmuty, junior, was born in Boston and died in Marylebone, London, in December, 1788. He was one of the counsel for the soldiers engaged in the Boston Massacre. Great excitement was aroused in Boston, in 1773, when Franklin sent thither, from Europe, certain political letters, which had been written in America, by Robert Auchmuty, junior, and Governor Thomas Hutchinson.

289 "*Governor Wanton.*"
This was Governor Joseph Wanton, who served, in that capacity, from 1769 to November 7, 1775, when he was deposed for opposition to the will of the Assembly of Rhode Island and supposed sympathy with the Royalists. Among the chief causes tending towards this result was Governor Wanton's acceptance of the unpopular appointment on the Gaspee Commission, referred to in the text. Three members of the Wanton family, viz., his father, William, his uncle, John, and his cousin, Gideon, had previously served as colonial governors of Rhode Island. Governor Joseph Wanton was esteemed and admired for his amiable disposition, his elegant manners, and his handsome person. His portrait and that of his wife appear in this work.

290 "*Daniel Horsmanden.*"
Judge Horsmanden was born in Kent, England, in 1691, and died on Joy Island, New York, September 28, 1778. He became chief justice in 1763, as also president of the council. He lies buried in Trinity church-yard, New York city.

291 "*Peter Oliver.*"
Judge Oliver was born in Boston, March 26, 1713, and died in Birmingham, England, October 13, 1791. It is singular that, while not a lawyer, he was appointed a justice of the Supreme Court, September 14, 1756,

and chief justice, in 1771. At the approach of the Revolutionary War, he sided with the Royalists, defending their opinions in a paper called the *Censor*. When the British troops evacuated Boston, Judge Oliver departed with them and went to England, where he received a pension.

292 "*Judge Byfield.*"

Nathaniel Byfield, son of Richard, one of the Westminster Assembly divines, and his wife, who was a sister of Bishop Juxon, was born in Surrey, England, in 1653, and died in Boston, Massachusetts, June 6, 1733. He arrived in Boston in youth and became a merchant, but, soon after the King Philip war, turned his attention to the settlement of Bristol, Rhode Island, being one of the four proprietors of the town. He was judge of the vice-admiralty court from 1704 to 1715, and again assumed the office in 1729. Judge Byfield, in 1689, published an *Account of the late Revolution in New England.*

293 "*Shirley.*"

William Shirley, colonial governor of Massachusetts, was born in Sussex, England, in 1693, and died in Roxbury, Massachusetts, March 24, 1771. He came to Boston in 1734, practising there his profession of the law and becoming a commissioner for the boundary between Massachusetts and Rhode Island and, in 1741, governor of the former Colony. In 1745, he planned the successful expedition against Cape Breton. At the opening of the French war, in 1755, he was commander-in-chief of the British forces. He published, among other works, *Electra*, a tragedy, and *The Birth of Hercules*, a masque.

294 "*Chambers Russell.*"

Judge Russell, a great-great-grandson of Richard Russell, the colonist, was born in Boston, July 4, 1713, and died in England, November 24, 1767. Besides being judge of admiralty, he was judge of the Superior Court of Massachusetts. He was painted by Copley.

295 "*Mr. Bollan.*"

William Bollan, lawyer, was born in England, and died in Massachusetts, in 1776. He removed to America in 1740, marrying, in Boston, a daughter of Governor Shirley. For several years, from 1745, he was agent of Massachusetts, in London. He published *The Importance of Cape Breton truly Illustrated* and many other political tracts.

296 "*Judge Pratt.*"

Benjamin Pratt was born in Cohasset, Massachusetts, March 13, 1710, and died January 5, 1763. The friendship of Governor Thomas Pownall procured him the appointment of Chief Justice of New York. He was a man of great research, learning, and eloquence.

297 "*The Rev. Samuel Auchmuty.*"

The date of Dr. Auchmuty's birth given in the text (1725) was supplied, from family tradition, by one of his granddaughters, but January 16, 1722, is assigned as the time of the event, by another authority. He was ordained by the Bishop of London, in 1747, and appointed by the Venerable Society, catechist at New York, with directions to assist the rector of Trinity Church, the Rev. Henry Barclay, in his parochial duties. It appears that Mr. Auchmuty received this appointment upon the especial recommendation of the Honourable George Clinton, Governor of the Province. His particular charge, from 1747 to 1764, was a negro mission. (Dr. Berrian's *Historical Sketch of Trinity Church*, p. 85; Digest of S. P. G. Records, p. 855.) He afterwards reported to the Society, "that not one single black, who had been admitted by him to the Holy Communion, had turned out bad or been, in any shape, a disgrace to his profession." (Berrian, p. 118; Digest, p. 65.) In 1764, Mr. Auchmuty resigned his connection with the Society, in order to accept the rectorship of Trinity Church. In a sermon preached on the occasion of the rector's death, in 1777, the Rev. Charles Inglis, later Bishop of Nova Scotia, remarked, "Firmly and

conscientiously attached to the doctrines and discipline of the Church of England, he was indefatigable in promoting her interests."

Mr. Auchmuty was, as appears in the text, an ardent Royalist. In a letter from him to Captain Montreson, chief engineer in General Gage's army at Boston, dated "New York, April 19, 1775," occurs the passage: "I must own I was born among the Saints & Rebels [*i. e.*, in Boston], but it was my misfortune." This letter was intercepted by the Americans and published, with the severe comments natural to that period of passion and acerbity, in a Salem newspaper. "It hath been the misfortune of this province," remarks the amiable editor, "to produce many such vermin, as the author of this letter,—many who have acted as parricides to their country."

298 "*Richard Nichols, Governor of that Province.*" The first English Governor of New York was Sir Richard Nicolls [86] (or Nichols), who was born in 1624 and died, unmarried, in 1672. Captain Mathias Nicolls, apparently a kinsman of Sir Richard, was associated with him as "secretary of the commission," and purchased an immense tract of land in Queens County, forming an estate called "Plandome." He left a son, who himself had three sons, the middle one of them being, very probably, the Richard Nichols (or Nicholls) whose daughter Mr. Auchmuty married in 1749. Mr. Nichols was a vestryman of Trinity Church from 1732 to 1766, and, as the records show, a most useful and indefatigable member of the parish. Dr. MacSparran, in his *Diary*, under the date of August 24, 1751, records: "wrote to Mr. Auchmuty of New York and a *Cover* to Richard Nichols Esq.' Postmaster.'" At the time of Mr. Auchmuty's arrival in New York and his marriage, a year or two later, George Clinton, son of the Earl of Lincoln, was governor of the province, as he had been since 1741. It is not impossible that the descendant of Dr. Auchmuty, authorizing the assertion of the text, had confounded the Richard Nicholls of the eighteenth

century with the more distinguished one of the seventeenth.

299 "*At the death of the rector.*"
The Rev. Henry Barclay, D. D., was the rector of Trinity Church from 1746 to his death, in 1764. He had resigned as missionary of the S. P. G. at Albany and to the "Mohock" Indians, in order to succeed the Rev. William Vesey, the first rector.

300 "*All the churches in the city.*"
At the time of Mr. Auchmuty's accession, there were three churches, in Trinity Parish, either completed or in process of construction: (1) The original parish church, built in 1697 and enlarged in 1737, was standing "very pleasantly upon the banks of Hudson's river," on the site of the present church. (2) St. George's Chapel, a very neat edifice in Beekman Street, had been erected and opened in 1752, as "a chapel of ease." (3) St. Paul's Chapel, the present very beautiful church at the northwest corner of Broadway and Fulton Street, had been begun in 1763, during the incumbency of Dr. Barclay, but was not destined to be completed until 1766, when Dr. Auchmuty, already rector for two years, preached the sermon, at the "dedication." St. John's Chapel was not completed until 1807.

About 1748, there were "only eight places of worship belonging to the *dissenters*, in the city of New York, some of which were small." (Berrian's *Historical Sketch of Trinity Church*, p. 77.)

301 "*In expectation of being consecrated Bishop of New York.*"
This anticipation does not appear to have been a matter of public knowledge, as neither the S. P. G. Digest nor Berrian's *Historical Sketch of Trinity Church* contains any notice of it, the authority for its existence resting upon a family tradition. As vouched for by a granddaughter of Dr. Auchmuty, there was, according to this account, as might be supposed, no election or appointment to the episcopate emanating from anybody on this side of

the sea, but rather a summons from some authority in the mother country. Her exact words are: "At that time [the breaking out of the Revolution] he was making arrangements to return to England, having been *called home* to be consecrated Bishop of New York, but that event rendered it necessary for him to stay by his faithful flock." Whatever was the significance of the incident, nothing more seems to have been heard of it.

302 "*When the Americans took possession of New York city in* 1777."

About the middle of April, 1776, General Washington entered New York, with a large reinforcement of troops. It is probable that the event narrated should be assigned to approximately this date rather than 1777. The troops of the King returned to the city in September, 1776, as a result of the battle of Long Island, in August, and the British, henceforth, until the close of the war, remained in possession.

303 "*Lord Stirling.*"

William Alexander, called Lord Stirling, was born in New York city in 1726, and died in Albany, January 15, 1783. In 1757, he prosecuted his claim to the earldom of Stirling before the House of Lords without success, after his return to America marrying a daughter of Philip Livingston. He was an ardent patriot and entered the Revolutionary army as a colonel, quickly rising to the rank of a major-general.

304 "*And went out again without any violence.*"

Similar events, or possibly identical, are narrated by Rev. Dr. Berrian (*Historical Sketch of Trinity Church*, pp. 142-4) concerning the Rev. Mr. Inglis, Dr. Auchmuty's assistant. Referring to the year 1776, he says: "Dr. Auchmuty, the Rector, being much indisposed through the spring and summer, retired with his family to Brunswick, in New Jersey, and the care of the churches, in his absence, devolved, of course, on Mr. Inglis, as the oldest assistant. . . . Soon after Washington's arrival, who was himself a member and communicant of the

Church of England, he attended the Church; but on the Sunday morning, before divine service began, one of his generals called at the Rector's house, supposing him to be in town, and, not finding him, left word that he came to inform the Rector that General Washington would be at church and would be glad if the *violent prayers* for the king and royal family were omitted. The message was brought to Mr. Inglis, but he paid no regard to it.... The general's conduct, there is reason to believe, was not authorized by Washington himself.... Matters now became critical in the highest degree.... The most violent threats were thrown out against Mr. Inglis, in case he should pray for the king. Not long after, when he was officiating and had proceeded some length in the service, a company of about one hundred and fifty armed men marched into the Church, with drums beating and fifes playing, their guns loaded and bayonets fixed, as if going to battle. The congregation was thrown into the utmost terror. Several women fainted and it was generally expected that, when the collects for the king and royal family should be read, he would be fired at, as menaces to that purpose had frequently been made. Mr. Inglis, however, went on with the service and the matter passed over without any accident.... But it was at length thought expedient, with the unanimous concurrence of such of the Vestry as were in town, to shut up the churches. Mr. Inglis, however, remained in the city, to baptize the children, visit the sick, bury the dead and afford what support he could to the remains of his poor, dispirited flock."

305 "*Trinity Church and his parsonage had been burned to the ground.*"

On the return of the King's troops to New York, in September, 1776, one of the churches was again opened and attended by the inhabitants, with great gladness. But, during the following week, in a great general conflagration, Trinity Church, the rectory, and the Charity School were all laid in ashes, at a loss of £22,200. The church was rebuilt in 1788.

306 "*The Sunday following.*"

Dr. Auchmuty returned to the city in the autumn of 1776, and began to hold services regularly in the two chapels, which had been preserved, after a suspension of three months. A few months later, in St. Paul's Chapel, two days before his fatal seizure, he preached his last sermon.

307 "*Robert Nicholls.*"

It is probable that Robert Nicholls Auchmuty was born in 1755 rather than 1758, as given in the text. His sister Isabella, next older than he, was born in 1753, and his brother Samuel, next but one younger, in 1758. He was educated for the law, but enrolled himself very young in a volunteer company and fought valiantly for his sovereign. He was commissioner of claims for the English government until that office was dispensed with. After his marriage, he settled in Newport. A daughter writes of him as "the best of husbands and fathers and one of the best of men." For the twenty-seven years that he lived, after coming to Newport, few names appear on the records of Trinity Church so often as that of Robert N. Auchmuty, as clerk of the vestry, delegate to the convention and its secretary, member of the diocesan standing committee, vestryman, and organist. In 1785 (December 8th) it is recorded that he was married to Henrietta *Bruce*, by Rev. Mr. Badger, then living in Newport and occasionally officiating at Trinity Church and afterwards rector of King's Church (now St. John's), Providence. Mr. Mason (*Annals of Trinity Church*, p. 177), in a note upon Mr. Auchmuty, remarks, "After the death of his first wife, he married Henrietta Overing, his first cousin, daughter of John Henry [*sic*] Overing, of Newport." It is exceedingly improbable that Henrietta Overing was a second wife, and the entry of December 8, 1785, in the Trinity Church Register, almost certainly refers to her. The introduction of the name *Bruce*, after Henrietta, may be explained as a clerical error, occurring in the absence of a rector, or as an additional Christian name. The

name Bruce is not otherwise mentioned in the *Annals of Trinity Church*. Mr. Auchmuty's daughter, in a manuscript account of his family, speaking of her father's visit to England, during the Revolutionary War, relates: "Sometime afterwards he married Henrietta Overing, his second cousin.... My father, after his marriage, settled in Newport,"—giving no hint of a previous marriage. The Samuel O. Auchmuty, who was prominent in Trinity parish, in 1810-12, was doubtless a son of Robert N. Auchmuty. Portraits of Mr. Auchmuty and his wife are included in this work.

308 "*Henry John Overing, Esq.*"

Henry John Overing's father came to this country as the King's attorney-general for the province of Massachusetts, which office he held until his death, sometime before the Revolution, when it devolved, for a time, upon the elder Robert Auchmuty, impliedly his brother-in-law, as referred to above, in the text. Henry John Overing was prominent in Trinity parish, Newport, as early as 1762.

309 "*Sir Samuel.*"

Samuel Auchmuty, the day of whose birth, in 1758, was June 22nd, was remarkable, in youth, for his grave and studious habits, and was preparing to study for the profession of his father, when he heard the call to arms.

310 "*Mary Katharine Goddard.*"

Miss Goddard was in many respects a remarkable woman, inheriting some of the strong traits of the Updike family as well as those of her father. During the most trying and critical periods of the Revolution, she conducted the *Maryland Journal*, at Baltimore, and, whenever her brother was forced to leave that city by the demands of business elsewhere, or as a result of political hostility, she assumed the sole management of his affairs, conducting them with extraordinary judgement, energy, nerve, and good sense. She also performed the duties of postmistress at Baltimore, involving much difficulty and responsibility. When her brother returned



to Rhode Island to live, Miss Goddard did not accompany him, but kept a small bookshop in Baltimore until 1802, continuing also to possess a share in the *Journal*, after the major part of the family interest had been disposed of. She died August 12, 1816, at the age of eighty years.

311 "*William Goddard.*"

When young Goddard established the *Providence Gazette*, it was the custom for business houses to adopt some symbolic sign, and he characteristically selected for his own purpose Shakespeare's Head. As an evidence of his self-reliance and courage, it is recorded that, when he left Philadelphia to start a new journal in Baltimore, his whole capital consisted of a single guinea. The *Maryland Journal*, under William Goddard's management, was a success from the first number. But violent exceptions were taken, by the Whig Club of Baltimore, to certain anonymous articles inserted in it concerning the relations between Congress and the British government. The members of the club demanded the name of the author, and, upon Mr. Goddard's declining to reveal it, carried him by force to their rooms, there passing a resolution banishing him from the town after noon on the following day, under a severe penalty. He immediately repaired to Annapolis and memorialized the Legislature upon the subject, with the result that the Governor issued a proclamation in vigorous condemnation of the lawless procedure of the club. Mr. Goddard was an intimate friend of General Charles Lee, who gave him, by his will, a tract of land in Virginia. His portrait appears in this book.

312 "*Mr. John Carter.*"

At a later time Mr. Carter became a bookseller and publisher, in connection with William Wilkinson, copies of several books issued by them, such as Arnold's *Poems*, *The Elements of Morality*, and *The Looking-Glass for the Mind*, being still preserved. John Carter's daughter became the wife of Nicholas Brown, the philanthropist and patron of Brown University, and the mother of John

Carter Brown, the founder of the library of *Americana*, known by his name. Another daughter married John Updike.

313 "*Joseph Galloway.*"

Mr. Galloway was a lawyer, who was born in Maryland, about 1729, and died in England, August 29, 1803. He began practice in Philadelphia, where he acquired distinction in his profession. Benjamin Franklin was his intimate friend, and upon going to England entrusted him with the care of his most valuable papers. Joseph Galloway, although a Tory, permitted himself to be elected to the provincial Congress, with the purpose, it is believed, of influencing the body in favour of the King. Dr. Franklin visited him at his country-seat and besought him, unavailingly, to join the cause of Independence. Upon his retirement to England, in 1778, never to return, the Pennsylvania Assembly attainted Mr. Galloway of high treason and ordered his estate, amounting to £40,000, to be sold. He prepared several works of a religious nature or a political, such as *The Prophetic or Anticipated History of the Church of Rome* and *Historical and Political Reflections on the American Rebellion.*

313[a] "*Mr. Thomas Whaltur.*"

In the absence of any knowledge of a merchant of this name in Philadelphia, and the frequent recurrence of the name Thomas *Walter*, in American annals, it seems not unnatural to conclude that the latter form is the proper one to be assigned to Mr. Goddard's silent partner. Should that prove to be the case, the distinguished architect, Thomas U. Walter (born in Philadelphia, September 4, 1804), may well have been a grandson of the wealthy merchant.

314 "*The firm of Sarah Goddard & Co.*"

Sarah (Updike) Goddard was born at Cocumscussuc, and, together with her brother Daniel, received a careful education from Daniel Vernon, a tutor resident at her father's house. In her early years she spent some-

time in Boston. Subsequently to her marriage she lived in New London, until a few years after Dr. Goddard's death, which took place about 1757, when she removed to Providence, joining her son in the publication of the *Gazette*. It is a remarkable evidence of the enterprise of Mrs. Goddard, as well as of her exceptional cultivation, that she reprinted, in Providence, in 1766, *The Letters of Lady Mary Wortley Montagu*. She must have followed her son to Philadelphia as early as sometime in the autumn of 1768. There is preserved in the Updike Autograph Collection belonging to the Public Library in Providence, a letter of Mrs. Sarah Goddard, dated "Philadelphia, March ye 14, 1769," and addressed to her sisters in Narragansett. In it she says: "Although I have been much indisposed this winter, yet, through the goodness of God, I am in a better state of health than I have been for some time. When I first came to this city, the air and climate did not seem to agree with me.... Katey is now under preparation for the Small Pox and expect her to be innoculated some day this week." Mrs. Goddard died in Philadelphia, in January, 1770. The *New York Gazette* of that month thus closes a sketch of her life: "Her conduct, through all the changing, trying scenes of life, was not only unblamable, but exemplary; a sincere piety and unaffected humility, an easy, agreeable cheerfulness and affability, an entertaining, sensible and edifying conversation and a prudent attention to all the duties of domestic life endeared her to all her acquaintances.... The death of such a person is a public loss."

115 *"A successor to Dr. Franklin."*

On the retirement of Dr. Franklin, in 1776, William Goddard expected to succeed him as Postmaster-General. The appointment fell, however, to Richard Bache, who had married, October 3, 1767, Sarah, the only daughter of Franklin. Mr. Bache had been chairman of the Republican Society, in Philadelphia, and register-general, and was an earnest patriot during the Revolutionary struggle.

316 "*Abigail Angell.*"

Abigail Angell belonged to one of the oldest families of Rhode Island. Thomas Angell, her earliest American ancestor, arrived in Boston, in the ship *Lyon*, February 5, 1631, and accompanied Roger Williams to Providence earlier than July, 1736. He had three sons, John and James (who had large families), and Hope (who died young), besides five other daughters, all of whom had families.

317 "*The Honourable Francis Blake.*"

Mr. Blake was a prominent lawyer in Worcester and was the father of Commodore George Smith Blake, of the United States Navy, the superintendent of the Naval Academy at Annapolis, who, at the beginning of the Civil War, had charge of the removal of the school to Newport, Rhode Island.

318 "*The Rev. Dr. Calvin Park.*"

Calvin Park was born in Northbridge, Massachusetts, September 11, 1774, and died in Stoughton, in the same State, January 5, 1847. He graduated at Rhode Island College, now Brown University, in 1797, became a tutor in that institution in 1800, and was elected professor of languages in 1804. He was transferred to the chair of moral philosophy and metaphysics in 1811. In 1826, he became pastor of the Evangelical Congregational Church at Stoughton. His son, the Rev. Edwards Amasa Park, D.D., became distinguished as a theologian and writer.

319 "*The published writings of Mr. Goddard.*"

The works of Professor Goddard were brought out in 1870, in two volumes, edited by his son, Francis W. Goddard. The date of Mr. Goddard's death was February 16, 1846. The present chancellor of Brown University, Colonel William Goddard, is the eldest son of Professor William Giles Goddard. He graduated at Brown University in 1846, and, after studying law and travelling extensively, engaged in mercantile and manufactur-

ing pursuits. During the late Civil War he served upon the staff of General Burnside, and for gallant and meritorious action at Fredericksburg was brevetted colonel.

319[2] "*The degree of Doctor in Divinity.*"
The diploma of this degree will be found following Letter III, in *America Dissected* (Appendix A). It is noticeable that, whereas the rector of St. Paul's, previously to this sojourn abroad, during which he received his doctor's degree, had uniformly written his name, in the Parish Register, *M'Sparran*, he, as uniformly, after his return, used the fuller orthography, *MacSparran*. The latter form, except in the case of quotations involving the former, has been adopted in this work as the one meeting the final judgement and taste of its holder. In the only case in which the Doctor introduces his own name in his *Diary*, that is, in the account of the convention of June 12, 1745, at Newport, he styles himself *Dr. MacSparran*.

320 "*Mr. James H. Trumbull, of Stonington.*"
This eminent philologist and authority upon Indian languages (born December 20, 1821) has been styled the "most learned and acute bibliographer in America."

321 "*Ambrose Hilliard.*"
The Rhode Island Hilliard family originated in Little Compton with William Hilliard and his wife Deborah, who were married there in 1676. Their younger son, Jonathan, married Abigail Wilbor, in the same town, May 13, 1716, and removed to Stonington, Connecticut, apparently at once, inasmuch as the birth of no one of their children is recorded in Little Compton, although the early records of that town were kept with unusual thoroughness and care. Their youngest son, Ambrose, born February 6, 1731, appears to have been the person mentioned in the text. He lived for a time in North Kingstown, where, according to family tradition, he married Mary Grosse, although that surname does not occur in the records of that town or of South Kings-

town. (It is, however, found in Bristol about 1700.) The births of two daughters only of Ambrose and Mary Hilliard are recorded in North Kingstown, the date of the year, however, in each case having been destroyed by fire. It was, probably, soon after these two births, about 1753, that the family removed to Connecticut, as noted in the text. Family tradition gives them six sons, one of whom lived to manhood, and nine daughters. Captain Nathan Haley was the second son of the eldest of these daughters, she being, no doubt, one of the two born in North Kingstown.

322 "*Dr. Martial.*"

Antoine Michel Martial was a surgeon in the army of Napoleon, and accompanied him on his memorable march to Moscow and his disastrous retreat. He performed also three years of army duty in the Spanish peninsula. For his valuable professional services he received not only the badge of the Legion of Honor but also an especial mark of approval from the hands of the Emperor himself, in the form of a pair of gold-mounted cavalry pistols, still in the possession of his heirs. At a late period he retired from service and lived at Nantes, where, in 1836, he married Mrs. Sarah L. Holdredge, of Stonington, Connecticut, who was at that time making her home in the family of Captain Nathan Haley, being a daughter of his first cousin and the widow of his nephew, Captain Allen P. Holdredge. The eminent position of Dr. Martial admitted his wife to the society of the most distinguished personages of that remarkable period in France. On her arrival in the country, she found in operation the Revolution, which expelled Charles V from the throne and introduced Louis Philippe into his place. Before her departure Louis Napoleon, by another revolution, had displaced the Orleans king and established himself as emperor.

After the death of Dr. Martial, in 1848, his widow continued, for some time, to perform the duties of vice-consul of America at Nantes, he having held the office of American consul during his latter years. Even-

tually she returned to America and established herself in Bristol, Rhode Island, where she had passed a portion of her youth and where she remained until her death, in 1867, widely known and highly respected as "Madame Martial," on account of her long residence in France. She was succeeded in her old-fashioned and substantial house, on High Street in that town, by her daughter, Mrs. Henry B. Noyes, a grandniece of Captain Nathan Haley, now (1905) a venerable lady of eighty.

323 "*The late Mr. Dixon.*"

Nathan Fellows Dixon, United States Senator from Rhode Island, was born in Plainfield, Connecticut, December 13, 1774, and died in Washington, District of Columbia, January 29, 1842. He graduated at Rhode Island College (now Brown University) in 1799, and settled in Rhode Island in 1802. His son and grandson, both bearing his name and living, as did the Senator, in Westerly, have been members of Congress. In the letter of Mr. Dixon, quoted in the text, occur the following references to Thomas Paine: "Thomas Paine was a sojourner in Stonington, on a visit with his friend, Nathan Haley. They had been intimate in France and that intimacy conferred on Stonington the benefit of that visit.... He was a man of about sixty-six, of middle stature, easy of access and free in conversation."

324 "*The Rev. Jonathan Arnold.*"

While Mr. Arnold was in England, it is interesting to note that, on March 26, 1736, Mr. William Gregson, of London, conveyed to him and his successors, in trust for the Episcopal Church, in New Haven (now Christ Church, West Haven, then a part of New Haven), the lands since constituting the glebe of Trinity Church, New Haven, which land William Gregson inherited from his great-grandfather, Thomas Gregson, one of the first settlers of New Haven. Mr. Arnold was also constituted the attorney of Mr. Gregson, to prosecute his claims to this and other lands of his, which had been illegally seized by persons residing in

New Haven. On his return to Connecticut, he met with difficulty and opposition, had his papers surreptitiously taken from him, and was denied access to the records, to procure other copies. In 1739, Mr. Arnold procured the building of a church in West Haven, which is still standing (1905), and has just been put in good repair, being regarded as the oldest house of worship, belonging to the Episcopal Church, in Connecticut. The statement that in 1739 he was lost on a voyage to England is modified by the fact that the records of the S. P. G. show that he was transferred to New York, on leaving Connecticut, and served as a missionary of the Society on Staten Island, from 1740 to 1744, when he resigned. One of the places where he officiated while in Connecticut was Milford.

325 "*Mr. John Gardiner of Boston-Neck.*"
John Gardiner was a brother of Mrs. MacSparran and a son of William[202] and Abigail[203] Gardiner. He is referred to also in Notes 205, 209, and 210, as well as in the parts of the text to which they relate.

326 "*Thomas and Mary Coddington.*"
Thomas, son of the first Governor William Coddington, married, first, Priscilla Jefferay, and had, by her, two sons, of whom the elder was William (born in 1684, died in 1689), and the younger was Thomas, who also died young.

The second wife of Thomas, to whom he was married January 22, 1690 (see Austin, p. 278), or November 22, 1689 (according to Dr. Turner), was Mary Howard, who also had a son William (born 1691), but this William, too, is said, by Austin (*Genealogical Dictionary of Rhode Island*, under "Coddington"), to have died young, and Dr. Henry E. Turner, in his *Rhode Island Historical Tract*, *William Coddington*, gives another parentage to Colonel William Coddington. It is, therefore, probable that the statement of the text that he was a son of Thomas Coddington is an inadvertence. The descendants of Thomas cannot be traced beyond the first generation.

327 "*Governor William Coddington.*"

The first William Coddington, in America, was born in 1601, in Boston, Lincolnshire, England, and died in Newport, Rhode Island, in 1678. By his first wife, Mary Mosely, he had two children, who died in infancy.

By his second wife, Mary, he had three children, all of whom appear to have died young.

His third wife was Anne Brinley, a sister of Francis, who first came to Newport in 1651. By her he had eight children, of whom the first, William, became the second Governor Coddington and died unmarried, and the second, Nathaniel, born at Newport, May 23, 1653, was the father of Colonel William Coddington, mentioned in the text. Nathaniel is known by the title of Major. He married Susanna Hutchinson, a daughter of Edward and a granddaughter of the celebrated Anne Hutchinson. Major Coddington died in January, 1724. Among the remaining children of Governor Coddington was Thomas, mentioned in the preceding Note.

The only descendants of the first Governor William Coddington, remaining in Newport, within the memory of any now living, were the progeny of Nathaniel and Edward Coddington, sons of Nathaniel (born 1692), a son of Nathaniel (born 1653), a son of the original William. The *name* is said to be no longer found in Newport, although there are a few descendants there, through female lines. (Dr. Henry E. Turner's *Rhode Island Historical Tract, William Coddington.*)

328 "*Dr. John Clarke.*"

John Clarke, physician, one of the founders of Rhode Island, a religious teacher and a Deputy Governor of the Colony, was born in Suffolk, England, October 8, 1609, and died in Newport, April 20, 1676. Sympathizing with the Puritans, he arrived in Boston, in November, 1637, but finding the authorities in that town intolerant, repaired, with William Coddington and his companions, to the island of Aquidneck. In 1652, while in England on the business of the Colony, he published a work entitled *Ill News from New England; or a Nar-*

rative of New England's Persecution. In 1663, Dr. Clarke obtained from the King a charter, with provisions of hitherto unequalled liberality, guaranteeing to the Colony entire religious freedom. He has been styled the "Father of Rhode Island."

329 "*Comfort Arnold.*"

Benedict Arnold, son of Governor Benedict Arnold, had both a daughter Comfort (born 1695) and a daughter Content (born 1681). But it is now ascertained that the latter was the first wife of Colonel William Coddington, to whom he was married November 12, 1700. Comfort would have been, at that date, only five years old. Content was not, however, the eldest daughter of Benedict, Godsgift and Mary being older. (Austin's *Genealogical Dictionary of Rhode Island*, pp. 243, 279.)

330 "*The Rev. John Callender.*"

John Callender was born in Boston, in 1706, and died in Newport, in 1748. In 1731, he was settled over the First Baptist Church, in the latter town. For over a century the only history of Rhode Island was his address, alluded to in the text and entitled *An Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island to the end of the First Century.*

331 "*Colonel Malbone.*"

" Godfrey Mallbone (or Malbone) was a native of Princess Anne County, Virginia. He came to Newport about 1700, and here settled. The tradition is that he had a strong desire to follow the sea and, to this end, bound himself to some captain. While serving out his time, he came into possession of a valuable estate in Virginia, which enabled him to shape his own course. Here he became eminent as a merchant, and was active in fitting out privateers in the French and Spanish wars. At the request of Governor Shirley, he was commissioned to raise a regiment of three hundred and fifty men in Rhode Island, to join the expedition against Louisburg. In 1766, Colonel Malbone's beautiful country-seat was

destroyed by fire. He died February 22, 1768, and was buried under Trinity Church." (Mason's *Annals of Trinity Church, Newport*, pp. 54, 55.)

332 "*Colonel William Coddington.*"

Although for many years it appears to have been believed and is so stated in the *Annals of Trinity Church, Newport*, as well as here, that Colonel Coddington was one of the victims of the gunpowder explosion of September, 1744, alluded to in the text, it is now fully proved that such was not the case, but that it was undoubtedly his younger brother, Nathaniel, who was thus mortally wounded. Dr. MacSparran, a contemporary witness, intimately associated with several of the victims of the accident, and present at the funeral of at least one of them, remarks, in an entry of Thursday, September 27, 1744, in his *Diary*, "Heard that Nath: Coddington is past Recovery," and in another, on October 2nd, of the same year, "Proceeded to Newport and attended Mr. John Gidley's funeral, the fourth and last of y^e^ four Persons blown up with Gunpowder," while, on Tuesday, October 9th, he adds, "Preached at Conanicut. My Discourse turned chiefly on y^e^ Accident of blowing up y^t^ happened to Sueton Grant, Nath^l^ Coddington, Jn^o^ Gidley and one Mr. Taylor, y^t^ are all dead." Further than this, the records of Trinity Church, Newport, show that William Coddington was elected a vestryman, April 11, 1748, four years after the accident (the same being expressly called "*Colonel* William Coddington," at a meeting of the vestry in 1750), and that he continued a member of the body until 1755, when, on October 13th, it is recorded that "Jonathan Thurston was chosen one of the Vestry, in the room of W^m^ Coddington deceased."

On October 28, 1751, seven years after the accident, Dr. MacSparran also shows that Mr. Coddington was still alive, by remarking, in his *Diary*, "I p^d^ ... £2 to Col. Coddington for 1 lb Pepper and 1 lb of Salt Petre." The error, as to his being involved in the casualty, is sufficiently accounted for by the absence

of a Christian name in previous narratives of the occurrence, combined with the greater prominence of William, as the elder brother. If the epitaph of John Gidley, given above, in the text, under an entry of September 17, 1726, is correct, the gunpowder accident must have occurred on September 19, 1744, rather than September 17th, as stated in the text.

333 "*Mr. Sueton Grant.*"

Sueton Grant was a personal friend of Dean Berkeley and an associate with him in the formation of the Philosophical Society of Newport, afterwards developed into the Redwood Library. The wife of Sueton Grant was named Temperance, and died on Long Island, in October, 1774, having gone thither to be inoculated for the small-pox. Their daughter Jane became Mrs. John Powell and thus, it is said, but somewhat doubtfully, the daughter-in-law of Adam Powell, a warden of Trinity Church. (Mason's *Annals of Trinity Church, Newport*, p. 113). Mary, another daughter of Sueton and Temperance Grant and the widow of Andrew Heatly, married Major John Bell, a British officer, and died in England, in 1781.

334 "*Mistress Hester Powel.*"

Mrs. Powell was a daughter of Gabriel Bernon and the widow of Adam Powell,[59] of Newport, to whom she had been married in 1713. After Mr. Powell's wardenship of Trinity Church, in 1721 and 1722, his name seems to have disappeared from the records. He died December 24, 1725. Mrs. Powell was living in Narragansett, a half mile west of Charles Allen's store (on a farm,[858] since belonging to Peter B. Phillips), in 1733, when her daughter Elizabeth[857] was married to the Rev. Samuel Seabury. The Powells were decided Church people, and the reason of Esther's being married, as recorded in the text, by Dr. Torrey, a Congregationalist, does not appear. It is noticeable, however, that, from September, 1738, to April, 1739, no public acts of Dr. MacSparran are recorded in the Register. Mrs. Powell was born in 1677, and died at the age of sixty-nine.

Mrs. Francis Carpenter (Esther Helme) used to relate an instance of the shrewdness of her grandfather, Adam Powell. On making a journey to Boston and Salem, he took with him, as a servant, a negro lad, about eighteen or twenty years of age, named Peter. At one of those places, Peter went into the court-house, where some witches were on trial, and, on his return to the house where his master boarded, was suddenly taken very ill and fell down, apparently in convulsive agony. The people of the house gave it as their opinion that he had been bewitched. Mr. Powell, having viewed him attentively, declared that nobody should be hanged for Peter and that he would himself undertake his cure. Accordingly he applied his horsewhip to Peter, with such effect that he gladly returned to his duty, completely cured.

335 "*The family of Helme.*"

The first of this name, known in Rhode Island, was Christopher Helme, of whom the earliest mention is as a sergeant and a member of a court of trials in 1647 and 1648, in Warwick. He died in 1650, having had four sons, of whom the youngest, Rouse, died in 1712, being a resident of Kingstown. Rouse had six children, of whom the second, Elizabeth, married Stephen Hazard, grandson of the original Thomas Hazard; and the fifth, Rouse Helme, junior, of South Kingstown, became prominent, in the Colony, as Deputy, Assistant, Clerk of the Assembly, and Judge of the Superior Court, for over twenty years. He married Sarah Niles, a daughter of Nathaniel and Sarah (Sands) Niles, and had twelve children, all of them sons except one. The eldest child of Rouse and Sarah Helme was James (mentioned in the text), born May 7, 1710. He had, by his wife, Esther Powell, twelve children. Of these, seven sons and one daughter, Esther (who became Mrs. Francis Carpenter, the mother of Willet Carpenter), survived their mother, upon her death in 1764. Five of the seven sons died unmarried,—Powell, Rouse, Adam, Gabriel, and Nathaniel. The other two, James and Samuel, died

in Kingston in the early part of the nineteenth century, James, at least, having had a large family. James Helme, senior, died May 19, 1777.

336 "*Until* 1775."

The *Rhode Island Manual*, 1887-8, indicates that James Helme was chief justice from June, 1767, to May, 1768, and from June, 1769, to June, 1770. He does not appear to have been upon the bench, in either capacity, as chief or associate, from May, 1768, to June, 1769. From June, 1770, to May, 1774, he served as an associate justice, when his connection with the supreme court appears to have ceased. His commission as a "Special Justice of the Superior Court of Assize and General Gaol Delivery" (as the "Supreme Judicial Court of Rhode Island" was styled, previously to 1798), signed by Governor Stephen Hopkins, is in the Updike Collection of Autographs, in the Providence Public Library. In an interesting letter of George Rome, under the date of December 22, 1767 (printed below, in connection with an entry of September 16, 1770), after speaking of "the iniquitous course of their courts of justice in this colony," Mr. Rome makes an exception in favour of "James Helme, Esquire, who was chosen Chief Justice by the General Assembly at last election."

337 "*Matthew Robinson, Esq.*"

An account of Mr. Robinson will be found below, under an entry of August 24, 1760. In the letter of James Helme to Mrs. Seabury, introduced under the entry of May 27, 1733, Mr. Helme refers to the second of his seven sons, who "lives with Mr. Robinson, an Attorney at Law." That son, Rouse, was then twenty years of age.

338 "*The appalling ravages of the small-pox.*"

Such was the violence of the outbreak of small-pox, in the Colony of Rhode Island, in the early spring of 1740, after an exemption from the disease of about twenty years, that a quarantine-house was built on

Dutch Island, and relief had to be afforded to the towns of Jamestown and Portsmouth, for their care of those affected.

339 "*A war with Spain.*"

As early as the summer of 1739, the affairs of Spain were hurrying that power into a conflict with Great Britain. The war was, ostensibly, to be a struggle for the freedom of the British flag against the arrogant pretensions of Spain, but, in reality, a matter of commercial rivalry. At the outset, Godfrey Malbone, John Brown, and George Wanton, all of Newport, fitted out an armed ship to protect their commerce, although the formal declaration of war was delayed until the latter part of the following winter. Then the Colony was immediately placed upon a war establishment. Seven watch-towers were erected along the coast, in which the towns, where they stood, were to keep constant guard. (Arnold's *History of Rhode Island*, ii. 122-5.)

340 "*An informal one with France.*"

At the time of the Doctor's sermon, France was preparing to ally herself with Spain, further measures being thus required for the defence of the Colony. Later she formally declared war against England.

341 "*Probably the only one extant.*"

A copy of this sermon exists in the *John Carter Brown Library*, at Providence. It is entitled: *A | Sermon | Preached | at | Narragansett | March 15th A. D. 1740-1,| By James MacSparran, D. D. | Newport: | Printed by the Widow Franklin under the Town School-Houses, 1741.*

Other sermons, in manuscript, of Dr. MacSparran, in the collection of Mr. Daniel Berkeley Updike, are:

1. On St. Matthew xxii. 37, 38. Narragansett, July 17, 1726.

2. On Jeremiah xvii. 9. Narragansett, January 19, 1730.

3. On 2 Thessalonians iii. 2. Narragansett, October 6, 1734.

4. On Ephesians vi. 11. (Undated, but after 1736, because signed *Mac*Sparran.)

5. On St. Matthew xxii. 29. Narragansett and Coeset. (Undated.)

6. On Proverbs xvii. 17. Narragansett, June 26, 1743.

7. On St. Luke ii. 1-7. Christmas, 1748. (Repeated Christmas, 1756.)

There is also a collection of Dr. MacSparran's sermons in the Registry of the Diocese of Rhode Island, the most notable among them being a discourse preached, in 1751, at the court on Tower Hill, before Thomas Carter, a criminal condemned to die for murder and soon after *hanged in irons*, from St. Matthew v. 21, "Ye have heard that it was said by them of old time, *Thou shalt not kill.*" Carter's dying "Confession," with interlinear passages in Dr. MacSparran's handwriting, is in the Updike Collection of Autographs in the Public Library, Providence.

342 "*James Logan's letter.*"

The statesman, James Logan, was deeply interested in science and especially in natural history, Linnaeus having named a class of plants in his honour. He was born in Ireland, in 1674, and died near Germantown, Pennsylvania, October 31, 1751. At the age of twenty-five, he arrived in Philadelphia, as the secretary of William Penn. After holding many positions of trust, he became mayor of Philadelphia in 1723, was chief justice of the supreme court from 1731 to 1739, and acted, for two years of that period, as governor of the Colony. For the last dozen years of his life, he lived in retirement, at his country-seat, "Stenton" (now included in Philadelphia), and devoted his leisure to science and literature. It was during this time that Judge Logan wrote the letter here cited. He left a large number of valuable works of his own composition, and gave his ample library (almost exhaustive in the department of the classics) to the city of Philadelphia.

343 "*Kalm.*"

Allusion is, probably, here made to *A Voyage to North*

America, an account of the soils and the natural curiosities of this country, published by the eminent botanist, Peter Kalm, in Sweden, 1753 to 1761. The American laurel was named *Kalmia* in his honour. As Kalm did not reach America until 1748, his evidence as to the cold winter of 1740-41 could not, of course, be founded upon his own observation.

344 "*Henry Bull, Esquire.*"

Some account of Major Henry Bull, the author of this letter to the *Republican*, has been already given in Note 284. The first bearer of that name, in Rhode Island, was born in 1610. After holding many positions of responsibility, he became governor of the Colony in 1685, 1686, and 1690. Jireh Bull (the son of the first Henry), born September, 1638, early bought five hundred acres of land in Pettaquamscutt and removed to Kingstown in 1669. At the time of King Philip's War, Roger Williams wrote to John Winthrop, from Richard Smith's house, in Narragansett, "Just now comes in Sam Dier in a catch from Newport, to fetch over Jireh Bull's wife and children and others of Pettaquamscutt," and, a few months later, Hubbard remarks, "Captain Prentice, with his troop, being sent to Pettaquamscutt, returned with the sad news of burning of Jerry Bull's Garrison house and killing of ten Englishmen and five women and children." Jireh Bull must have had some interest in the Church of England, inasmuch as, in 1738, Henry Gardiner deposed, in connection with the "Church land" controversy, that, in 1683, "he [Jireh Bull] had services held, at his house on Pettaquamscutt Hill, by the Rev. Mr. Spear, minister of that Church."

The most distinguished member of this family was Henry Bull, attorney-general of Rhode Island, in 1721. He was born November 23, 1687, and died December 24, 1771. There is a discrepancy as to the relationship of Attorney-General Henry Bull to the original bearer of the name, some authorities making him a grandson and others a great-grandson and a grandson of the first Jireh. The latter conclusion appears to be the better

founded. Henry Bull's father having died when he was but about four years of age, he was early put to the carpenter's trade, and himself built the house in which he lived the remainder of his life. He was a handsome man and celebrated for his talents and wit. He used to relate that, when he made up his mind to practise law, he went into the garden and selected five cabbages in one row to represent judges, and twelve others in another for jurors, and proceeded to address them in their new capacities. When he at length entered the court-house and began the duties of an actual advocate, he declared that he found the same cabbages there which he had left in the garden, "five in one row and twelve in the other."

345 "*Governor William Greene, of Warwick.*"
William Greene served as colonial governor of Rhode Island for eleven years out of the fifteen between 1743 and 1758, dying in office. His son William was governor from 1778 to 1786. His grandson, Ray Greene, was United States Senator from 1797 to 1801, when he resigned. His great-grandson, William Greene, was lieutenant-governor of Rhode Island from 1866 to 1868. A daughter of the second Governor William Greene married Samuel Ward, a son of Governor Samuel Ward, Richard D. Ward being thus descended from both governors.

346 "*The ferry boat passed to Fox Hill.*"
Fox Hill is the eminence now (1906) being fortified by the government, at the northwest angle of Beaver Head, on Conanicut Island, nearly south of Dutch Island. Usually the boats of the South Ferry landed three-quarters of a mile farther east, at the head of a little bay, at that time closed by ice. The South Ferry was almost the only means of communication, at that period, between southern Rhode Island and Newport.

347 "*A letter to Henry Cary.*"
The quotation of the text will be found in *America Dissected*, Letter I (near its close), Appendix A.

348 "*The same winter.*"

It appears that there must have been more than one exceptionally severe winter at about the period here referred to. Daniel Howland, of Portsmouth, in his diary, begun A. D. 1740, records: "December 1741 and the first of January following, there fell 6 or 7 Snows one upon another, without a thaw between. Bristol ferry was so froase the said winter, that people passed upon the Ice. . . . February the 25th, 1741, a Wedding Guest came from Freetown to common fence pint, on the Ice, acroſs the Bay. Sometime the last of February the Ice was measured up against Fall River and found to be 25 inches thick and about Slade's Ferry it was 30 inches. . . . April 23rd I went to Newport and in Moon's lane there was a snow bank for Rods together 3 feet or 3½ feet Deep. June 2nd the Ice thawed in John Howland's Well. . . . June the 10th, at the Wedding of Joseph Freeborn, We the guests Drank Punch made of Snow. The like Never known in these parts Before."

Governor Arnold relates concerning the winter of 1779-80: "So intense was the cold . . . that the entire bay was frozen over, for six weeks, and the ice extended out to sea, as far as the eye could reach. Wood sold for twenty dollars a cord." (*History of Rhode Island*, ii. 452.)

349 "*Doctor MacSparran catechised y' negro's.*"

The Doctor's concern for the spiritual welfare of the slaves in his parish was one of the marked characteristics of his ministry. Of many of them he speaks with affection and even esteem, erring as were the steps of a considerable part. More than a score of the blacks he mentions by name, of whom Bolico, Emblo, Hannibal, Harry, Jane, Maroca, Moll, Phillis, Stepney, and Stepney, 2nd, appear to have been his own property. The lower part of the old Narragansett church-yard is still lifted into ridges and mounds by the nameless graves of the slaves of the parish, only anticipating a little the oblivion which, in a few generations more, will pass also over the mossy and broken stones now marking the rest-

ing-places of their masters and mistresses above.

The Rev. James Honyman, rector of Trinity Church, Newport, bears cheerful testimony to the faithfulness of his brother on the mainland, in this department, in a letter of June 13, 1743, to the Society. After blessing God for the flourishing condition of his own church, with its large white congregation and its hundred negroes, he goes on to speak of the seventy negroes and Indians and numerous congregation of "our own people," filling the neighbouring church of Narragansett, under the care and administration of the Rev. Dr. MacSparran.

350 "*Rowland Robinson.*"

A notice of Mr. Robinson will be found at the beginning of the next chapter, under an entry from the Parish Register, of December 31, 1741.

351 "*Colonel Thomas Hazard.*"

Colonel Thomas Hazard, previously known as Captain Thomas Hazard, will be found referred to below, under entries of November 18, 1750, November 7, 1752, and March 5, 1761 (Vol. i. pp. 263, 281; ii. p. 17).

352 "*The Society for the Propagation of the Gospel.*"

The fact that the conversion of Indians and negroes formed a prominent branch of the Society's operations is shown not only by the distribution of Bishop Fleetwood's sermon and Bishop Gibson's letter, but by that of two other addresses upon the subject by the Bishop of London and a similar essay by the Bishop of Sodor and Man. Bishop Secker (afterwards Archbishop) testifies, in 1741, "In less than forty years great multitudes, upon the whole, of negroes and Indians have been brought over to the Christian faith." The work of this character, under the auspices of the Society, in New York city, is alluded to in Note 297.

353 "*Dr. Fleetwood.*"

William Fleetwood was, probably, the most eloquent preacher of his time. He was born in 1656 and died

in 1723. He became Bishop of St. Asaph in 1707 and Bishop of Ely in 1714. He wrote an *Essay on Miracles* and *Free Sermons*.

354 "*Smibert.*"

John Smibert, painter, was born in Edinburgh about 1684, and died in Boston, in 1751. In 1729, he accompanied Dean Berkeley to this country, arriving in Newport. The best portraits we have of many eminent people of that day are by him. His first essay in colours is said to have been the portrait of a young negro, brought from Martinique to Scotland. He is believed to have passed some time in Italy and then to have painted a number of portraits in London. There is in existence a list of thirty-five portraits painted by him in America, mostly in and around Boston, among them those of Chief Justice Lynde, of Salem, and Chief Justice Sewall, of Boston. Smibert married, in Boston, July 30, 1730, Mary Williams, whose portrait is owned by the Massachusetts Historical Society. They had four sons,—Allison, William, John, and Nathaniel. Smibert is believed to have been an instructor of John Singleton Copley. He acquired some property, his estate amounting to £1400 sterling. A further notice of Smibert will be found in *America Dissected*, Letter I, Appendix A.

355 "*Major Mason, of Connecticut.*"

Major John Mason was born in England, in 1600, and died in Norwich, Connecticut, in 1672. He came to Dorchester, Massachusetts, about 1630, and removed thence to Connecticut in 1635, helping to found the town of Windsor. He became famous for his successful encounters with the Pequots and accomplishment of their final annihilation, securing a peace with the Indians, which endured for forty years. For more than thirty years he was major of the colonial forces and, from 1660 to 1670, deputy governor of Connecticut.

356 "*Mr. Isaac P. Hazard.*"

Isaac Peace Hazard, the eldest child of Rowland and Mary (Peace) Hazard, was born in South Kingstown,

October 3, 1794, and died March 2, 1879. The greater part of his life was spent as a successful manufacturer at Peacedale, Rhode Island, but his closing years were passed at Newport. Thomas Robinson Hazard ("Shepherd Tom"), Rowland Gibson Hazard, and Joseph Peace Hazard were his brothers.

357 "*Robert Hazard.*"

Robert, eldest son of "Old Thomas Hazard," was born May 23, 1689, and died May 20, 1762. Of him, Mrs. Robinson (*The Hazard Family of Rhode Island*, pp. 18, 19) remarks: "Like nearly all the Hazard family of this generation, he was a large landholder, although not large in proportion to the landholders of the preceding generation, whose estates numbered thousands instead of hundreds of acres.... In 1721, he was given, by his father, one hundred and fifty acres on Tower Hill.... It was afterwards given by Robert to his son Thomas, called 'College Tom.'... In 1739, he received from his father, by deed, two hundred acres of his Boston Neck land. This Robert gave to his sons, Richard and Jonathan, by will.... Also to Jonathan and Richard was given a farm of three hundred acres, near Worden's Pond,—land inherited from his father as residuary legatee. His father bought this land, in 1710, of Samuel Sewall." As to the statement in the text, that Robert Hazard's farm extended "to the south end of Boston Neck," see Thomas R. Hazard's *Recollections of Olden Times*, p. 184. The greater portion of his land he obtained by purchase.

358 "*Governor William Robinson.*[224]"

William Robinson was elected deputy governor of Rhode Island in 1745 and 1747. It is not now probably practicable to fill the blank left by Mr. Updike, sixty years ago, as to the number of acres owned by him. Governor William Robinson's son Thomas (born 1730, died 1817) married, in 1752, Sarah Richardson, a granddaughter of Joseph Wanton, of Tiverton, son of the first Edward. Thomas's son, William T. Robinson[225] (born 1754), married, in 1779, Sarah, daughter

of Samuel Franklin, of New York, dying in 1835. William T. and Sarah Robinson had twelve children, among whom Esther married Jonas Minturn, of New York, Sarah married Joseph S. Coates, of Philadelphia, and Mary married the Honourable William Hunter. A daughter, Mary, of Thomas and Sarah Robinson married John Morton, of Philadelphia. Governor William Robinson's grandson, William C., married Fanny Wanton, daughter of Edward, son of Governor Gideon Wanton.

359 "*Colonel Stanton.*"

Colonel Joseph Stanton, of Charlestown, was a leading and very influential citizen, a member of the first town council and repeatedly a deputy to the Assembly. The old Stanton house stands on the Post Road, a little to the east of Cross's Mills, having been inhabited, until recently, by his grandson, Colonel Augustus Stanton's descendants, some of whom now live in Newport. Colonel Stanton was a son of Joseph Stanton, of Quonochontaug, and a grandson of Thomas Stanton, of Stonington, Connecticut. He died in 1752, the inventory of his estate amounting to more than £10,000. Dr. MacSparran refers to Colonel Stanton, in his *Diary*, under date of August 13, 1745, as putting "remoras" in the way of the execution of Ninigret's deed of glebe land. A later prominent member of the family was Colonel Stanton's grandson, General Joseph Stanton (born July 19, 1739), colonel of militia during the Revolution, major-general of the State forces after General Varnum, United States senator in 1790, and representative in Congress from 1801 to 1807. Mr. Updike, in a private letter, describes General Stanton as "a likely man, in person, an easy, handsome speaker and, in his manners, courteous and gentlemanly." He died, without issue, at Lebanon, Connecticut, January 12, 1822, aged eighty-two.

Colonel Augustus Stanton, mentioned above, was the first representative, from Rhode Island, to the Continental Congress.

360 "*Colonel Champlin.*"

Colonel Christopher Champlin, of Charlestown, was born November 30, 1707, in that part of Westerly which, in 1738, was incorporated as Charlestown, being the eldest son of Christopher, junior, and Elizabeth (Denison) Champlin, a grandson of Christopher Champlin, senior, and a great-grandson of Jeffery Champlin, the original bearer of the name in Rhode Island.

His marriage to Hannah Hill, by Dr. MacSparran, is recorded, in the text above, in an entry of April 22, 1730. Upon the death of his father, in 1734, Christopher, at the age of twenty-six, entered upon the possession of his estate, the land having been bought of "Sachem Ninecroft." Dr. MacSparran, in his *Diary*, records visiting at Colonel Champlin's and preaching in his house, in August, 1745. He was one of the trustees to whom forty acres of land were conveyed, by King George Ninigret, for the use of the Society for the Propagation of the Gospel. An account of his eldest son, Christopher Champlin, of Newport, will be found above, in Note 169.

361 "*Mr. Sewall.*"

Samuel Sewall, son of Judge Samuel Sewall, of Boston, inherited, through his mother, the Narragansett lands of his grandfather, John Hull. (See Note 96.)

362 "*After he partially retired from his extensive farming operations.*"

The will of Robert Hazard, father of "College Tom" Hazard and great-grandfather of Isaac Peace Hazard, made March 11, 1762, shows somewhat the extent of his estate, at the time of his decease, which occurred a few weeks afterwards. It is partially as follows:

"Item, I give to my beloved wife *Sarah*, my Mulatto woman called *Lydia*, also four cows, such as she shall choose, . . . also a black mare, called her mare, also sixty pounds of sheep wool to be delivered to her yearly, . . . also one equal share of my Puter, Brass, Iron and wooden vessels; also two of my feather beds; . . . also

one room in my Mansion House, such as she shall choose, together with a privilege in the Kitchen, Cellar, Cheese House and well; also ten bushels of apples yearly; . . . also three barrels of cider to be provided her yearly; . . . also one of my largest silver spoons, one salt spoon, also three silver spoons marked . . . and two other spoons, as she shall choose; also three hundred weight of good Pork to be provided for her yearly; . . . also two hundred weight of good Beef to be provided in the same manner; also twenty bushels of Indian Corn, . . . also two hundred weight of Flower; also the use of the improvement of my garden, annually; also the keeping of her mare; also sixty pounds in bills of credit old Tenor to her paid yearly by my son Thomas [worth $9.00]. Also the use of my Mulatto man *Newport;* also one equal half of my tables and chairs, also my cupboard, desks, chests, one equal part of them all. All above bequests to be in Lieu of her Right of Dower and power of thirds. Item; I give to my daughter *Sarah*, one equal half part of my Puter, Brafs, Iron and Wooden Vessels, also one silver spoon, one of y^e^ largest spoons and five other spoons, to be chosen by her, after her mother's choice, also two feather beds, . . . also one bay mare coming four years old; . . . also one half of my tables, chairs etc. also my negro woman Bell or Isabel; also privilege of living in my Mansion House with her mother until her marriage day; also a thousand pounds in Bills of Credit of y^e^ old Tenor [$150.00], . . . also of my cupboards, desks and chests, y^e^ one half part of them. Item; I give to my daughter *Mary Champlin* five hundred pounds [$75.00]; one silver salt spoon, and one of my largest spoons and five other silver spoons.

"Item; I give to my son, *Thomas Hazard*, a tract of land, containing one hundred fifty acres, . . . also one other tract of land with dwelling house thereon, . . . also all right in *Sege Island*, also one third part of my right in *Susquehanna Purchase*, . . . also one third part in *Pine* and *Cedar* swamp.

"Item; I give to my son *Jonathan* a tract of land with

my Mansion House and the buildings . . . also tract of land lying west of *Worden's Pond*, . . . also one-third right in *Susquehannah Purchase*. . . .

"Item; I give to son *Richard* a tract of land with dwelling house, . . . also one half part of land at ye westward of Worden's Pond . . . Item; son *Jonathan*, my mulatto man *Newport*, . . . also mulatto boy called *Dick*. Item: . . . To wife *Sarah*, negro child, *Phyllis*. Item: . . . To daughter *Sarah*, negro child *Phebe*."

It is noticeable that only six slaves appear to be mentioned in the will.

363 "*N. Hazard.*"

In the indefiniteness of the initial, "N. Hazard" must be supposed to be the earliest known possessor of that name, Nicholas (or Nichols) Hazard, who was born August 12, 1741. He was the second son of Fones Hazard, and Miriam Easton, who were first cousins and grandchildren of "Old Thomas Hazard." Nicholas Hazard married Mary Dulucina, January, 1763. "Fones Hazard, Mariner," received, by the will of his grandfather Thomas Hazard, one of the greatest landholders of Narragansett, four hundred and sixty-six acres in "Matoonuck," west of Point Judith Pond. (*The Hazard Family of Rhode Island*, p. 36. Compare p. 9.) As the second of only three children, it is likely that Nicholas received some of this land and might thus have been brought into the vicinity of the Charlestown Champlin estate, which he is here represented as improving.

364 "*The wife of Richard Smith.*"

This appears to be a family tradition, referring to Mrs. Richard Smith, *senior*.[10] It is, probably, the only existing evidence of the fact that she accompanied her husband from Gloucestershire to America, her four or five children seeming to have all been born several years previously, and no mention being extant of her in New Amsterdam or Narragansett. Her name not occurring in her husband's will, she must certainly have died before July 14, 1664. Not only is her family name unknown but even her Christian name.



365 "*Dr. Babcock, in Westerly.*"

Joshua Babcock is said to have been the first native of the town of Westerly to practise medicine within its borders. He was distinguished as an intimate friend and correspondent of Benjamin Franklin, the two being contemporaries, the philosopher having been born in 1706 and the physician in 1707. The father of Joshua was Captain James Babcock, junior, of Westerly, upon whose grave-stone is the somewhat singular inscription, "In memory of Capt. James Babcock, who died January y^e^ 17^th^ 1736/7, In y^e^ —year of his age, Having been in his life of extreme charity and beneficence, and not wholly silent therein, in his death." Dr. Babcock graduated at Yale College, and studied medicine in Boston and England. From 1747 to 1749, he sat, as an associate justice, upon the supreme bench of Rhode Island, and, in 1749-51 and 1763-4 as chief justice. For over forty years, he represented his town in the General Assembly, and served as the first postmaster of Westerly. He was an ardent patriot at the time of the Revolution, and entertained General Washington among his guests, being major-general of the militia of Rhode Island in 1776. For the last nine years of his life, until 1783, he was a fellow of Brown University. Dr. Babcock was, in person, of medium size, light and active, being able, when seventy-five years of age, to mount his horse with the agility of a young man. His manners were polished. His life was an example of the predominance of method. His scholarly habits were shown in his employment of the Greek Testament at his family devotions. He was the first citizen, legislator, and judge, of his day, in Westerly. For a fuller account of Dr. Babcock, see under entry of December, 1765 (Vol. ii. p. 47).

366 "*The landed aristocracy.*"

Dr. Edward Channing, in 1886, prepared a monograph upon "The Narragansett Planters" (as one of the *Johns Hopkins University Studies in Historical and Political Science*), an extract from which is as follows:

"In the southern corner of Rhode Island there lived

in the middle of the eighteenth century a race of large land-owners who have been called the Narragansett Planters. Unlike the other New England aristocrats of their time these people derived their wealth from the soil and not from success in mercantile adventures. They formed a landed aristocracy to as great an extent as did [the inhabitants?] of the southern colonies. Nevertheless, these Narragansett magnates were not planters in the usual and commonly accepted meaning of the word. It is true enough that they lived on large isolated farms surrounded by all the pomp and apparent prosperity that a horde of slaves could supply. But, if one looks under the surface, he will find that the routine of their daily lives was entirely unlike that of the Virginia planters. The Narragansetters' wealth was derived not so much from the cultivation of any great staple like tobacco or cotton as from the product of their dairies, their flocks of sheep, and their droves of splendid horses, the once famous Narragansett pacers. In fine they were large—large for the place and epoch—stock farmers and dairymen.

"Narragansett society was unlike that of the rest of New England. It was an anomaly in the institutional history of Rhode Island. Indeed, many writers have questioned its existence, and it must be admitted that a descendant of one of the Narragansett farmers, or planters if you will, was not overstating the fact when he asserted that much of what has been written about his ancestors possesses 'a Munchausen flavour.' But there was a foundation of a state of society as depicted by Updike and Judge Potter, and the present paper is an attempt to show what that foundation was. . . .

"It has been claimed that the progenitors of the Narragansett farmers were superior in birth and breeding to the other New England colonists, and that to this the aristocratic frame of Narragansett society is due. I do not find this to have been the case. Nor do I believe the settlers of this particular portion of Rhode Island to have been one whit better born or bred than

the founders of other Rhode Island, Massachusetts or Connecticut towns. . . .

"The later leaders of Narragansett society were, for the most part, well-educated men. The Updikes, who inherited the Smith property, enjoyed the teachings of the best tutors,—men like Checkley, the editor of an edition of Leslie's *Easy Method with the Deists* [John Checkley, *junior*, was doubtless the tutor of the Updikes], and Daniel Vernon, an Englishman who was learned in the languages. MacSparran, Fayerweather and Robinson are said to have possessed large collections of books; and we know that Colonel Updike, who lived in the middle of the last century, had a library so full of treasures that it could have been surpassed by few private libraries of colonial Rhode Island. This refinement, however, belongs to the best period of Narragansett social life. It was a result of a peculiar social development and not a cause of that development."

367 "*Charles Thomson, Governor McKean, and George Read.*"

Charles Thomson was born in Ireland, in 1729, and died in Pennsylvania, in 1824. He was one of the first to take his stand with the colonists in America, and soon became known as a sincere patriot. When the Delawares adopted him into their nation, in 1756, they called him, in their tongue, "man of truth," and it was common to remark, concerning a statement, that it was "as true as if Charles Thomson's name were to it."

Thomas McKean, signer of the Declaration of Independence, was born in New London, Pennsylvania, in 1734, and died in Philadelphia, in 1817, both of his parents being Irish. He was Chief Justice of Pennsylvania, from 1777 to 1799, President of Congress in 1781, and Governor of Pennsylvania from 1799 to 1808.

George Read was born in Maryland, in 1733, and died in Delaware, in 1798. His father was born in Ireland, of an English family. Mr. Read was a signer of the Declaration of Independence, United States Senator from 1789 to 1793, and Chief Justice of Delaware.

In every capacity he commanded the confidence of his fellow-men.

368 "*Allison, an Irish clergyman.*"

The Rev. Francis Allison was a celebrated Irish teacher of those days, having schools, successively, at New London, Pennsylvania, and New Castle, Delaware. The connection of all the three pupils mentioned above with Ireland accounts for their relegation to the charge of Mr. Allison. It is not known that there was any relationship between Francis Allison and the Rev. Dr. Burgiss Allison (Note 176), but the marked interest of both in classical schools for young people and their identification with the same section of the country seem to suggest a common family as well as a common name.

369 "*Thomas Clap.*"

The Rev. Thomas Clap was third in descent from the original emigrant of the same name, in 1630. He was born in Scituate, Massachusetts, in 1703, and died in New Haven, in 1767. He was inducted into the office of *rector* (afterwards president) of Yale College in 1740. The exact circumstances under which he received instruction from Dr. MacSparran are not known, the fact resting upon a remark of the Doctor in a letter to Colonel Henry Cary. (*America Dissected*, Letter I, Appendix A.) As all records agree that Mr. Clap graduated at Harvard College in 1722, and Mr. MacSparran did not arrive in Narragansett until April 28, 1721, it is evident that it could not have been in Kingstown that the instruction took place. As, however, MacSparran originally reached Boston in June, 1718, and as it is recorded that he soon after tarried for some time at Plymouth and *its vicinity*, Scituate being only about a dozen miles away, it is highly probable that it was at this period that he acted as tutor for young Clap, then fifteen years of age and on the eve of entering college at Cambridge. The Puritan associations of the youth render it more likely, too, that he would have been subjected to the tutorage of Mr. MacSparran, at that date, when he was a Presbyterian licentiate, than, as has been heretofore

supposed, after he had become a Church of England rector in Narragansett. This theory, moreover, accords well with the Doctor's own account of the incident, written many years afterwards: "Thomas Clap was my scholar, when I came *first* into these parts, and, on all occasions, gratefully acknowledges his receiving the *first rudiments of his learning from me.*" What young gentlemen (if any) Dr. MacSparran subsequently received into his family, for instruction, does not seem to have been recorded.

370 "*Dr. Checkley.*"

John Checkley will be noticed in connection with an entry of October 14, 1742 (Vol. i. p. 234).

371 "*Colonel Robert Brown.*"

Robert Brown was descended from Captain John Brown of Newport, who settled there in 1661 and died there October 20, 1731, being one of the "Persons Baptized by Mr. Honyman before he went to England last [1708]" and an active member of Trinity Church. He was a son of Captain John Brown,[545] junior, a merchant of extensive business in Newport, and married Elizabeth, a daughter of Captain Silas Cooke, also a merchant of the same town. His sister, Ann, was the first wife of Captain Charles Handy, of Newport, and is referred to below, in the text, in connection with the Handy family, under an entry of March 10, 1744. Colonel Brown entered into commercial business early in life, but, being unsuccessful, removed to South Kingstown, to a large and valuable farm, which had belonged to his father and upon which he remained until his death, August, 1794, when he was fifty-nine years of age. He was rather short in stature, but of a strong and robust frame, inclining to corpulence. His manners were affable and conciliatory, with a pleasant vein of humour. He was fond of books and had a large library, his reading being extensive and his memory retentive, while his conversation was amusing and instructive. He was kind in his family and indulgent to his servants, even to a fault. To these milder traits of character Colonel

Brown added an integrity so stern and uncompromising that he could never suffer dishonesty to pass unrebuked. He took an early and active part in the struggles of his country for independence, and had command of the local militia, being often called, by the beacon-fires, to the defence of the exposed sea-shore of his town. He left six sons, of whom Captain Silas, the third, mentioned in the text just after his father, was, for many years, town clerk of South Kingstown. Colonel Brown was a devoted adherent of the Episcopal Church, having had all his children baptized in it.

372 "*Doctor MacSparran, Mr. Fayerweather, Colonel Updike, and Matthew Robinson.*"

Of Dr. MacSparran's books, two folio volumes remain, in the possession of a clergyman in the vicinity of his residence, viz.: *An Exposition of the Creed. By John, Lord Bishop of Chester. London: Printed by W. Bowyer.* MDCCXV; and *A Paraphrase and Commentary on the New Testament. By Daniel Whitby, D.D. Vol. I. London: Printed by T. Wood and T. Sharpe. 1718.* Each contains a printed book-plate, with "James M^{c}Sparran, His Book" upon it, as well as autographs of the Doctor, "Ja^{s} M^{c}Sparran, ejus Liber." The form *M^{c}Sparran* indicates that the volumes were in his possession previously to 1737, when he changed to that of *MacSparran.*

Mr. Fayerweather bequeathed his library to King's College, New York, but, owing to negligence, it was sold and lost, except a few volumes, said to have been in the possession of the Church in Narragansett.

Much of Colonel Updike's library is still owned by various branches of his descendants. Among the titles, which would fill a volume, some fifty are given in Note 184.

Matthew Robinson's library, said to be the largest possessed by any individual in Rhode Island, in his day, was sold at auction after his death and irretrievably scattered.

373 "*Colonel Harry Babcock.*"

A full account of Harry Babcock, the eldest son of Dr.

Joshua Babcock,[365] of Westerly, will be found under an entry of December, 1765. An undated manuscript note, introducing an unknown Dr. Gardiner to Mr. Lodowick Updike and signed H. Babcock, still extant, bears evidence of having been written by Colonel Babcock. If so, its date must be from 1769 to 1776. It is as follows:

Permit me to introduce to your acquaintance Dr. Gardiner, a young Gentleman of Education of Family and very genteel Fortune. He is on a visit to Mr. Howel, a persecuted man, exceedingly injured by that whining, canting, praying, hypocritical Wretch, Gov^{r} Trumble.

I have the Honour to be with great Esteem
Your most obed't Serv't,
H. Babcock

My comp^{s} to your good Lady & your very deserving Son & Family.

The Babcock family mansion stood one mile east of Pawcatuck village in Westerly. Adam, Paul, and Luke Babcock[380] were younger brothers of Harry.

374 "*Mr. Kay, the collector.*"
A notice of Nathaniel Kay will be found in the sketch of Trinity Church, Newport, below.

375 "*The portraits of Dr. MacSparran and his wife.*"
Since this account was written by Mr. Updike, the picture of Dr. MacSparran has been given, by Charles Edward Allen, son of Frederic Allen, Esq., to Bowdoin College, Brunswick, Maine; and that of Mrs. MacSparran, by Mrs. Margaret Elton, daughter of Mr. Allen, to the Museum of Fine Arts, Boston. These portraits appear in this work.

376 "*The portrait of Mr. Fayerweather, by Copley.*"
This portrait is now in the possession of the Misses Eddy, of Providence, granddaughters of Mr. Updike, who have permitted the photographic copy to be made which is introduced into this work.

The two other pictures of Mr. Fayerweather, mentioned in his will,—"my silver-framed picture of my-

self" and "my oval picture of myself framed with silver,"—are, as far as these pictures can be identified, in the possession respectively of Miss Elizabeth Harris, of Cambridge, and her brother, Edward D. Harris, of Yonkers.

The portrait of Mrs. Fayerweather, a sister of Mayor George Hazard, of Newport, was given to Ruth (or Abigail) Channing, her grandniece, who gave it to her sister, Mrs. Dr. Robinson, of Connecticut. A superb portrait of Mr. Fayerweather's sister, Mrs. Winthrop, by Copley, and two very interesting portraits of Mr. and Mrs. Thomas Fayerweather, father and mother of Samuel Fayerweather, by Smibert, are also in the Harris family.

A small square portrait of Mr. Fayerweather with red university hood, Oxford cap and bands, and taken at a later age than the portraits shown in this book, belongs to Dr. Philip Taylor, of Kingstown, Rhode Island. It is a fine head,—grave and more impressive than the earlier pictures.

377 "*The late Judge Marchant.*"

Henry Marchant was born in Massachusetts, in 1741. From 1770 to 1777, he was attorney-general of Rhode Island, living chiefly at Newport. After the battle of Lexington, he removed to Narragansett, remaining until 1784, when he returned to Newport, his son William continuing to occupy his Narragansett estate. He was nominated, by General Washington, judge of the district Court for Rhode Island, and discharged the duties of that office with distinguished ability until his death in 1796. Dr. Waterhouse styled him "a gentleman of the old school." As to the date of the portrait, "painted by Copley, in London," given as 1771, it is noticeable that Copley did not remove from Boston to England until 1774. This picture and that of his wife appear in this book.

378 "*The late Edward Hazard.*"

Edward Hazard, son of Mayor George and grandson of Governor George Hazard, was born about the year 1746, and died March 22, 1830. He is said to have graduated at

Princeton College. His father left him the farm known as the "Foddering Place," on Point Judith Pond. After consuming nearly all his estate, Mr. Hazard removed from Newport to Narragansett, with his wife, Sarah, a daughter of the Honourable Thomas Cranston, and his son, Thomas Cranston Hazard. The account of the Cranston portraits is thus given by Mrs. Robinson, in *The Hazard Family of Rhode Island*, p. 96: "He brought, with his family, some of the elegant furniture that once adorned his Newport house; also three portraits by Copley, of the Honourable Thomas Cranston, his wife and daughter.... After his death, the fine old furniture was sold at public auction and many of the pieces are still to be seen in the town, showing what the whole must have been. In some way the portraits escaped and were left in the house.... Mr. Updike, who knew that such portraits were in existence, sent his daughter to examine these and prove their identity.... As Thomas Cranston Hazard, son of Edward, was at that time living at Voluntown, Connecticut, in great poverty, Mr. Updike went to see him and, telling him what he had done about the portraits, asked him to sell them to him, which he gladly did."

The portrait of Mr. Cranston is now (1907) in the possession of Mr. Charles H. Hidden and Mr. W. N. Hidden in Providence; those of Mrs. Cranston and her daughter are owned by Mr. Daniel Berkeley Updike, Boston.

379 "*The late Honourable Thomas Cranston.*"

Thomas Cranston was a great-grandson of Governor John Cranston and a grandson of Governor Samuel Cranston. He served in the General Assembly shortly before the Revolutionary War and, later, was placed under nominal confinement by order of the Council of War.

380 "*The Rev. Luke Babcock.*"

Luke, second son of Joshua and Hannah (Stanton) Babcock,[365] was born July 6, 1738, and died about March, 1777. He was an Episcopal clergyman, and was settled

on the Hudson River from 1771 to the date of his death. An account of Mr. Babcock will be found below, in the text, under an entry of December, 1765. He was married, in Newport, October 20, 1762, to Rhoda Cranston, a daughter of the Honourable Thomas and Mary (Coggeshall) Cranston. Sarah, the youngest daughter of Mr. Cranston, married, in May, 1770, Edward Hazard.[378] It has been thought strange that the portrait, which Mr. Updike asserts to have been that of Mrs. Babcock, should have been in the possession of the Hazards instead of in that of the Babcocks. But it had probably remained at the house of her parents until after her early death and then passed, with other effects, to the younger sister. It is, as has been said, the property of Mr. Daniel Berkeley Updike. It appears, from Bolton's *History of Westchester* (ii. 481), that Mr. Babcock married, as a second wife, Grace Isaacs, by whom he had three children, Cortlandt, Frederic, and Henrietta, who married Richard Saltonstall, of New York. The later Mrs. Babcock was probably connected with the Van Cortlandt family, as indicated by the Christian name of her elder son, and by the fact, recorded in Bolton's *History* (ii. 480), that Mr. Babcock's remains were deposited in the vault of the Van Cortlandts.

381 "*Excursions to Hartford.*"

Singular as such a custom now appears, yet it was literally observed by Mrs. Anstis Lee and her brother, Mr. Daniel Updike, in May, 1791, as recounted in the *Narrative of a Horseback Journey*, written by Mrs. Lee and introduced in Appendix F. She relates: "We rose early, on Wednesday, arrived at Hartford, put up at Bull's Tavern (sign of the *Bunch of Gilded Grapes*) and took breakfast on *bloated salmon*. I particularly recollect about the salmon, as it was the fashion, in old times, for parties of gentlemen of Rhode Island to make a special visit to Hartford, almost yearly, to luxuriate on this rare and delicate fish."

382 "*Corn husking.*"

Dr. MacSparran, in his *Diary*, under date of October 1,

1751, thus alludes to a corn husking, with its excesses: "One Jo: Potter an Indian, an Exhorter among the New Lights, was found dead among the Husks, of old Esq^e Helme's widow, whose Corn it seems was husked last Night, and its tho't the Fellow overdrank himself."

383 "*John Potter.*"

Among a half dozen John Potters living in Kingstown, or South Kingstown, during the eighteenth century, it is not, perhaps, now possible to identify, with certainty, the particular one here referred to. The first of the name, a son of Ichabod and Martha Potter, of Portsmouth (born about 1665, died 1715), married, about 1690, Sarah Wilson, a daughter of the "first purchaser," Samuel Wilson, having, somewhat earlier probably, removed to Narragansett. Their eldest son, John (born 1695, died 1739), is known as "Colonel John" and is doubtless the Colonel Potter mentioned a little above, in the text, as one of the inhabitants of Narragansett owning valuable libraries. He married Mercy Robinson, in 1714, and their eldest son, John (born 1716), is probably the John Potter the story of whose immense "huskings," in a single day, is here adduced, as being related by "people now (1847) living." John Potter, son of Colonel John, married Mary Perry in 1736, and was the father of Governor Samuel J. Potter. Another son of Colonel John Potter was William (born January, 1722). He is known as Judge William Potter, and married, November 18, 1750, Penelope, a daughter of Colonel Thomas Hazard, by whom he had thirteen children. A notice of Judge Potter will be found, in the text, in connection with the entry of his marriage, by Dr. MacSparran.

384 "*Carriages were unknown.*"

This statement is not probably intended to be understood in other than a comparative sense. Only a few pages below, in the text, under an entry of December 31, 1741, it is related, in connection with the story of the "unfortunate Hannah Robinson," "Mr. Simons

was in waiting [near Wickford] with a carriage." There are also frequent allusions, in Dr. MacSparran's *Diary*, to his "chair," a two-wheeled, uncovered vehicle, and to Mrs. MacSparran's chaise and that of Mrs. Updike. October 14, 1744, the Doctor remarks, "Returned in my Chair, drawn by Mrs. Updike's chaise Horse."

385 "*From one extreme of Boston Neck to the other.*" The driftway gates in the lower part of Boston Neck were removed previously to 1869, at about the period of the building of the covered bridge, sometimes called "the Governor Sprague Bridge," over the Narrow River, connecting Boston Neck with Little Neck. An open road was thus established between the old South Ferry and Narragansett Pier. The gates in the upper part of the Neck, above the South Ferry road, were still maintained as late as 1870, being very numerous and troublesome, but have (1907) for many years been entirely withdrawn. The Sea View electric railway now extends through Boston Neck.

386 "*Nicholas Gardiner, Esq.*" This appears to be the Nicholas Gardiner, of South Kingstown, who, among a considerable number bearing that name, married, about 1754, Hannah Champlin (born January 20, 1735), a daughter of Stephen Champlin. They had five children, their only daughter, Hannah, the fourth child, being born October 7, 1763. On December 29, 1782, she married Robert Hazard (born April 11, 1755, died 1795), a son of Richard and grandson of Robert Hazard.[362] This was probably the wedding referred to by Mr. Updike, as occurring about 1790, the date not being intended to be exact. Dr. MacSparran, in his *Diary*, on September 12, 1744, notes that Dr. Hazard and Betty Gardiner went to Conanicut to Billy Hazard's wedding and, the next day, to the *Infair*, at the house of his stepfather, Governor Robinson.

387 "*The fox-chase.*" The sports and other athletic exercises of those early days tended to produce men of exceptional stature and

strength. The remarkable vigour of Jeffrey Hazard (born 1698, died 1767) has caused him to come down, by reputation, to our own time as "stout Jeffrey." Mrs. Robinson, in *The Hazard Family of Rhode Island* (p. 31), after referring to a doubt as to the identity of the farm on which Mr. Hazard lived, remarks: "However, the residence or non-residence of 'Stout Jeffrey,' on this farm, does not in any way affect the truthfulness of the tradition that he did show the slaves how to make a stone wall, by lifting a blue-stone, weighing by the scales *sixteen hundred and twenty pounds* [*sic*], to its place on the foundation." It is a well-recognized fact that the strength of Jeffrey Hazard was transmitted to many of his descendants. Mr. Ezra Meech, one of the family, living in Shelburne, Vermont, in a letter to Mr. Updike, of the date of February 12, 1846, declares: "I have a distinct recollection of my grandmother, who was a woman of a very large frame and of prodigious physical strength,—characteristics, in an eminent degree of 'Stout Jeffrey,' a near relative of whom she was. *What* the relation was I am unable to say. She was my paternal grandmother. My father was a very large man and the youngest of seven brothers, one of whom, Daniel (*who was six feet seven inches* in height), fell on the Plains of Abraham, in the attack on Quebec, by Wolfe. My father was six feet two inches in height and all his brothers were more than six feet. My own height is six feet five inches. I mention these otherwise unimportant particulars, as strengthening the likelihood that our descent from Stout Jeffrey is tolerably direct." Mrs. Robinson observes, "There are a few descendants of 'Stout Jeffrey' in the town [South Kingstown] at the present day and, with scarcely an exception, the men are six feet or more in height, well developed and proportioned."

Other branches of the Hazards and the Wilcoxes were famous for their activity and muscular power, in that age, when athletic exercises, wrestling, throwing the bar, and fox-hunting were the common amusements of the country. William Wilcox, the cousin and

rival of "Stout Jeffrey," when he was already eighty years of age, would sometimes indulge his desire to show his strength by picking up an ordinarily large man and handling him like a child.

One of the most remarkable men for size, strength, boldness of design, and energy of execution, was Benjamin Potter, a hero of the old "Spanish War." "Within a few years there were living in Narragansett," relates Mr. Updike, "Benedict Eldred, six feet seven inches in height, Samuel Eldred, six feet two inches, Samuel Congdon, six feet eight inches, Luke White, six feet seven inches, Abraham Ennis, six feet two inches, Joseph Congdon, six feet five inches, with a weight of three hundred and fifty pounds, and George Congdon, with a weight of three hundred and thirty pounds. Other instances of weight, stature and muscular power might be mentioned, but these are enough to demonstrate that the race preceding ours was, from mode of life, food and field exercises, more vigorous and herculean than that of the present." (See *College Tom*, pp. 88, 89.)

388 "*The two Governor Hazards.*"

George Hazard (born October 9, 1700, died 1738), a son of George and a great-grandson of the original Thomas Hazard, was elected deputy governor of Rhode Island in 1734, continuing in office until his death. Mrs. Robinson, in *The Hazard Family of Rhode Island* (pp. 24, 25), narrates, concerning him: "In 1733 he bought of his father, for one thousand pounds, the farm then (and still) called 'The Foddering Place.' About this time he built the old house, taken down about twenty years ago by Joseph Peace Hazard. The old house, like all houses of the wealthy planters of that day, was very large, being fifty feet on the front, having a fan-light over the entrance door, above which was a large arched window, which gave light to the hall. This hall was square, with handsome oak staircase and balustrade. In the south end of the house was the parlour, a very large room, in one corner of which was the

buffet, with the quaintly carved, scrolled back and top, that seem to have been a feature common to the houses of any pretension in Colonial days. . . . By his will George gave this house, with all outbuildings and an 'Island, called Ram Island,' to his son George Hazard, who was mayor of Newport. He married Sarah, a daughter of James and Mary (Whipple) Carder."

Robert Hazard, or Haszard, as he is called in the State record (born September 12, 1702, died 1751), a son of Stephen and a great-grandson of the original Thomas Hazard, was elected deputy governor of Rhode Island in 1750, dying in office. His home was on Point Judith, on land given to him by his father's will, being a part of the homestead farm. A further notice of him will be found in connection with an entry of April 19, 1752 (Vol. i. p. 284).

A later member of the Hazard family, Jeffrey of Exeter (born 1762, died 1840), son of Jeremiah and grandnephew of "Stout Jeffrey," was lieutenant-governor of Rhode Island in 1833-5 and 1836-7. He is not, however, one of those referred to in the text, not belonging to the period under review.

389 "*Dr. Moffat.*"

A notice of Dr. Moffat will be found below, in the text, under an entry of April 11, 1756 (Vol. i. p. 287).

390 "*Judge Lightfoot.*"

Robert Lightfoot was born in London, in 1716. He graduated from the University of Oxford, studied law, and was appointed judge of vice-admiralty in the southern district of the American colonies, but took up his residence in Newport, on account of the superior healthfulness of its climate, soon afterwards resigning his office. Judge Lightfoot was an accomplished classical scholar and a brilliant wit, his society being courted in social and literary circles. Dr. Waterhouse remarked of him: "He first taught me to value and study Lord Bacon and from him I learned to value Locke and Newton. He was the oracle of literary men in Newport. . . . He was a great epicure, a perfect encyclo-

paedia and welcome to every table of the first characters. . . . Next to Dr. Fothergill, I owe Judge Lightfoot more than any other man I can name." On account of his intimacy with Godfrey Malbone, junior, of Pomfret, Connecticut, he appears to have been led to take up his residence at Plainfield, where he died in 1794, being buried in the old Episcopal church-yard, at Brooklyn, Connecticut. (Condensed from Updike's *Memoirs of the Rhode Island Bar.*)

391 "*George Rome.*"
Mr. Rome is noticed below, in the text, under an entry of September 16, 1770 (Vol. ii. p. 78).

392 "*The Brentons.*"
A notice of the Brenton family[415] will be found below, in the text, under an entry of April 1, 1766. Other prominent visitors at Narragansett were the Checkleys, Captain William Walker, F. R. S., the Rev. Samuel Seabury, and Dean Berkeley.

393 "*Jno Gardiner.*"
John Gardiner, eldest son of William Gardiner, of Boston Neck, and a brother of Mrs. MacSparran and Dr. Sylvester Gardiner, was born in 1696 and died in 1770. During the larger part of his life, including the period covered by the *MacSparran Diary*, he seems to have lived upon the homestead farm[830] of the Gardiners, near Wesquage Beach, comprising five hundred and forty-seven acres, reputed to be the most fertile land in Narragansett, given him by the will of his father. Toward the end of his life, John Gardiner appears to have removed to the "Four Chimney House," which he calls, in his will, made in 1769, "my *now* dwelling-house," "all the *old* homestead farm, wheron Son Amos now liveth," being bequeathed to his son John, known as *Colonel* Gardiner. Few people are mentioned more frequently, in the *Diary* of Dr. MacSparran, than "Brother John," whom, in many respects, he appears to have highly esteemed, although attributing to him a "stiff and sturdy temper." John Gardiner lies buried, in the old Narra-

gansett church-yard, near the monument of the Doctor. (Notes 205, 209, and 210. Vol. ii. p. 75.)

394 "*His noble mansion.*"

The house of Rowland Robinson and the grave of his daughter Hannah, near Saunderstown, in Boston Neck, are still visited by many, although the building is reduced in size and much injured in appearance, by the passage of more than a century and a half, since its erection. The roof of the house was blown off by a gale in 1869. The parlour, with its tiled fireplace and carved and painted buffet, the staircase, with its curiously turned maple balusters, running up to the third floor, and the east room, containing the wine-closet, in which the "unfortunate Hannah" hid her lover upon the sudden return of her stern father, are still exhibited to visitors. The estate became the property of the late Mr. Rowland Hazard, of Peacedale, the great-grand-nephew of Rowland Robinson, a few years since. The house is said to have been built for Governor Robinson, by "a travelling Englishman," being one of three of the same design.

395 "*George Scott, of Newport.*"

George Scott was an active member of Trinity Parish, and is frequently mentioned in the records of the Church, from 1764 to 1785. On September 16th of the former year, he was married to Mary Ayrault (born 1742, died March 13, 1816), a daughter of Stephen Ayrault and granddaughter of Daniel Ayrault, of East Greenwich and Newport. About the time of Mr. Scott's birth, there were very prominent in Trinity Church a George Scott and a Judge Edward Scott, of one of whom it is probable that he was a son. Mr. Mason (*Annals of Trinity Church*, p. 55) makes the remarkable statement that Edward Scott was a grand-uncle of Sir Walter. William R. Robinson was married to Ann Scott, December 28, 1783. He was, for several years, a warden of Trinity Church. After his death his widow married Dr. John Preston Mann.

396 "*Her personal beauty and accomplished manner.*" In a private letter, of the date of July 22, 1847, to Mr. Updike, subsequently to the issue of the *History of the Narragansett Church*, Mr. Isaac Peace Hazard remarks: "In corroboration of your statement respecting Miss Robinson's beauty, I would add that I have heard old people in Philadelphia as well as elsewhere speak of the surpassing beauty of Hannah Robinson, in such terms and with such enthusiasm as to leave no doubt of the impression she made; and I have heard my father say, she was not only renowned throughout all the colonies, but in Europe, as the greatest Beauty of the age. Her father was a man of extensive and general acquaintance, of great hospitality, and Narragansett, at that time, was visited by the élite both of the colonies and Europe, Newport being then the principal seaport of the British North American Colonies."

397 "*Irritable, rash and unyielding.*" Mr. Isaac Peace Hazard, in the letter quoted in the preceding Note, thus bears his testimony, after reading the characterization of Mr. Robinson, in the text: "Your notice of our great-uncle, Rowland Robinson, places his character in a different light from my impression of it; and all who knew him, that I have conversed with, agree with me. My idea of him always was that he was a noble, generous-spirited man, by nature, one who had always been accustomed to give way to his feelings and impulses, without restraint,—passionate but not vindictive, easily aroused to violence, but forgiving and kind, as soon as the first impulse or burst of passion was over. . . . He was uneducated in his spirit and impulses, unaccustomed to control of any kind, but generous, hospitable and kind to those he liked and to strangers, in the extreme. So characteristic was he for forgiveness and kindness, after indulging his passion against those who had offended him, that the cunning Nathan Jaquaes, one of his hired servants and an old man who had lived with his father, generally did something to aggravate him before he intended to ask a particular

favour, knowing that after he had spent his wrath to excess on him, he would make amends by granting any favour he might ask.... Hannah Robinson was married privately and her father never knew who performed the marriage ceremony. She remained some time at home and then went with her husband to Providence, where she exchanged the comforts and abundance of her father's house, for a home of poverty. The care of her mother often relieved her necessities. The neglect and dissipated habits of her husband soon brought her to a bed of languishing and sickness. Her father, on hearing of it, immediately took servants and went to seek her, in her poor abode. On seeing him, she was much affected and said, throwing her arms around him, 'Ask me and I will tell you all, father,' but his feelings overcame him and he could ask her nothing. She was placed on a litter and carried home, a distance of thirty miles, on men's shoulders. It was a lovely evening when they reached her father's farm and, requesting to be set down before the house, she looked around and said, 'How beautiful it is.' She died that night, but not before requesting her father to treat her husband kindly for her sake. Her husband was present at the funeral and was staying at her father's house at the time when her remains were removed from the grave, where they were placed until the family vault was finished about a month after the interment. When disinterred, she was unchanged and in death wore the beauty of life. This is the account given by her aunt to my mother. Martha Hazard, who was her first cousin and brought up in her father's house and was living there at the time of her courtship and marriage, gave the same. Simons was a gambler and died a privateersman. The late William T. Robinson knew him and says he possessed remarkably fine manners, had the most prepossessing appearance and that their acquaintance commenced at dancing-school. This is the account I have always heard from childhood given by my father [a first cousin of Hannah Robinson] and is characteristic of what I have heard of Rowland Robinson from the late Elisha R. Potter, Benjamin Nichols,

Marth Hazard and many others who knew him and is in accordance with many anecdotes I have heard respecting him."

The character of young Simons, as well as his subsequent treatment of his wife, appears to have justified Mr. Robinson in his steady opposition to his marriage with his daughter, however harsh may have seemed the means he employed. It has been said that the man was a Frenchman, much below the Robinsons in social position, his real name being *Simon*, and that he was a music-master rather than a fellow-pupil, in the dancing-school.

At the session of the General Assembly, held in August, 1751, there was passed "an Act for naturalizing Peter Simon, of Newport, Merchant, late a subject of the French king." (Rhode Island Colonial Records, v. 340.) At the May session, in 1758, a large number of persons were admitted *freemen* of the Colony, the name of Peter Simon appearing among those who were inhabitants of Newport. The marriage of Peter Simon and Hannah Robinson must have occurred about 1760 or soon after.

398 "*Her aunt at New London.*"

It is not known that Hannah Robinson had an aunt living at New London at that period, but the remark is substantially correct if it refers to Mrs. Matthew Stewart, who was a first cousin of Mrs. Rowland Robinson, being the elder daughter, Abigail, of Mrs. Robinson's uncle, William Gardiner. It is possible, however, that Mrs. Thomas Mumford, a great-grandaunt (born about 1685, married January 3, 1705-6), may have been still alive, at New London, at that time.

399 "*Her aunt Updike.*"

Mrs. Lodowick Updike, born 1740, being a half-sister of Mrs. Robinson, was but a little older than her niece, Hannah Robinson. Colonel John Gardiner, although an uncle, not being born until about 1746, appears to have been even younger, a fact which may account for his perhaps injudicious sympathy for his ill-starred

niece, alluded to in the text. Thomas R. Hazard, in his *Recollections of Olden Times*, fixes the place of meeting of Mr. Simons and his bride, for their elopement, with more probability, not at Mrs. Updike's gate, but in the wood, at the west end of Ridge Hill, south of Silver Spring.

400 "*A father's relentless obstinacy.*"

If Rowland Robinson erred in the strenuousness of his opposition to the imprudent marriage of his daughter, he appears to have met a sufficiently heavy retribution. In his extreme old age he found himself left utterly alone, his two daughters having been long dead and his son having passed away before him, childless, apparently about 1804, in Newport. Contrary to the traditions of his family and the customs of all the early landholders of Narragansett, who were conspicuous for the minuteness of their testamentary dispositions, the lonely old man had not the spirit or the inclination to make a will. His ample estate was, upon his death, divided by law among his brothers and sisters or their heirs, the house and farm where he lived passing into the family of his sister, Martha Robinson, who married Latham Clarke, of Jamestown, April 18, 1745. Her daughter, Hannah Clarke, married Peleg Gardiner, and their daughter, Martha Clarke Gardiner (born September 10, 1795; died December 19, 1837), married Rowland F. Gardiner, a son of William C. Gardiner, and occupied the Rowland Robinson house. Several of her eleven children, since her death, lived in the old mansion, previously to its purchase by Mr. Hazard.[394]

401 "*Captain William Walker, of Providence, F. R. S.*"

The town records of South Kingstown speak of Captain Walker, at the time of his death, as being "of England." In the Proceedings of the General Assembly, at South Kingstown, February 26, 1739-40, is recorded a vote that Captain William Walker, of Providence, be admitted a freeman of the Colony of Rhode Island and Providence Plantations. (Rhode Island Colonial Records, iv. 565.) It is probable that he had, at this date,

recently arrived in Providence from England and that, even up to the time of his death, he continued to be spoken of as an Englishman. One of the charges, on Dr. MacSparran's bill as administrator on Captain Walker's estate, is for "writing advice of Capt. Walker's Death to Dr. Baker of St. Michael's, Cornhill, London," and another for postage on a letter from Dr. Bancroft [Dr. Bearcroft, Secretary of the S. P. G.?] relating to Captain Walker's son and on "another dbl Lr from young sd Walker himself." On what occasion Captain Walker had been elected a Fellow of the Royal Society, what was his connection with Dr. MacSparran and St. Paul's Church, how he happened to be in the company of Colonel Updike and John Checkley, junior, at Dr. MacSparran's, and what was the cause of his sudden death are all alike unrecorded and forgotten. Captain Walker's death, with the correct date, is duly entered in the Providence records.

In 1743, Dr. MacSparran was appointed administrator on the estate of "William Walker late of Providence, in the County of Providence, Gentleman." The inventory of the estate throws a curious light upon the personal belongings of a "gentleman" of that day, and is as follows:

Feb. 27th 1743

A True Inventory of the money and Wearing apparel of Capt. William Walker Esqre F. R. S., who died Oct. 14th 1742 at the House of James MacSparran, Doctor of Divinity, in South Kingstown.

To his Pocket Book and Cash	£48	4	8.
Item, to his wearing apparel consisting of one old Hatt & Wig Hat 20*s.* Wig 20*s.*	£2		
Item, one old Riding Coat 40*s.* one close-bodied ditto £3 Jacket 2	£7	0	0.
Item, one pair Leather Britches	£2	0	0.
Item, 1 pr. Boots			
Item 1 pr. Stockings	5		
Item 2 Holland Shirts	3		
1 Stock	0	2	
3 Handkerchiefs	1		

1 Belt	0	2	
1 neck Buckle silver	1	10	
1 pr. Shirt Sleeve Buttons Gold	4		
1 Memorandum Book	0	5	
1 Lancet	0	2	
1 Pen knife	0	1	
1 Tobacco Pipe Stopper	0	0	
1 Gold Ring	2	5	
1 Pair of Gloves	0	3	
Fishing lines	0	1	
1 Silver Watch	20	0	0
Total of Wearing Apparel &c.	£48	11	0

In the absence of any statement as to whether these valuations are in the prevailing paper currency or in sterling (then in a ratio of about 5 to 1), it is reasonable to assume, in view of the manifestly high appraisement of the articles, that the former was the case. Dr. MacSparran mentions, in his *Diary*, under date of September 23, 1743, receiving a letter from "Mrs. Walker," who, it is not improbable, was the widow of Captain Walker.

402 "*John Checkley.*"

A biographical sketch of John Checkley[119] was prepared, a few years since, by the late Rev. Edmund F. Slafter, D. D., registrar of the Diocese of Massachusetts, as a volume of the Prince Society's publications, and is a monument of tireless research. It is entitled: *John Checkley; or the Evolution of Religious Tolerance in Massachusetts Bay. Including Mr. Checkley's Controversial Writings; His Letters and Other Papers; His Presentment on the Charge of a Libel for Publishing a Book; His Speech at His Trial; the Hon. John Read's Plea in Arrest of Judgement; and a Bibliography of the Great Controversy on Episcopacy by the Ministers of the Standing Order and the Clergy of the Church of England. 1719-1774. With Historical Illustrations and a Memoir.*

A recent reference to the Checkley controversy may be found in *The Anglican Episcopate and The American Colonies*, by Arthur Lyon Cross, Ph.D., New York,

1902 (pp. 66, 67, 140). Dr. Cross remarks, in respect to the part played by the Bishop of London, in the affair: "Frequent appeals were made to Gibson for advice and support; but the bishop showed his tact and moderation by standing aloof as far as possible from the actual controversy. Nevertheless, his utterances show that, in quarters to which his authority extended, he would see to it that no essential principle of the Church of England was infringed upon. . . . Gibson was wise and politic enough to refuse to ordain a man who, whatever the merits of the question he defended, had rendered himself so obnoxious to the people of Massachusetts." It is the opinion of Dr. Cross that "though it is sometimes said that the Episcopal controversy originated in the discussion which Checkley stirred up, the evidence seems hardly to warrant the statement."

403 "*The celebrated Ezekiel Cheever.*"
Mr. Cheever was born in London in 1614, and died in Boston in 1708. He was one of the founders of New Haven, Connecticut. After January 6, 1671, he had charge of the Latin School, in Boston, and had many of the leading citizens of the colony for his pupils.

404 "*Rev. Dr. Miller.*"
The Rev. Ebenezer Miller received the degree of Doctor of Divinity from both Harvard College and Oxford University. He was settled at Braintree from 1727 to 1761, and died about 1763.

405 "*Dr. Coit's book on Puritanism.*"
The full title of this work is *Puritanism, or a Churchman's Defence against its Aspersions, by an Appeal to its own History.* (1845.) Thomas Winthrop Coit was born in New London, Connecticut, June 28, 1803, and died in Middletown, June 21, 1885. He graduated at Yale College in 1821, and, after being rector of several Episcopal churches and a professor in Trinity College, Hartford, as well as president of Transylvania University, Lexington, Kentucky, became rector of St. Paul's Church, Troy, New York, where he remained for

nearly twenty-five years. The latter portion of his life was passed as a professor in the Divinity School, at Middletown, Connecticut. Dr. Coit was one of the most scholarly of Episcopal divines. Further references to him will be found in the text, below, under an entry of February 17, 1765 (Vol. ii. p. 44).

406 "*The Rev. Dr. Burhans.*"

Daniel Burhans was for thirty-five or more years a clergyman of the Episcopal Church, in the Diocese of Connecticut, being rector at Newtown, Plymouth, and Oxford, from 1820, or earlier, to about 1840. For several successive General Conventions, in the first half of this period, he represented the diocese, as a clerical deputy. About 1830, he received the degree of Doctor of Divinity. Dr. Burhans passed the closing years of his life in retirement, at Derby, Connecticut, and, chiefly, Poughkeepsie, New York, without, however, changing his canonical residence. He died about 1855.

407 "*Warwick.*"

By this designation is doubtless meant the portion of the extensive township of that name now known as "Old Warwick," at the head of Warwick Neck. If that was one of the stations included in "Providence &c.," given as Mr. Checkley's field in the "Missionary Roll" in the Digest of S. P. G. Records (London, 1895), he must have shared it with Dr. MacSparran, who, for some time previously to 1739 and for years afterwards, appears, according to the Narragansett Parish Register and to his *Diary*, as ministering regularly at Old Warwick. It is more likely that he served there merely on occasion, as being the nearest clergyman. Under date of July 9, 1744, Dr. MacSparran notes, in his *Diary*, "At Old Warwick. Administered Eucharist to Mr. Moses Lippet, who, a few days before, received Clinick Baptism at y^e^ hands of Mr. Checkley." Again, when, on July 23, 1745, the Doctor was lying very ill at Mr. Francis's, at Old Warwick, he remarks, "Sent Abraham for Mr. Checkley, but he could not come."

408 "*Attleborough.*"

Previously to January 27, 1746-7, that portion of Rhode Island now constituting the town of Cumberland was known as "Attleboro' Gore," which may be the territory here referred to as one of the scenes of Mr. Checkley's labours. William Blackstone's residence, at "Study Hill," was in "Attleboro' Gore." On October 1, 1737, Dr. MacSparran records, in the Parish Register, that he "baptized Hannah Mayberry, a child, at Mr. Sanderson's Refinery in Atlebury, . . . as he travelled from Boston to Narraganset." Both these references, however, may refer to what is still the town of Attleborough" in Massachusetts.

409 "*Mr. John Checkley, junior.*"

The culture and precocity of this youthful son of a brilliant father are illustrated by the fact that in February, 1735, two or three years before his graduation at Harvard College, in 1738, his name is found among the eighteen regular members of the "Society for the Promotion of Knowledge and Virtue" (afterwards the "Company of the Redwood Library"), at Newport, along with those of Daniel Updike, Edward Scott, James Honyman, junior, and William Ellery. It may be that Colonel Updike's fondness for Checkley, as a young man of rare promise, accounts for their presence together at Dr. MacSparran's. Mr. Checkley died in 1744. Having been already ordained and appointed to a station, although never having reached it, his name rightly appears upon the "Missionary Roll" of the S. P. G. It has been asserted that John Checkley, junior, was the tutor in the family of Colonel Updike, but it is expressly stated, in the manuscript reminiscences of Daniel Updike, of East Greenwich, that "Lodowick Updike [his father] was educated under Mr. Checkley, *a church minister*, whom his father obtained for him in his house." The fact that the younger Mr. Checkley was eventually ordained, supplies, however, a sufficient explanation of the discrepancy.

410 *"United to very respectable connections."*
In addition to the two children referred to in the text, Mr. Checkley had a daughter Rebecca, who, it is presumed, died young. His daughter Debora (born October 13, 1717; died April 15, 1793) married Henry Paget, Esq. (born April 15, 1715; died January 15, 1772), a merchant of Providence and an active and prominent member of King's Church, of which he was a warden, 1761-3. Several small spoons, once the property of Mrs. Paget and marked "D. P.," are still in existence, one of them in the possession of the writer of this Note. Henry and Debora Paget had four children, of whom Anne married Captain Joseph Olney, of Providence, and Rebecca, first, Dr. Joseph Harrison, and, second, Colonel George Olney, both of Providence. For descendants, see Slafter's *Memoir of John Checkley* (pp. 126-39). John Checkley, senior (Digest of S. P. G. Records, p. 853), is noted as having died April 15, 1754, rather than *February* 15, 1754, as recorded by Dr. Slafter, or *1753*, as stated in the text. He is spoken of in the Digest (p. 48) as having, at the time of his residence in Providence, possessed "great skill in the neighbouring Indian language" and a "long acquaintance with the Indians themselves." He was originally the proprietor of a small bookshop (the "Crown and Blue-Gate") in Boston.

411 *"Elizabeth, the person baptized."*
Dr. MacSparran was visiting at New London at the time of this child's birth, having a few days previously gone thither, as he sets down in his *Diary*, in company with his wife and Elizabeth Gardiner, Mrs. Stewart's then unmarried sister, afterwards Mrs. Lechmere. On March 10, 1744-5, he records: "Officiated again at New London and baptized a child by the name of Elizabeth, Daughter of Mathew Stewart, born during our Stay in his House." Mrs. Anstis Lee, in her narrative of a horseback journey with her brother to Connecticut, in 1791 (Appendix F), speaks of visiting at Mrs. Roswell Saltonstall's, as well as at her brother, William Stewart's.

The apparent discrepancy between the *eight* children whom Mr. Stewart is said to have left, and the *ten* immediately mentioned, may, of course, be explained upon the supposition that two of those named as having died had already passed away before his own death. As a fact he had twelve children, of whom two died in infancy.

412 "*John Robinson, of South Kingstown.*"
John Robinson, a son of Governor William Robinson and his second wife, Abigail, Mrs. MacSparran's sister, was born January 13, 1742-3, and died June 23, 1805. He was first married to Sarah Peckham, a granddaughter of Governor George Hazard, by whom he had six children. Before her marriage to Mr. Robinson, Hannah Stewart had been the wife of Mr. Mumford. John and Hannah Robinson had one son, James, the dates of whose birth and death are unknown. John Robinson was a first cousin of Mrs. Stewart, his wife's mother.

413 "*Captain Charles Handy.*"
Charles Handy, son of Samuel Handy, was born in Maryland, October 8, 1729. He was married, at Newport, September 17, 1753, to Ann Brown, who died July 26, 1780. His second marriage, to Mrs. Abigail Wilkinson, occurred June 24, 1787. Captain Handy's daughter Ann became the wife of Major Thomas Russell, a Revolutionary officer. Major Russell was a son of Thomas Russell, and, at eighteen years of age, was commissioned a lieutenant in Colonel Henry Sherburne's regiment. Captain Handy was, for many years, until his death, July 25, 1793, prominent in Trinity Church, Newport, serving repeatedly as one of its wardens.

414 "*Captain Philip Wilkinson.*"
Captain Wilkinson will be found the subject of a sketch under an entry of August 6, 1747 (Vol. i. p. 249).

415 "*Jahleel Brenton.*"
Jahleel Brenton, a son of William and grandson of the

first William Brenton, one of the settlers of Newport, was born August 15, 1691, and died March 12, 1767. He married, first, May 30, 1715, Frances Cranston, a daughter of Governor Samuel Cranston, by whom he had fifteen children, and, second, April 25, 1744, Mary, the widow of George Scott, by whom he had seven children. Mr. Mason, in the *Annals of Trinity Church, Newport* (p. 60), styles Mr. Brenton "a staunch friend of the Church," which he presented with a clock. Jahleel Brenton inherited from his uncle, Jahleel Brenton, a bachelor, his "mansion house and farm, at Newport Neck, called Hammersmith and Rocky Farm," forming a large part of the southern half of the present city of Newport. His son, Jahleel (born October 22, 1729; died January, 1802), became a rear-admiral of the British Navy and the father of Sir Jahleel Brenton, who was born at Newport, August 22, 1770. Another son of Jahleel, the subject of this Note, was Samuel (born November 10, 1733), who removed to Wickford, Rhode Island, and was the ancestor of the well-known Shaw family of that village. A daughter, Susanna Brenton, married Dr. John Halliburton, later of Halifax, and another daughter was the wife of the Rev. John Eliot, of Guilford, Connecticut, a son of the Indian apostle. Still another daughter, Abigail, Mrs. Wilkinson and afterwards Mrs. Handy, was distinguished for her beauty. Her portrait, long upon the walls of the Redwood Library, has been removed to California. She was born April 18, 1735, and died September 10, 1809.

416 "*Major John Handy.*"

Major Handy was only twenty years of age at the time of his first public reading of the Declaration of Independence and seventy at that of the second. He died March 2, 1828, aged seventy-two years. His widow, the Frances Stewart mentioned in the text, survived him twenty-six years, dying March 8, 1854, at the age of ninety-two. Major Handy was repeatedly a warden of Trinity Church and one of its delegates to the "State convention."

417 "*Samuel Cooper, of Scituate.*"
In the corresponding entry, in his *Diary*, Dr. MacSparran wrote, under the head of 1745: "May 16th. Rode 30 miles up into ye wilderness and lodged at Samuel Cooper's. 17th. Preached at Said Cooper's, receiving one child into ye Congregation, formerly baptized by Mr. Pigot, and baptized another, both ye children of one Howard, an Englishman." It is likely that Samuel Cooper had removed to Scituate (incorporated in 1731) from North Kingstown, where the name of Cooper occurs frequently upon the town records. He may have been a brother and was, almost certainly, a relative of Matthew Cooper, of Wickford (son of James), who, in the vicinity of 1730, married Abigail Updike, a sister of Colonel Daniel Updike. It is probable that Mr. Cooper shared the interest of the Updikes in the Church and had invited Dr. MacSparran to hold services at his house. In 1750, it is recorded that Mr. Samuel Cooper was one of the deputies to the General Assembly, at Newport, from Coventry, immediately adjoining Scituate.

418 "*Where his wife had, and still has some Lands.*"
Mrs. George Pigot was Sarah, the only child of Francis and Damaris (Arnold) Carr, of Newport, who were married June 18, 1700. The date of the birth of Sarah Carr is not known, but in 1717 she joined with her husband, George Pigot, school-master, in a suit against Stephen Mumford, being then spoken of as a minor and sole heir of Francis Carr, late of Newport. Caleb Carr, the father of Francis, came from London to America in 1635, and soon settled in Newport, becoming governor in 1695, and, during his term of office, losing his life by drowning. He was an extensive landowner, on Conanicut Island and in Warwick, and, although he left five sons and several daughters, was able to bequeath a large tract, at Coeset, Warwick, to his son Francis, this being probably the "lands" alluded to in the entry. As in the case of the Warwick lands generally, this property consisted of a large lot

on the "Warwick Shore" and a square farm, detached from it, in the interior. Soon after Mr. Pigot became rector of St. John's (or King's) Church, Providence, about 1723, he built a moderately large, two-storied house, for his residence, on the farm in the forest, the structure remaining standing for a century and a half, its ruins, as left by a fire, with bricks from beyond the sea, being still in existence.

At a later time, Mrs. Pigot gave a portion of her shore lot as a site for the Coeset church, it being the first structure erected for the use of Trinity Parish, Newport, and removed to this spot, about one and a half miles north of East Greenwich, near 1726. Traces of a number of graves in the former church-yard, near the present Cowesett railway station, may still be discerned. It is interesting to note, in this connection, that Robert Carr, son of Robert, an older brother of the above-mentioned Caleb, and thus a first cousin of Mrs. Pigot's father, was also a benefactor of the Church. In his will, made in 1703, he speaks of "a piece of land I gave to set a church of England on," referring, evidently, to the lot on which the first Trinity Church, Newport, stood, and which was distinct from the land given by Francis Brinley, in 1720, as an addition to the site for the present church. An old document shows that the former church continued to be used after the new one was building.

419 "*The Rev. George Pigot.*"

In addition to the very full sketch of Mr. Pigot, in the text, a few other facts may be noted. His first appearance in America seems to have been at Newport, where, as is mentioned in the preceding Note, he was established as a school-master and had been married, as early as 1717. That he was not ordained until some years later, presumably not until 1722, when he was settled at Stratford, is made probable by the facts that, in both the records of Trinity Church, Newport, and those of the town (or county), no title of *Rev.* is prefixed to his name and that, on May 15, 1721, he was elected a vestry-

man of the church. During Mr. Pigot's residence in Warwick, his brother Edward, said to be a physician, joined him there and married, in 1733, Ruth Havens, a daughter of Robert, a first cousin of the Havens brothers, mentioned in Note 5 as living at the "Devil's Foot." Edward Pigot had two children, Richard and Rebecca, and remained but a few years in Warwick, after his brother's removal to Marblehead.

In 1736, in the midst of his apparently excellent work, being, as the chronicler of King's Church, Providence, characterizes him, of "a roving disposition," Mr. Pigot applied to the Society, on account of the expensiveness of living at Marblehead, and the low estate of the Church there, to be removed to Coeset Church, Warwick, Rhode Island, where he still probably retained his house and land, but the Society did not see fit to grant his request.

There is, in the collection of Mr. Daniel Berkeley Updike, of Boston, a manuscript sermon, which, without bearing upon it the name of the Rev. George Pigot, possesses strong evidences of being his. It is from the text, St. Mark iv. 38, "And they awake him and say unto him, Master, carest thou not that we perish?" and appears to have been written in view of the outbreak of the fatal "throat distemper" at Marblehead, alluded to in the sketch of Mr. Pigot. There is, upon the corner of the sermon, a memorandum of its having been preached, first, at Marblehead, at the funeral of Mary Shaw, August 6, 1736, and, second, at Salem, August 26, 1736, both places, at those dates, having been in the charge of Mr. Pigot. The handwriting, contrary to that of most of the discourses of that day, is clear and large, and, although the style is essay-like and undiversified by illustrations or rhetorical devices, the sermon has the happy distinction, for the period, of possessing only three *heads*. In 1730, Mr. Pigot requested the Society to be allowed to repair to England in order to prosecute his claim to the baronies of Morley and Monteagle, of which he believed himself to be the heir. It does not, however, appear that his plea was granted or that, in

any case, his attempt to establish the claim was successful. The "very urgent affairs," alluded to in the account of Mr. Pigot, in Chapter IX, were, probably, further efforts towards the same end, made somewhat later (that is, in 1738), when the Society finally permitted him to visit his old home. There is a trace of this cherished claim in the fact that he gave the name of "Monteagle" to an estate which he acquired in Warwick, Rhode Island, some half dozen miles to the northwest of his residence in Coeset (a section of that town), and which, in 1727, he conveyed to Peter Levally, in exchange for a house and land in Marblehead. During the ten or eleven years of Mr. Pigot's ministry at Marblehead, he performed 454 baptisms, 95 marriages, and 145 burials. He is believed to have died in England. It is doubtful if Mrs. Pigot accompanied him thither; but, if she did, she returned to Marblehead. In 1749, she sold a house and two acres of land in that town, presumably the property obtained from Peter Levally, and, in 1751, she was buried in St. Michael's church-yard.

420 "*Rev. John Barnard.*"

John Barnard (born 1681, died 1770), on account of his being supposed to be under the patronage of the unpopular Governor Dudley, for a long time sought in vain for a settlement, as a Congregational (or Puritan), clergyman, but was, in 1716, accepted as an assistant of the Puritan pastor at Marblehead, where he eventually became pastor and remained during the rest of his life. He was described, in the discourse preached at his funeral, as a man of extraordinarily impressive personality. "His presence," said the preacher, "restrained every imprudent sally of youth and when the aged saw him, they arose and stood up." Even allowing for the natural hyperbole of such an occasion, it is plain that Mr. Barnard was a fine type of the dignified New England minister. Many of his sermons he was asked to have printed, and he published *A Version of the Psalms* and other books.

Mr. Barnard left an interesting *Autobiography* (pub-

lished in the *Massachusetts Historical Society Collections*), by no means the least entertaining element of which is his successive comments upon the procession of rectors of St. Michael's Church, Marblehead, during his own ministry of more than a half century. Of one of these he is pleased, from his point of view, to remark: "He was neither a scholar nor a gentleman, but a poor mean bigot" and "forced to run away from his people in a few years." Of another, he testifies: "Their second minister was something of a scholar and a gentleman, but, at his first coming among us, very shy of us and, upon all occasions, declaiming against the *Dissenters*. However, being of good moral behaviour, I visited him, conversed with him, till we became free with one another.... We lived in good friendship with one another, till, in hopes to better his circumstances, he removed to Virginia." Of still another, Mr. Barnard wrote: "Their fourth minister was a Scotch gentleman of great learning and, being originally of the Kirk of Scotland, still retained some fondness for it and, therefore, though true to the Church of England, far from a bigot."

When these four had passed away, in the course of thirty-five years, the Puritan pastor, who had been a contemporary of them all and was destined to remain a score of years longer, set down, with considerable gusto, the remark of the church sexton: "Our church is the *healthiest* church in the country, for we never yet buried a minister, though we have had four, who all ran away."

None of the criticisms above refer to Mr. Pigot, whose "Christmas controversy" with Mr. Barnard seems to have inspired his Congregational brother with a healthful respect for his courtesy and ability. It is not unlikely that "Mr. Jonathan Barnard," mentioned below, in the text, as a pall-bearer, from New England, at Mrs. MacSparran's funeral in London in 1755, was a member of the Rev. John Barnard's family.

421 "*Mr. Watts.*"

The Rev. Richard Watts was the first missionary of

the S. P. G. in Nova Scotia. Being about to set out for Annapolis Royal, in 1727, as chaplain to the forces, he prayed the Society for "an allowance for teaching the poor children there." The Society voted him £10 a year, which was doubled in 1731, and sent a supply of Bibles, Prayer Books, and tracts for his school, which was opened at Easter, 1728, and in which he taught fifty children. At his own charge, in 1737, he built "a school-house for the good of the publick and especially for the poorer sort." Soon after this his chaplaincy terminated and he removed to *New Bristol*, in New England. It thus came about that Mr. Watts was at hand and at leisure to take Mr. Pigot's duty at Marblehead, when he made his visit to Providence in January, 1737-8, during the long vacancy in the rectorship of King's Church, between the Rev. Arthur Browne's departure, in 1735 or 1736, and the Rev. John Checkley's arrival, in 1739. As Mr. Watts's residence at Bristol was in the midst of the Rev. John Usher's long rectorship, it does not appear that he had any clerical duty there. The Rev. James Honyman, however, acquainted the Society September, 1738, that, during an illness of several months, his church had been "regularly supplied by the Rev. Mr. Watts, late the Society's schoolmaster, at Annapolis Royal, and now settled in his neighbourhood, at Bristol."

422 "*The Convention of the Episcopal Clergy.*"

In the Colonial period of the Church, it does not appear that the laity ordinarily or perhaps ever joined with the clergy in conventions. Among such conventions are the following: July 21, 1725, the New England clergy met at Newport to confer together upon the urgent need of a bishop, Messrs. Cutler, Honyman, MacSparran, Plant, Pigot, Johnson, and Usher being present (the last at only the earlier part of the session), New England practically forming what we should now style one diocese. June 1, 1743, the clergy met in convention, at Newport, Mr. Checkley being the preacher. June 12, 1745, a convention was held at Newport, at

which were present Commissary Price and Messrs. MacSparran, Honyman, Miller, Usher, Punderson, Checkley, Lyons, Thompson, Gibbs, Beach, and Caner, the last being the preacher. Subsequently to the convention of 1747, mentioned in the text, one was held at Boston, June 4, 1768, when the Rev. Dr. Caner preached from the text, "Follow me."

423 "*Natural religion and that alone.*"

In *Book Notes*, Saturday, March 1, 1902, there was printed "A Hitherto Unpublished Letter from the Rev. James MacSparran to Stephen Hopkins," which exhibits both the writer's zeal, as displayed also in the sermon in the text, for the elevation of Christianity above natural religion, and his singular perspicacity, in recognizing a commanding intellect, before its having become widely known to fame. Mr. Hopkins, although a worshipper with the Society of Friends, professed religious opinions so unorthodox as to have been styled (by his enemies, at least), an infidel. It is to be noted, too, that it was not until 1751 that he was elected chief justice of the Colony, not until 1755 that he became governor, holding the two offices at the same time, and not until, of course, 1776, twenty-seven years after the Doctor's letter was written, that, as a member of the Second Continental Congress, he signed the Declaration of Independence. In a note to the letter, Mr. Rider, the editor, has exercised his excellent information, concerning books, by identifying the "Littleton" of Dr. MacSparran's rather careless allusion with Lord Lyttelton, and the volume sent Mr. Hopkins with the noble author's *Observations on the Conversion and Apostleship of St. Paul*, printed in 1747,—a masterly performance. In early life, Lord Lyttelton had been led to entertain doubts of the truth of revelation, but a later inquiry into the evidences of Christianity produced in his mind a firm conviction of its divine authority, lasting to the end of his life.

The following is the letter:

[TO STEPHEN HOPKINS, ESQ., AT PROVIDENCE]

Narraganſett, June 16th, 1749

MR. HOPKINS,

SIR: The light in which your friends have set you in my view entitles you to the character of an acute close reasoner, and as such I presume to make you a present of this book. The Christian Religion would be an Institution below the notice and regards of creatures dignified with reason if it could not bear the most close and critical (if at the same time fair and candid) Examination. I have not the Honour of a further personal knowledge of you than by sight, and the distance we are from each other will free me from all undue design upon you, were I capable of an over influence, which I don't pretend to. To be brief in the present, I don't intend you any affront, tho' I will confess to you that I have some hopes that reading these two treatises will go a great way towards reconciling you to revelation in general and to the Church of England in particular. You must give me leave to say without offence that the thought of Conformity to our church of a gentleman of your acknowledged abilities as it would be an infanite and everlasting advantage to yourself, would be of unspeakable survice to the church where you are, and as far as your character for good sence has reached, and are you sure, Sir, that the tallants you are intrusted with were not given out for that end? I rather hope they were, and that you will one day turn them towards serving that Grand Interest, the Son of God——was contented to die for. I will not enter into the contents of the book, which can speak for itself a great deal better than I can, except it be that Littleton was as famous for contending for deism once as now he is for revealed religion. I wish you and yours all happiness here and hereafter, and am, Sir, very sincerely your friend and humble servant,

JAMES MACSPARRAN

The reception with which the communication, evidently so earnestly intended, met from Mr. Hopkins does not appear, beyond the fact that he always remained

nominally a Quaker. The source of the manuscript, from which the letter is printed, is not mentioned. It is now in the cabinet of the Rhode Island Historical Society.

424 "*Mrs. Jane Coddington.*"

A notice of Mrs. Coddington, who was a daughter of Gabriel Bernon, will be found above in the text, under an entry of September 2, 1739 (Vol. i. p. 184).

425 "*Captain Philip Wilkinson.*"

Captain Wilkinson was a merchant and was engaged, in association with Daniel Ayrault, junior, in many commercial transactions. He was a Churchman and very prominent in Trinity Parish, serving upon its vestry and being, for two years at least, one of the church wardens. In 1741, Philip Wilkinson, of Newport, was admitted a freeman of the Colony and, in 1742, became a charter member of the Newport Artillery, whence, perhaps, came his title of Captain. As Captain Wilkinson survived about fifty years after his arrival in Newport, not dying until 1782, and must, therefore, have been a young man at the time of his emigration, and as there is no record of his bringing a wife with him, or of her death and burial, it may be that the implication that he was already married, contained in Mr. Updike's remark, that "his first wife died after their migration to this country," is an oversight. This supposition is rendered more likely by the fact that his recorded marriage, April 26, 1736, to Elizabeth Freebody, daughter of John Freebody (of a well-known old family of Newport, whose name is still attached to a lot of land adjoining the Casino, on Bellevue Avenue), is overlooked in the text. Captain Wilkinson was one of the warmest friends of Dr. MacSparran, who frequently refers, in his *Diary*, to visiting and lodging at his house, and calls him "my dear friend Wilkinson." It is not improbable that they may have been acquainted with each other in their old home, in the north of Ireland. No relationship is known to have existed between Philip Wilkinson and Lawrence, the founder of the Providence family of that name.

426 "*Ann Conklin.*"

Ann Brenton had evidently married and become a widow previously to this marriage. Inasmuch as her father, Ebenezer Brenton, was already sixty-two years of age, she, being the elder of his two children, was at this date presumably not far from forty. The name of Conklin is not found in the records of Narragansett, but occurs in those of Newport. There is mentioned, in the records of Trinity Church, in 1740, as having had some differences with the parish and as being, along with Captain Philip Wilkinson, the owner of a pew lately belonging to Nathaniel Kay, Esq., a certain Captain Jonathan Conkling, who might well have been the husband (or the father-in-law) of Ann Brenton. In the town records there is registered, in 1763, the marriage of James Lewis to Sarah Conklin, whose probable age suggests that she may have been a daughter of Mrs. Ann Conklin. The suggestion that Conklin was a middle name of Ann Brenton is precluded by the fact that Ann alone is given in the record of her birth and that more than one Christian name was, in her day, in Rhode Island, almost absolutely unknown.

After Ann Brenton became Mrs. Martin Howard she had one child, Ann, and probably only one. She must have died previously to the time, March 16, 1765, when her father, Major Brenton, made his will, as he left his farm of two hundred and fourteen acres, in South Kingstown, to "son-in-law, Martin Howard, Jr., of Newport," and, after his death, to his granddaughter, Ann Howard, daughter of Martin, no mention being made of her mother.

427 "*Major Ebenezer Brenton.*"

Ebenezer Brenton was a son of Ebenezer and Priscilla (Byfield) Brenton, of Swansea, Massachusetts, and Bristol, Rhode Island, and a grandson of the founder of the family in America, Governor William Brenton, of Hammersmith, England, and Newport, Rhode Island. He was born December 7, 1687, and died in 1766. He lived, apparently for all his active life, on his farm in

South Kingstown, although, at the date of his making his will, when he was seventy-seven years of age, he speaks of the farm as being in the occupation of Jeremiah Hoxie and John Hoxie. He became a major in 1735. Major Brenton's second daughter, Elizabeth, married Edward Perkins, whom she outlived, being alive, as a widow, in 1765. This Ebenezer, of South Kingstown, and his first cousins once removed, Major Benjamin Brenton,[43] of Narragansett, and Samuel, of Wickford, are those of whom Mr. Updike, above, in the text, under an entry of August 2, 1741, speaks as "the Brentons," among the early inhabitants of Narragansett who owned valuable libraries.

428 "*Martin Howard, junior.*"

Martin Howard, senior, was admitted a freeman of Newport in 1726. His son, the subject of this Note, studied law under James Honyman, junior, and practised at the bar in the same town, holding there several important positions. It is probable, likewise, that Mrs. Conklin, whom he is here represented as marrying in 1749, passed the time of her first marriage in Newport, and that it was there that they became acquainted. The residence of the parties in Narragansett, at the date of their wedding, as noted in the entry of the Register, must have been very temporary, as indeed is indicated by the form of the expression, written, presumably, shortly after the ceremony,—"where said Partys did then reside."

The incident, referred to in the text, is described in the *Newport Mercury* of the period, which records that the people of the town, on hearing of the passage of the Stamp Act, assembled, on the 27th of August, 1765, and manifested their indignation by bringing forth, in a cart, three images of those who had been appointed stamp-masters of the Colony, Martin Howard being among them. Each of those images had a halter around its neck, and all three were carried to the gallows, which had been erected near the town-house, where they were hung up to public view till near night. The day follow-

ing, the people assembled in great numbers, and proceeded to the house of Martin Howard, where they destroyed or plundered everything it contained and demolished the doors and windows, leaving nothing but the bare walls standing. The next day the three gentlemen sought protection on board the *Cygnet*, a sloop of war then in the harbour. The venerable Dr. Waterhouse, of Cambridge, Massachusetts, who passed his early days in Newport, in a manuscript letter of the date May 23, 1837, written when he was eighty-three years of age, referring to Augustus Johnson, remarks, "I saw his effigy and [that] of another lawyer, Martin Howard, carted through the streets of Newport and, with Dr. Moffat, hanged and afterwards burned, on the Newport parade, and the contents of their houses and cellars destroyed by a mob at night." Young Waterhouse was, at that date, a lad of only eleven. Mr. Howard afterwards brought a claim for damages before the General Assembly, for £970, but it does not appear that he ever recovered anything. In 1778, he went to England, where he died, at Chelsea, March 9, 1782. He mentions, in his will, a second wife, Abigail, who died in Boston in 1801.

429 "*Dr. Moffat.*"

A Scottish physician, noticed under an entry of April 11, 1756 (Vol. i. p. 287).

430 "*Augustus Johnston.*"

Augustus Johnston was attorney-general of the Colony at the time of the events described in the text, having been elected June 13, 1757, holding the office for nine years. So great a favourite was he with the people at that time that the town of Johnston, incorporated March 6, 1759, was named in his honour.

Mr. Johnston was born at Amboy, New Jersey, about 1730. It is commonly reported that his house suffered with those of Mr. Howard and Dr. Moffat, at the time of the Stamp Act riot in Newport, but John Howland, in a manuscript account of the event, declares: "Johnston prudently resigned the office. Moffat

and Howard held on and the Sons of Liberty attacked their houses. Johnston's house was spared, for he had resigned. I went the next morning, with a number of other boys, and saw the ruins [of the other two houses?]; remnants of looking-glasses, wooden furniture, pictures, kitchen ware and books lay in broken heaps on the floor." Mr. Mason (*Annals of Trinity Church, Newport*, p. 107) says that in 1766 Mr. Johnston was appointed judge of the vice-admiralty court in South Carolina and lived, a part of each year, in Charleston, dying suddenly about 1779. Mr. Johnston married, October 22, 1758, Patience Gould, who survived him many years and received a pension from the British government. They had nine children, of whom there survived their father three daughters and one son, Major Matthew Robinson Johnston, until the Peace of 1800 an officer of the British Army and later a resident of America. After Major Johnston's death, his widow lived at the house of Dr. Richardson, in Johnston, about five miles from Providence. Augustus Johnston was an attendant of Trinity Church, Newport, in which he was also married.

Mr. Updike says of him, in the *Memoirs of the Rhode Island Bar* (p. 65): "Tradition speaks of him as a man of extraordinary powers, in his particular calling. . . . He had an unlimited confidence in his own ability and would acknowledge no superior."

Mr. Lucas,[82] his Huguenot grandfather, is related to have brought with him from France the graft of what became celebrated, in those days, as the "Gardiner pear," on account of his raising the fruit in the garden of an estate leased from Robert Gardiner. Many of the descendants of this Lucas family are said to live in the city of St. Louis.

431 "*Secretary Ward.*"

Henry Ward, a son of Richard Ward, colonial governor of Rhode Island, was secretary of the Colony from 1760, until his death, and took part in the Colonial Congress, which met at New York City, on October 7,

1765. He was born in Rhode Island, December 27, 1732, and died in that State, November 25, 1797. He was an early advocate of the principle of national independence.

432 "*James Center.*"

Mr. Center is said by Daniel Updike, the second attorney-general of that name, who remembered him, to have been a justice of the peace and a barber, having his shop in a part of Mr. Howard's house. The similarity of his name to that of the eminent Dr. Isaac *Senter*, of Newport, seems to suggest a misspelling of the same name, in this case. Indeed, in the Rhode Island Colonial Records (viii. 84), the Doctor is himself spoken of as Isaac *Center*, hospital surgeon, chosen December, 1776. Solomon *Centre* is also mentioned in the Newport records. As Dr. Senter, however, was not born until 1755 and came alone from New Hampshire to study medicine in Newport, it seems hardly probable that he was a relative of James Center, who appears to have been already married and established there. Senter is an old New Hampshire name, Centre Harbor, on Lake Winnipiseogee, having been originally *Senter* Harbor.

433 "*Captain Norris.*"

Captain William Norris is recorded as an occupant of a pew, belonging to Esther Freebody, in Trinity Church, Newport, at Easter, 1821.

434 "*Pessecus . . . was then admitted sachem with Canonicus.*"

Much interesting information, concerning the sachems of the Narragansetts and their territories, is found in a recently published volume, *The Lands of Rhode Island as they were known to Caunounicus and Miantunnomu when Roger Williams came in 1636*, by Sidney S. Rider (Providence, 1904). The orthography of Indian names is very variable, having been, in early times, determined by the ear rather than by any authoritative written forms.

435 "*Ninegret.*"

This sachem was a man of great independence of spirit. When Thomas Mayhew (born 1621, died 1657), the missionary to the Indians, desired leave of Ninigret to preach to his people, the chief told him to make the English good first.

436 "*King Tom.*"

Thomas Ninigret was sufficiently educated to write his own deeds and seems to have possessed a devout, Christian spirit. He was only ten years of age when he became sachem, but when he attained the age of twenty-nine, in 1765, he petitioned the S. P. G. to establish a free school in Charlestown, closing his letter with the touching prayer: "that when time shall be with us no more, that when we and the children over whom you have been such benefactors shall leave the sun and stars, we shall rejoice in a far superior light." He was taken ill, while riding near the "Old Stone Mill" in Newport, and died there before 1770. "King Tom" was married, in 1761, to Mary Whitefield, of Newport. During his sachemship much of the Indian land was sold and a considerable part of the tribe emigrated to the State of New York. The deed, by which George Ninigret, the father of Thomas, conveyed to trustees a lot of land for "Westerly Church," in Charlestown, probably the composition of Dr. MacSparran (*Diary*, p. 34), will be found in a note to *America Dissected* (Appendix A). The tribe diminished rapidly in the nineteenth century. By 1822, there were only four hundred and seven Indians on the Charlestown Reservation. In 1838, the number had declined to one hundred and fifty-eight, only *seven* of them being of pure Indian blood. Since then they have dwindled to a very few of mixed negro origin. In 1880, the tribal authority was abolished and the Reservation soon after sold for the benefit of the remnant surviving.

437 "*A large rock.*"

The scene of Queen Esther's coronation, in Charles-

town, is still much visited and the rock, on which it occurred, pointed out. The present proprietors of the site take much pride in preserving the spot in a neat and attractive condition. "Fort Ninigret" (so called) is said to be of doubtful connection with the Indians, being supposed to be of Dutch origin.

438 "*Albert G. Greene, Esq., of Providence.*"
Albert Gorton Greene, lawyer and poet, was born in Providence, February 10, 1802, and died in Cleveland, Ohio, January 3, 1868. He graduated at Brown University in 1820, studied law with John Whipple, and was admitted to the Bar in 1823. In 1858, he was chosen judge of the Providence municipal court, his failing health compelling him to resign in 1867. He made a notable collection of American poetry, which is now in the library of Brown University. He was the author of several familiar poems, of which "Old Grimes," "The Militia Muster," and "The Baron's Last Banquet" are perhaps the best known.

439 "*Col. Thomas Hazard.*"
Thomas Hazard, a son of Colonel George Hazard and a great-grandson of the original Thomas Hazard, also a brother of Governor George Hazard, was born March 30, 1704, and died about 1787. He was made colonel in 1748. He married Alice Hull, December 11, 1729, by whom he had four daughters, — Penelope, Hannah, Sarah, and Alice. See also under entries of Nov. 7, 1752, and March 5, 1761 (Vol. i. p. 281; ii. p. 17).

440 "*Governor Wanton.*"
An account of Governor Wanton will be found under an entry in the text of Feb. 17, 1765 (Vol. ii. p. 33).

441 "*Darius Sessions, Esquire.*"
Governor Sessions was admitted a freeman of Providence, May, 1757. He was elected deputy governor, May, 1769, and continued in the office until May, 1775.

441[a] *"Rachel and Margaret Malin."*
These devisees of Jemima Wilkinson were almost certainly among those who originally accompanied her from Rhode Island, either as adults or children. Robert Malins was married, in 1675, to Patience Easton, in Newport, and, later in the same year, bought four hundred acres of land in Pettaquamscutt. He had a son Robert, born January 22, 1677, from whom Rachel and Margaret may have descended.

442 *"Jemima Wilkinson."*
So extensive a mass of legends, some credible and others the reverse and even mutually contradictory, has grown up around the name of this remarkable woman, that it is often impossible to distinguish between what is authentic in her history and what is mere romance or ill-natured gossip.

Jemima Wilkinson was born in the town of Cumberland, Rhode Island, November 29, 1752, the eighth child in a family of twelve, her father, Jeremiah, being a well-to-do farmer of a respectable family. Her mother, Amy Whipple, also a member of one of the early substantial Rhode Island families, died when her daughter was but eight years of age, thus leaving her to grow up, as it is alleged, neglected, indolent, and wilful. With more than ordinary personal comeliness, she is charged with having avoided her fair share of the duties of the household and devoted herself much to dress and amusements. It is supposed that her formal education was limited, although the result may have been considerably concealed by her natural sprightliness and sagacity. The apparent fact that, at the age of sixty-five, she *made her mark* in signing her will, seems to lend colour to the theory of her illiteracy, although it may have arisen from a mere reluctance to write the "world's name," which she had long before discarded. It may be noted, too, that it has, at some periods, been customary for even well-educated persons to authenticate documents with their marks, the usage prevailing in Spain, for example, to the present generation.

But whatever Jemima Wilkinson may have been in the more youthful and giddy portion of her career, when she had attained the age of about twenty-two years there came a crisis in her life. In some unrecorded manner her thoughts were turned strongly and permanently to religious subjects, and she became serious in demeanour and spent much of her time in retirement, in reading the Bible, thus laying in that rich stock of Scriptural language which stood her in such good stead in her later addresses. In 1776, she fell into an illness, either real or feigned, and lay for several days motionless and apparently unconscious, her physician, according to tradition, pronouncing her dead. But at length she suddenly awakened, declaring, with awful solemnity, that she had actually passed through the gates of mortality and been raised from the dead. She proceeded to assert that her human soul had gone up to heaven and that her earthly frame was now animated by the spirit of Jesus Christ, so that she should never die again, but, after reigning a thousand years upon the earth, should be assumed into the skies. As in the case of all impostors who succeed in convincing those around them that they believe in themselves, she immediately began to collect a band of disciples, her own family being among the first to credit her claims, although she never afterwards recognized her brothers and sisters as relatives and always addressed her father by his first name alone. Everywhere throughout the State, in Providence, Newport, Seaconnet, East Greenwich, and North and South Kingstown, as well as in some parts of the adjoining States, she travelled, holding public meetings and addressing great throngs of people, gathered by curiosity, with perfect fluency and composure. The working of miracles soon became a part of her claims. An old house is still standing, a mile or two west of the village of East Greenwich, where she frequently tarried, and at one time announced, in the midst of an address, that there was one in the assembly who would die before the dawn of another day, thus creating general consternation. Perhaps as the result of fright, an

old negro, living in the house, is said actually to have passed away that same night. Some of her other attempted mighty works were, however, not so successful; as in the case of essaying to walk on the water, at Swansea, Massachusetts, where her failure was attributed, very conveniently, to lack of faith among the onlookers. In the record of the October session of the General Assembly at South Kingstown, in 1778, there is the following curious reference to Jemima Wilkinson, at this stage of her career, it being the period of the occupation of Newport by the British:

"Whereas, William Aldrich, of Smithfield, in this state, preferred a petition, and represented unto this Assembly, that Jemima Wilkinson, of Cumberland, single woman, who is a preacher, and under a strong apprehension in her mind, that she is divinely called to go and preach to the people in England; and has, for that purpose, obtained General Sullivan's permission to go upon Rhode Island, to take passage from thence to England; and has also obtained his permission to take with her Marcy Wilkinson [presumably her sister of that name] and Rhoda Scott, as companions.

"That they are all unwilling to go, unless some man of their acquaintance can be permitted to go with them. That he is very desirous to accompany them, and has applied to General Sullivan for that purpose, who refuses to permit him without the consent of the Assembly be first obtained, . . .

"It is voted and resolved that the prayer of the said William Aldrich, in his aforesaid petition contained, be, and the same is, hereby granted." (Rhode Island Colonial Records, viii. 468, 469.)

In the sequel, the prophetess succeeded in reaching Newport, but does not appear to have proceeded farther than that, on her mission to England, having to content herself with preaching to the British officers, on Rhode Island, to, it is said, their gratification and amusement. It is a satisfaction to be assured that although the William Potter of Dr. MacSparran's entry, in the Parish Register, became the chief dupe of Jemima Wil-

kinson, as narrated in the text, Penelope Hazard, the bride of November 18, 1750, did not share in her husband's infatuation. Of the three or four meeting-houses which were built by enthusiastic disciples, like Judge Potter, for the use of the preacher from Cumberland, one was still standing about seventy-five years since (1905) upon the Frenchtown road, in East Greenwich.

About fifty families accompanied or followed Jemima Wilkinson in her picturesque pilgrimage of five hundred miles to the "Genesee Country," then considered, on account of the richness of its soil, the garden of America. The township, which she purchased there, is still known as Jerusalem. It is said that the land, for which she paid, according to the record, at Canandaigua, £500, is now worth $2,000,000.

443 "*Lawrence Wilkinson.*"

Lawrence Wilkinson's birthplace is not certain, although it is likely to have been Lanchester, County of Durham, England, where he lived previously to coming to Providence. Neither is the date of his birth known, but the facts of his being unmarried and not having risen higher in the service than lieutenant previously to his emigration, point to his not being then more than twenty-five or thirty years of age, making him from seventy-two to seventy-seven at the date of his death, August 9, 1692. The statement of the text, although given with some authority, that he belonged to Cromwell's army, is probably an error. Inasmuch as his estates were sequestered by Parliament in 1645-7, Austin (*Genealogical Dictionary of Rhode Island*, p. 424) is more likely to be correct in his declaration that "he early took service as lieutenant in the *Royal* army, fighting on the side of Charles I, and was taken prisoner at the fall of Newcastle." He mentions also a record in Durham: "Lawrence Wilkinson of Lanchester, officer in arms, went to New England." After reaching Providence, Mr. Wilkinson had several lots of land granted to him and held two or three offices. The first name of his wife was Susannah. In addition to the three

sons, mentioned in the text, he had three daughters, one of whom, Susannah, married Edward Boss. The Wilkinson family is still represented in the part of Durham from which Lawrence came.

444 "*David Wilkinson.*"

David Wilkinson, fourth child of Oziel, was born in Smithfield, January 5, 1771, and died February 3, 1852, at Caledonia Springs, Canada West. He was known throughout the world as a mechanical genius. Besides helping Samuel Slater, his brother-in-law, most substantially in starting his cotton machinery, he was the inventor of the *sliding lathe*, and planned and built, in coöperation with Elijah Ormsbee, the first boat propelled by steam which ever floated on Narragansett Bay, sixteen years before Robert Fulton's successful experiment on the Hudson River. In 1848, Congress presented a gratuity of $10,000 to Mr. Wilkinson, in recognition of his services to the public in inventing (without procuring a patent) the gauge and sliding lathe then in use in all the workshops of the government and in hundreds of private establishments. David Wilkinson was instrumental in establishing St. Paul's Church, Pawtucket, Rhode Island, St. John's Church, Wilkinsonville, Massachusetts (a village named for him), St. John's Church, Cohoes, New York, and a chapel at Caledonia Springs, Canada West, his last place of residence.

445 "*Christopher Smith.*"

The date of Christopher Smith's birth is not known. He first appeared upon the records in Providence, September 2, 1650, when he was taxed 3*s.*4*d.* He was granted or *took up* several tracts of land, and married a wife named Alice, having by her four children, of whom Susannah, who became Mrs. Lawrence Wilkinson, was the eldest. At the time of the breaking out of King Philip's War Mr. Smith took refuge in Newport, dying there soon afterwards, in June, 1676. He is called, in the Friends' records of that town, "an ancient Friend of Providence."

446 "*William Wickenden.*"

William Wickenden was one of the twelve original settlers of Providence who signed the compact. In 1647, he was ordained pastor of the First Baptist Church. He had three daughters (of whom Plain, the wife of Samuel Wilkinson, was the youngest), and died February 23, 1670. Mr. Wickenden closed his will with the sentence, "I cease from this world & yet hope for a better."

447 "*Commodore Esek Hopkins.*"

Esek Hopkins, a younger brother of Governor Stephen Hopkins,[423] was born in Scituate, Rhode Island, April 26, 1718, and died in North Providence, February 26, 1802. On the breaking out of the Revolutionary War, he was commissioned as a brigadier-general and, immediately afterwards, in December, 1775, by the Continental Congress, as commander-in-chief of the navy. In February, 1776, he sailed with the first squadron sent out by the colonies, and captured the forts at New Providence, in the Bahamas. Later he passed under censure and, January, 1777, was dismissed from the service. An interesting life of the Commodore has been written by Mr. Edward Field, of Providence.

448 "*Samuel Slater.*"

Samuel Slater, the introducer of cotton manufacture into America, was born in Belper, Derbyshire, England, June 9, 1768, and died in Webster, Massachusetts, April 21, 1835. He served an apprenticeship in cotton spinning, with Richard Arkwright's partner, Jedidiah Strutt, gaining a thorough mastery of the theory and practice of the new manufacture. Becoming determined to introduce the Arkwright patent into the United States, young Slater landed in New York in November, 1789, and proceeded to Pawtucket, Rhode Island, where he heard that Moses Brown had already made an attempt at cotton spinning. Not long afterwards he succeeded, in conjunction with William Almy, Smith Brown, and the Wilkinsons, in constructing and

setting in motion several carding-machines and spinning-frames, forming the first cotton mill in America. Later he started a second mill, in Pawtucket, and others in Slatersville, Rhode Island, and Oxford (now Webster), Massachusetts, where also, in 1816, he added the manufacture of woollen cloth.

449 "*Colonel John S. Dexter.*"
John Singer Dexter was a great-great-grandson of Gregory Dexter, who came to Providence from England, about 1638. In 1775, being then an inhabitant of East Greenwich, he was elected, by the General Assembly, a lieutenant in Colonel Varnum's regiment in the Army of Observation. In 1776, along with Ebenezer Flagg and Silas Talbot, both afterwards distinguished colonels, he was made a captain in the First Rhode Island Battalion, on the recommendation of General Washington, as one of those who "have behaved themselves well and to good acceptance." In August, 1781, Dexter was advanced to the office of major, and later served the State in various civil capacities.

450 "*A discourse was delivered by Dr. MacSparran.*"
The full title of this sermon as printed is as follows: *The Sacred Dignity of the Christian Priesthood Vindicated, in a Discourse on Hebrews, v. 4. Delivered at St. Paul's in Narragansett, on Sunday, August 4, 1751. By the Rev. Dr. MacSparran. Newport, Printed by J. Franklin, MDCCLII. 16mo. pp. 46.* A copy of this sermon is in the collection formed by Mr. Sidney S. Rider, of Providence. On it is written, in the Doctor's handwriting, "For Miſs Mary Updike Jun'r." This was, undoubtedly, the only daughter of Colonel Daniel Updike, at that time twenty-four years of age and, seven or eight years later, the wife[158] of Judge John Cole. The significance of the affix "Jun'r" is not entirely apparent. This Mary Updike's first cousin of the same name, the elder daughter of Richard Updike, born probably in the same year as Colonel Daniel's daughter Mary, but possibly a little her senior, had been married, by the Doctor, in 1745, to James Boon, as noted in the Parish Register.

It may have been the former custom of their friends to distinguish, in this way, the one from the other, the usage being here, perhaps, unconsciously continued. The only other Mary Updike known to have been living at that date was the stepmother of the Mary intended, the third wife of Colonel Updike, not, however, of course, to be thus referred to.

451 "*This occasioned my preaching.*"

The allusions to this discourse, in Dr. MacSparran's *Diary*, with which Mr. Updike was, of course, entirely unacquainted, fully corroborate his contention that the object of the sermon was to deal with what, in opposition to modern ecclesiastical authority, the Doctor considered irregularities which had crept into the Episcopal Church and had no reference to the Congregational clergy. The immediate occasion of the effort, as there set forth, was an individual instance of lay-reading. The following are the related entries:

"Friday, July 26th 1751. Col: Updike came to Breakfast with us ye morning from Tower Hill.... He told us a Surprizing Piece of news, but of a Piece wth the other late Proceedings of ye Rhode Island chmen, vist yt ye young Peter Bourse read Prayers and preached in ye chh there last Sunday wtht any kind of ordination. May God open yt young man's eyes yt he may see yt he has transgressed against ye Lord in offering up ye Publick Prayers, wch is ye Same in ye Xn chh, yt offering Incense on ye Altar was in ye Jewish. Uzziah was thrust out of ye Sanctuary for such a Desecration wch turned to his Dishonour he became a Leper to his dying Day." [The Rev. James Honyman, rector of Trinity Church, Newport, had died about a year before. The term, "Rhode Island chmen," refers to the *Island*, not the *State*.]

"Sunday, July 28th. 1751. Mr. Mumford tells me Bourse's reading &c. hath disgusted many at Newport and yey have sent for Mr. Usher [rector at Bristol]."

"Monday, July 29th. 1751. Mr. Usher who had officiated ye Day before at Newport came here. By him I understand yt Peter Bourse's officiating is disliked by many,

and will breed Disturbance: God guard my ch^h against y^e Inroads of Lay Readers."

"Aug^st 1^st 1751. Thursday. I have been in my Study all Day. I pray God y^e Sermon I have in hand, may do good, & give no Offence. I think it my Duty to bear Testimony against Lay-reading, especially in y^e Eldest ch^h in y^e Colony, and whose Example may prove perilious to Country Parishes and ignorant People."

"Friday, Aug^st 2^d 1751. I finished my Sermon ab^t Noon God Almighty add his Blessing to it."

"Sunday Aug^st 4^th 1751. I read Prayers, & preached from Heb: 5: 4, ag^st unordained Teachers, *precipue* Lay Readers in our ch^h."

"Tuesday, Aug^st 6^th 1751. He [Captain Campbel] tells me . . . several Familys [are] so disgusted at Peter Bourse's reading Prayers, y^t they will not go to ch^h. I don't wonder at it. O God work good out of y^e Evil and Disorder, & dispose y^e Patrons of Religion at Home to discountenance and suppress y^e Practice."

"[August] Wednesday, Thursday, Friday and part of Saturday viz^t 21, 22, 23, 24 I spent in transcribing my Sermon on Heb: 5. 4 for y^e Press and perusing Authoritys."

"Monday, Aug^st 26^th 1751, wrote to Mr. Greaves inclosing tho'ts in answer to Jn^o Wesley in favour of Lay Preaching."

452 "*Colonel Cary, cousin Tom Limrick, and William Stevenson of Knockan.*"

Colonel Henry Cary and William Stevenson were the friends in Ireland, to whom the first letter and the last, in *America Dissected*, are addressed. Tom Limrick was probably of the same family as the Rev. Paul Limrick, the recipient of the second, or middle, letter.

453 "*The Bishop of London.*"

Thomas Sherlock, Bishop of London from 1748 to his death, in 1761, was born in that city in 1678, and educated at Eton and Cambridge. He was successively made Master of the Temple, Dean of Chichester, and Bishop of Bangor and Salisbury. Before his

acceptance of the bishopric of London he declined the primacy.

454 "*William Richardson.*"

The first William Richardson of Newport was admitted an inhabitant of the island of Aquidneck in 1638, and, with twenty-eight others, signed the compact at Portsmouth, April 30, 1639. He was a shipmaster, and appears to have spent the latter part of his life at Flushing, New York. William Richardson, the Newport lawyer, is believed to have been his eldest son, by a third wife, Amey Borden, a daughter of Richard (or possibly his grandson), and to have been born January 15, 1679. He was called "Billy Richardson" by his familiar friends. The motto concerning "greedy dogs, which can never have enough," attached to Mr. Beaven's rejoinder to Mr. Richardson's essay, was, of course, a gentle hint at the voracity of the English clergy. The lawyer, John Aplin, also took part in the controversy and wrote, from the Church point of view, an answer to the Rev. Dr. Mayhew's pamphlet, regarded by his friends as vastly superior to the work of that astute controversialist. Dr. MacSparran's aloofness from this discussion arose, doubtless, as much from its missing the mark, originally aimed at in his sermon, as from a love of peace.

455 "*Chauncey.*"

The Rev. Charles Chauncey, D. D., a great-grandson of the second president of Harvard College, of the same name, was born in Boston, January 1, 1705, and died February 10, 1787. For many years and until his death, he was pastor of the First Church in Boston. During the Revolution he was an earnest patriot. Distinguished for his piety and learning, he was one of the most active controversialists of his day. In *A Letter to a Friend*, dated December 10, 1767, and published in Boston, he essayed to answer the assertions of Bishop Ewer, in the annual sermon of that year, before the Society for the Propagation of the Gospel, to the effect that the dearth of Church of England ministers in America was to be attributed to the absence of resident bi-

shops. Dr. Chauncey maintained, on the contrary, that this lack was due to the small demand for the services of Episcopal clergymen and the consequent inadequate provision for their support. He averred, moreover, that the project for the introduction of bishops was aimed not so much at spreading the gospel among the heathen as at forcing the establishment of the Church of England upon the colonists,—a conclusion not warranted by the statements he quoted from the Bishop's sermon itself. At this same time arose what has been styled "The Chandler-Chauncey Controversy." Thomas Bradbury Chandler, rector of St. John's Church, Elizabethtown, New Jersey, in the course of the year 1767, published his *Appeal to the Public in behalf of the Church of England in America*, in which, without perfect ingenuousness, as shown by his private letter to the Bishop of London, accompanying the book, he advocated the cause of an American episcopate. In the following year Dr. Chauncey took up the gauntlet, thus thrown down by Chandler, in his *Appeal Answered*, injuring the force of his argument, however, by the manifestly unwarranted charge, in the introduction, that the Churchmen had kept secret their reasons for the introduction of bishops until on the eve of accomplishing their purpose. For an excellent résumé of this controversy, which went on for about four years, see Cross's *Anglican Episcopate*, pp. 161-86. The origin of the quotation, in which Dr. Chauncey is alluded to, in the text, is not known.

456 "*Mayhew.*"

The Rev. Jonathan Mayhew (born in Martha's Vineyard, October 8, 1720; died in Boston, July 9, 1766) was pastor of the West Church from 1747 until his death, being distinguished as a preacher and a controversialist. As early as 1750, Dr. Mayhew awakened to what he considered the dangers to be apprehended from the introduction of an Episcopal hierarchy into New England, preaching a rather extravagant sermon upon the subject, on January 30th of that year. What is known, however, as the "Mayhew Controversy" did

not actually break out until many years later, in 1763. Upon the death of the Rev. Ebenezer Miller, the Society's missionary at Braintree, Massachusetts, in February of that year, the Rev. East Apthorp, of Cambridge, wrote a series of *Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel in Foreign Parts*, from a Churchman's point of view. To this Dr. Mayhew made a hostile reply in his *Observations on the Charter and Conduct of the Society*, attacking the Society for sending missionaries into New England and censuring the proposed scheme for the introduction of the episcopate. This pamphlet called forth great applause from the Puritans and elicited several rejoinders: *A Candid Examination*, attributed to Dr. Caner, Rector of King's Chapel, Boston; *Remarks*, in particularly bad taste and spirit, by the Rev. Arthur Browne, of Portsmouth, New Hampshire, and a moderate and conciliatory *Answer*, published anonymously, but afterwards ascertained to have been written by no less a personage than Archbishop Secker. To the first and last of these, Dr. Mayhew made reply in separate pamphlets, the discussion being closed by the Rev. Mr. Apthorp, in an essay entitled *A Review of Dr. Mayhew's Remarks*. What further demonstration might have been made in this field by the earnest Puritan divine cannot be known, for he died in the following year, at the early age of forty-five, "overtaxed," as Bancroft says of him, "in the beauty of unblemished manhood, consumed by his fiery zeal." In a calmer and less controversial age, after the passage of a century and a half, it is difficult to figure to oneself the wide-spread animosity inspired by this battle of pamphlets. A summary of the Mayhew Controversy may be found in Cross's *Anglican Episcopate* (pp. 145-58), cited in the last Note.

457 "*William.*"

It is not easy to designate the individual whom the author had in view, in this name, which does not belong to either the personage mentioned next before or

the one whose name follows. If "William" is used here as a Christian name, the attendant family name has been inadvertently omitted. If, on the other hand, it is intended, like most of the others, as a surname, it must have been misprinted for *Williams*, no person of any eminence, bearing the form given, being known. The only distinguished patriot of the Revolution named Williams was William Williams (born in Lebanon, Connecticut, April 18, 1731; died, in the same place, August 2, 1811), a member of Congress in 1776-7, a signer of the Declaration of Independence, and a member of the "Council of Safety" during the greater part of the War of the Revolution. There is, however, doubt as to his having been a Churchman.

458 "*Chase.*"

The author attached no Christian name to this surname, but it is probable that he had in view Judge Samuel Chace (born in Maryland, April 17, 1741; died June 19, 1811), an ardent patriot, a signer of the Declaration of Independence, and a son of an Episcopal clergyman of English birth.

459 "*The Rev. Mr. Duché.*"

Jacob Duché, Rector of Christ Church, Philadelphia, at the time of the Declaration of Independence, was born in that city in 1737, and died there January 3, 1798, being a son of a Huguenot who came to America with William Penn. Although patriotically espousing the cause of the Colonies at the outbreak of the Revolution, his heart failed him on the occupation of Philadelphia by the British, and he left the country, his estate being confiscated. He returned, however, in 1790.

460 "*The Rev. William White.*"

Although Bishop White lived to the age of eighty-eight years, he was, at the date here mentioned, September, 1777, only twenty-nine, having been born April 4, 1748. It is noticeable that the authority of John Adams, cited in the margin of the text, does not sustain the statement of the author, however true it may have been,

that Mr. White was a chaplain of Washington's army in 1777, but merely declares that he was one of the two chaplains of Congress at that date.

461 "*Mr. Duffield.*"

George Duffield, Presbyterian clergyman, was born in Pennsylvania, October 7, 1732, and died February 2, 1790. During the Revolution he served as chaplain in the army (fearlessly meeting the dangers and privations to which it was exposed), and shared with the Rev. Mr. White the duties of chaplain in the First Continental Congress, as noted by Mr. Adams.

462 "*Judge Curwen.*"

Samuel Curwen was born in Salem, Massachusetts, December 28, 1715, and died, in the same town, April 9, 1802. He was a captain in Sir William Pepperell's expedition against Louisburg, and, in 1775, was appointed judge of the admiralty court. From that year until 1784, he lived abroad as a loyalist, returning to his native land in the autumn of the latter year. His *Journal and Letters* appeared in New York in 1842.

463 "*Your father and Mr. Wibird.*"

The father of Mrs. Abigail Adams was the Rev. William Smith, for more than forty years minister of the Congregational Church in Weymouth, Massachusetts, his wife being Elizabeth Quincy, a daughter of John Quincy.

464 "*Our Braintree Churchmen.*"

As early as 1702, persons attached to the Church of England, in Braintree, Massachusetts, living in that portion of the town since named Quincy, petitioned the Society for the Propagation of the Gospel for a minister, the Rev. William Barclay being settled there in 1704-5. This action led to the establishment of Christ Church, the Rev. Ebenezer Miller being settled there from 1727 to 1761. At the time of Mr. Adams's letter, the Rev. Edward Winslow was the missionary of the Society at Braintree. As he afterwards took ref-

uge, as a loyalist, within the British lines, in New York, it is unlikely that he approved the portion of the course of Mr. Duché here referred to.

465 "*The introduction of Episcopacy into America.*" On October 24, 1785, Richard Henry Lee, President of Congress, addressed a letter to the Honourable John Adams, minister plenipotentiary to the court of Great Britain, upon the "plan for the consecration of American bishops." In it Mr. Lee begged Mr. Adams, in view of his "liberal regard for the religious rights of all men," that he would "remove mistaken scruples from the mind of the administration, by representing how perfectly consonant it is with our revolution principles,... that every denomination of Christians has a right to pursue its own religious modes, interfering not with others,—that, instead of giving offence, it must give content by evidencing a friendly disposition to accommodate the people here, who are members of the church in question." At about the same date John Jay wrote to Mr. Adams to a similar effect. On January 4, 1786, Mr. Adams replied to Mr. Lee that he had called on the Archbishop of Canterbury and presented a letter from a convention of delegates from the Episcopal Church in several of the States, together with those he had received from the late President of Congress and the present Secretary of State for Foreign Affairs, and also expressed his own conviction that he could not see any reasonable ground for dissatisfaction at the interposition of English bishops in America. On February 27, 1786, the Archbishop addressed a note to Mr. Adams, informing him that he had conferred with the Archbishop of York and the other bishops upon the subject of the address of the American convention, and requesting him to forward the duplicate answers enclosed to the proper committee, a service which he undoubtedly performed. These three letters are printed in full in Appendix No. 16 of Bishop White's *Memoirs of the Protestant Episcopal Church*. It is probable that, in the existing state of the Puritan mind in New England, this

action of Mr. Adams gave offence, especially in Boston, causing him to speak of the part he took in the introduction of Episcopacy into America as "bold and hazardous to me and mine." That John Adams had been perfectly familiar with the pre-Revolution dread of bishops in America, and therefore acted with his eyes open in taking the stand he did, evincing remarkable enlightenment and liberality for one reared as a strict Puritan, is shown by his letters, written many years later. February 13, 1818, in addressing H. Niles concerning the controversy of fifty years before, about the plan of episcopizing the colonies, especially New England, he remarks: "It spread an universal alarm against the authority of Parliament. It excited a general and just apprehension that bishops and dioceses and churches and priests and tithes were to be imposed on us by Parliament." (Quoted in Cross's *Anglican Episcopate*, p. 159.) In a previous letter to Dr. Jedidiah Morse (December 2, 1815), Mr. Adams asks, "Where is the man to be found at this day, when we see Methodistical bishops, bishops of the Church of England and bishops, archbishops and Jesuits of the Church of Rome, with indifference, who will believe that the apprehension of Episcopacy contributed, fifty years ago, as much as any other cause, to arouse the attention, not only of the inquiring mind, but of the common people, and urge them to close thinking on the constitutional authority of Parliament over the Colonies?" (*Id.*, p. 269.)

466 "*Colonel John Malbone.*"

John Malbone, father of the distinguished miniature painter, Edward Greene Malbone, was an eminent merchant of Newport and for years a member of the vestry of Trinity Church. At the time of his death he was brigadier-general of the State militia. On his tombstone, in Trinity church-yard, is this phrase: "A gentleman, whose sense of honour, liberality of sentiment, philanthropy and benevolence, reflected lustre on his character, as a merchant, citizen and friend, and justly gained him universal esteem."

467 "*Mayor George Hazard.*"
For some account of Mr. George Hazard, see under entry in the text of July 28, 1769 (Vol. ii. pp. 63, 64).

468 "*Colonel Henry Sherburne.*"
Henry Sherburne was for many years a prominent member of Trinity Parish, Newport, being long upon its vestry. He derived his title of Colonel from his Revolutionary service, having received his first commission, July 1, 1775, from John Hancock. During the struggle for independence he lost all his property, and was appointed, upon the return of peace, successively commissioner to adjust accounts between Rhode Island and the United States and general treasurer of the State. He also went upon a mission to the Choctaw and Chickasaw Indians, earning thereby a vote of thanks from Congress. His wife was the widow of William Tweedy and a daughter of James Honyman, Esq. Colonel Sherburne died May 31, 1824, at the age of seventy-seven years.

469 "*Colonel Jeremiah Olney.*"
Jeremiah Olney was one of those especially recommended to the General Assembly of Rhode Island, by General Washington, in a letter of October 12, 1776, as having "behaved themselves well" and being worthy of appointment in the "New Establishment." At that time he had the rank of captain, but, in the early part of the following year, was promoted to lieutenant-colonel. On February 28, 1784, Colonel Olney, in behalf of the officers of the Rhode Island Continental Battalion, presented an address to the General Assembly, expressing their "warmest gratitude, upon exchanging their military employment for the rank of citizens; the glorious objects of the late controversy with Great Britain being happily accomplished." Colonel Olney was repeatedly elected president of the Rhode Island Society of the Cincinnati.

470 "*John Innes Clarke.*"
Frequent references to Mr. Clarke, a merchant, will be found in the sketch of St. John's Church, Providence,

below, as well as a sketch of his life. His portrait, by J. Trumbull, is given in this work. He is said to have died at Brattleboro, Vermont.

471 "*Judge Metcalf Bowler.*"
A sketch of Judge Bowler, by the late John Howland, will be found at the close of the account of St. John's Church, Providence, below (Vol. ii. p. 197).

472 "*The Carliles.*"
Mr. John Carlile, a highly respected citizen of Providence and a prominent member of St. John's Parish, built, early in the nineteenth century, the house on the south side of George Street, since belonging to Mr. Seth Adams and for many years the residence of his daughter, Mrs. Elisabeth Updike. He is mentioned in the sketch of St. John's Church, below, as being present and assisting at the laying of the corner-stone of the new church, June 5, 1810. Thomas Carlile, son of John, became an Episcopal clergyman, and was rector of St. Peter's Church, Salem, Massachusetts, from 1816 to 1822.

473 "*William Larned.*"
Mr. Larned was a respected citizen of Providence at the beginning of the nineteenth century, and the father of a large family. Many of his descendants have been prominent members of St. John's Church, among them the late Mr. Russell Larned.

474 "*Colonel Christopher Lippitt, Captain Charles Lippitt and Mr. Moses Lippitt of Kent.*"
An account of the Lippitt (or Lippit) family will be found below, in the text, under an entry of Dec. 14, 1745, in the sketch of the Warwick Church (Vol. ii. p. 119).

475 "*Major Sylvester Gardiner.*"
Major Gardiner was a son of Ephraim (son of Henry, son of George) and Penelope (Eldred) Gardiner. He was a very prominent man in the Colony, both as a soldier and a legislator. He is mentioned in the *MacSparran Diary*, September 12, 1745. Major Gardiner

married, January 7, 1768, Sarah Beers, of Newport, having no children.

476 "*Rowland Brown.*"

Mr. Brown was a son of Robert and a grandson of William Brown, of Boston Neck. Rowland and his brother, Deputy Governor George Brown, once kept a tavern on Tower Hill. Their mother was Sarah Franklin, a niece of Benjamin Franklin. Rowland married his first cousin, Mary Wickes, of Warwick.

477 "*Governor George Brown.*"

An account of Governor Brown will be found below (Vol. ii. p. 61), under an entry of April 24, 1768. Hannah Brown, one of Governor Brown's large family of children, became the wife of Rowse Babcock, of Westerly.

478 "*George Hazard.*"

George Place Hazard, a son of George and Mary (Place) Hazard, was born April 16, 1730. The family name of his mother does not appear to have been given him at his birth or baptism, middle names being at that period very uncommon, but to have been added later, merely as a means of distinguishing him from other George Hazards. For the same reason he bore the nickname "Little-Neck George," inasmuch as he owned and occupied the farm of one hundred and thirty acres, known as the "Little Point Judith Neck Farm." George Hazard and Sarah Hazard, whose marriage is noted in the text, were second cousins. They had four children: Alice, who married Geoffrey Hazard; Thomas and George, who died unmarried; and another Thomas, who married Abigail Robinson.

479 "*Son of George.*"

George Hazard, the father of the bridegroom, was a son of Thomas and Susannah Hazard. He was born January 18, 1699, and died in 1746. He received from his father, as a gift, more than four hundred and fifty acres of land, in two tracts, since known as the Tho-

mas G. Hazard farm and the Thomas N. Potter farm. One of the grandsons of George Hazard was the Honourable Benjamin Hazard, of Newport, born September 9, 1774 (or September 18, 1770, in Historical Catalogue of Brown University, 1905, p. 79); died March 10, 1841. He graduated at Brown University, in 1792, and was admitted to the bar in 1796, practising in Newport all his remaining life, with marked ability and unquestioned integrity. In 1809, he was elected a representative to the General Assembly, and retained the office until 1840, being sometimes speaker. On October 28, 1807, Mr. Hazard married Harriet Lyman, a daughter of Major Daniel and Mary (Wanton) Lyman, occupying the Wanton house on Broadway until his death.

The following tribute to the memory of the Honourable Benjamin Hazard, expressly prepared for this work, is from the pen of the Honourable William Hunter, of Newport, late our ambassador at the court of Brazil:

"There is one individual belonging to this numerous, wide-spread and highly respectable race, who is deserving of particular notice and regard. We refer to the late Honourable Benjamin Hazard. His portrait has already been sketched by the skilful hand of Professor Goddard. (See *Address to the People of Rhode Island*, p. 62.) Mr. Goddard's remarks need no correction, and but little of addition. The ancient constitution of Rhode Island, formed out of the provisions of its admirable charter, was the most democratic perhaps that ever existed. It required a semi-annual election of Representatives to the General Assembly. Mr. Hazard was a Representative from the town of Newport in the General Assembly for thirty-one years, and of course 'was subjected to the ordeal of sixty-two popular elections'; a singular proof of the enlightened stability of his constituents, of his general high desert, and his peculiar fitness for this important office. This fact, independent of all others, entitles him to claim rank as a distinguished man, and, as it were, demonstrates the

possession of those impressive and useful qualities whose combination render character at once eminent and enduring. Mr. Hazard's course of reading and study, operating upon a mind of genuine native strength, and confirming and justifying a native sturdiness of will (the germ and guaranty of greatness), gave to all his literary efforts and political proceeding an air and cast of originality. He read and dwelt upon such books as Rabelais, Burton's *Anatomy of Melancholy*, Hobbes's *Leviathan*, Swift's *Gulliver*, Berkeley's *Querist*, and latterly the dramas of Shakespeare and the romances of Sir Walter Scott. In the middle and latter periods of professional career, he was employed in most of the important lawsuits of the day, both in the courts of the State and the United States. In politics, though his agency in the conflicts of parties, if examined in the nicety of details, might betray some seeming inconsistencies, he was in the main true to himself and the system of conservatism.

"His legislative reports on banks, currency, &c., and on the extension of suffrage, are marked by sterling thoughts and true and profound principles. In his style, as may have been anticipated from what has been here said, there was nothing gaudy or flashy; he aimed at and hit the mark of a plain, pure, Anglo-Saxon diction. He disdained the ordinary garden flowers and the glittering though far from precious stones of the surface, to refresh and surprise us occasionally with flowers of native forest birth, culled in an extensive range, and with gems 'of native hue serene,' discovered by explorations in the depths of thought and meditation."

480 "*Old Thomas Hazard.*"

Thomas Hazard, eldest son of Robert and grandson of Thomas Hazard, the original emigrant from Great Britain, was born in 1660 and died in 1746. He was a very great landholder, being the owner of nearly four thousand acres, including the six southern farms on Boston Neck, of which one is still, or has lately been, occupied by his lineal descendant, Thomas G. Hazard. His

wife was named Susannah and is supposed to have belonged to the Nichols family. Thomas Hazard does not appear to have taken much interest in town or colonial affairs, his name seldom occurring in the records except the books of land evidence. He had seven sons and three daughters. Dr. MacSparran, in his *Diary*, under date of August 23, 1743, speaks of "Old Tho' Hazard" as being present at a baptism and, subsequently, dining, along with eight other guests, at the glebe-house. It is noticeable that Mr. Hazard had been dead some years when the Doctor refers to him in the record of the marriage in the text.

481 "*Dr. Rowland R. Hazard, of Newport.*"
Rowland Robinson Hazard, a son of Thomas Hull and Abigail (Robinson) Hazard, was born in South Kingstown, February 20, 1792, and died in Newport, August 21, 1874. He studied medicine in the office of Dr. William Turner, and, after the completion of his studies, continued to practise with him, winning the confidence of the entire community. After his marriage to Anna Collins, he removed to a fine old-fashioned house, fronting on the Mall, where he lived until his death. He carried on the business of pharmacist, in connection with his practice of surgery and medicine, for a quarter of a century or more, when he surrendered his establishment to his nephew, Rowland Hazard, and Mr. Philip Caswell, who formed the well-known house of Hazard & Caswell, in Newport and New York. Dr. Hazard's "manner" is said to have been "indescribably kind and gracious, his tenderness towards children unvarying and his charity and devotion to the suffering poor without limit." "He was athletic, erect, and agile and, at seventy years of age, could outwalk almost anybody." "He was a man of great modesty and reticence, but of strong convictions of right."

482 "*Governor Charles Collins.*"
Charles Collins, of Newport, was a son of Captain Charles and Hannah Collins. On October 8, 1797, he was married to Lydia, daughter of Governor William

Bradford, of Bristol. From 1824 to 1832, he was elected lieutenant-governor of Rhode Island, serving one year longer, on account of an indecisive election.

483 "*Robert Hazard commonly called Dr. Hazard.*" Dr. Robert Hazard was born May 1, 1723, and baptized by Dr. MacSparran, August 17, 1742, "upon his own personal profession of faith," Mrs. MacSparran, "aunt by the mother to said young man," being one of the witnesses. The Doctor notes that he had been "bred in Quakerism but happily recovered from y^e^ errors of y^t^ sect." His last illness was a lingering one, and, on the second Sunday after his death, Mr. Fayerweather "preached at the house of mourning of the late Doctor Hazard on *mortality*, a large congregation present." His study at Boston, under the charge of his uncle, caused him to be, it is supposed, the best educated physician in South Kingstown at that period, his practice extending to Hopkinton and Charlestown. "A halo of romance," remarks Mrs. Robinson, in *The Hazard Family of Rhode Island*, "has always lingered about the name of Dr. Robert Hazard, and yet the reason for this would be difficult to define. That he attended the 'unfortunate Hannah Robinson,' in her last illness (two years after his own death, according to Thomas R. Hazard's account), may have added somewhat to this interest. His will gives one an insight into his character, and the inventory of his estate seems to place him almost within sight and touch of the present generation. The rooms of his dwelling-house are all mentioned, with the furniture belonging to each room,—in the parlor eight or ten chairs, a table and the tea-table, with its fine old china. In each of the sleeping-rooms must be placed the *candle-stand*,... the chests and the chest of drawers.... The 'school-room chamber' showed that his children were educated at home." It is evident, from Dr. MacSparran's *Diary*, that Robert Hazard, when a youth, was a favourite nephew of the Doctor and his wife, being repeatedly mentioned as dining at the glebe-house, or as going thence, with his cousin Betty Gardiner (after-

wards Mrs. Lechmere), to attend a wedding and an "infair," or as sitting "reading Physick," in the Great Room, on a rainy day, while the same cousin Betty is helping her aunt, near by, in "putting her red Durance Petticoat in the Frame."

484 "*Joseph Hazard's her son.*"
Colonel Joseph Hazard was born May 21, 1728, and died in April, 1790. On September 28, 1760, he married Hannah, daughter of Deputy Governor Jonathan Nichols, having by her eight children. In 1786-7 he was associate judge of the Supreme Court. The main incidents of Judge Hazard's public career are given in the text.

485 "*Caleb Hazard,*[223] *of South Kingstown.*"
Caleb Hazard, a son of Colonel George and Penelope Hazard and a brother of Deputy Governor George Hazard, was born November 24, 1697, and died January 15, 1726. His father gave to him, by deed, one hundred and fifty acres of land, at the west of Point Judith Ponds, where he was buried at the early age of twenty-eight years, leaving his young wife and two sons, the third being yet unborn. Caleb Hazard's grave indicates that, like the other early members of the race, he was a man of large stature.

486 "*William . . . Hazard.*"
Captain William Hazard was born April 12, 1721. After the death of his father he appears to have lived for some years with his mother, at the house of his stepfather, Governor William Robinson, near what is called at the present day Silver Lake, Wakefield. On July 16, 1743, Dr. MacSparran records, in the *Diary*, that his "wife came from Mr. Robinson's in Company with Billy Hazard," and on September 12, 1744, speaks of "Billy Hazard's weding" at Conanicut, when he was married to Phebe, daughter of John and Damaris Hull. He afterwards lived on Conanicut, frequently representing the town of Jamestown in the General Assembly and holding other offices. A few years spent on the sea gave him the title of Captain.

487 "*Caleb . . . Hazard.*"

Caleb Hazard, junior, was born September 22, 1726, eight months after the death of his father, and died March 4, 1784. He is mentioned by Dr. MacSparran, in the *Diary*, September 2, 1743. His wife was named Mary.

488 "*Mr. Honyman.*"

James Honyman, Esq., was a son of the Rev. James Honyman, minister of Trinity Church, Newport. As the inscription on his grave-stone records that "he died February 15th, 1778, aged 67 years," it is likely that he was born in 1710. The will of Mrs. Elizabeth Carr, widow of Robert, made March 22, 1722, gives "to grandson James Honyman, all land and houses and his grandfather's silver hilted sword and seal ring at age." (See Austin's *Genealogical Dictionary of Rhode Island*, p. 39.) Mr. Mason (*Annals of Trinity Church, Newport*, p. 37) asserts that James Honyman, junior, owned real estate on the north side of Church Street, which descended to his heirs. It is known that the Carr family owned land about Trinity Church, the above Robert Carr mentioning, in his will, "a piece of land I gave to set a Church of England on" (Austin, *ut supra*, p. 39), and his kinsman, Caleb Carr, being recorded as an abutting owner of land upon *a way* at the south of Trinity Church. (Mason, *ut supra*, p. 57.) As there is a record of only one daughter (Abigail) of Robert and Elizabeth Carr, it is probable that it was she who was a wife of the Rev. James Honyman and the mother of James Honyman, junior. As she is mentioned as a minor in the will of her father, made July 8, 1703, and not mentioned in that of her mother, made March 22, 1722 ("grandson James Honyman" being substituted for her), it is also probable that she died between these two dates. The "Mistress Elizabeth, the wife of the Reverend Mr. James Honyman," who "departed this life February 28th, 1737, aged 48 years," and whose stone adjoins that of her husband, cannot, therefore, have been, as she is considered by Mr. Mason (p. 95), his

first wife, unless she was an unrecorded daughter (Elizabeth) of Robert and Elizabeth Carr.

In May, 1732, James Honyman, junior, was elected attorney-general of the Colony, continuing to hold the office until 1740. Besides occupying several other positions of trust and honour, he was appointed by the Crown, about 1764, advocate-general of the court of vice-admiralty and retained the dignity until the Revolution. Mr. Honyman was a gentleman of the old school, had an extensive and profitable practice as a lawyer in Newport at this period, and remained there after the British took possession of the town, his death occurring during the occupation. He married Elizabeth Goulding and had two sons and six daughters, two of whom married sons of Governor Joseph Wanton, and another Abraham Redwood, junior. See also a notice under an entry of February 12, 1771 (Vol. ii. pp. 92-4).

189 "*General Varnum.*"

A sketch of this distinguished man will be found in Mr. Updike's *Memoirs of the Rhode Island Bar*, p. 145.

190 "*The son of Judge Hazard, now living in Charlestown.*"

Robert, eldest son of Joseph and Hannah Hazard, was born January 31, 1762, and died August 12, 1851, having outlived by about twenty years all his seven brothers and sisters except Ruth, who survived him for a portion of a year. He was in about his eighty-fifth year at the time Mr. Updike refers to him as "an elderly gentleman." To distinguish him from others of the same name, he was called "Cold-Brook Robert." His wife was Alice, daughter of Peleg Anthony. The "pure Saxon," to which allusion is made in the text, as being the form of Mr. Hazard's reply, was, plainly, the kind of asseveration which the Bible describes as being to some men "the end of all strife."

191 "*Governor Wilcox.*"

Edward Wilcox, of Charlestown, was lieutenant-governor of Rhode Island from 1817 to 1821.

492 "*The venerable Dr. Waterhouse.*"
Benjamin Waterhouse, physician, was born in Newport, March 4, 1754, and died in Cambridge, Massachusetts, October 2, 1846. He began to practise in Newport about 1780, and in 1783 assisted in founding the medical school at Harvard University, where he was a professor from that date until 1812. For a portion of the same period he was a Professor of Natural History at Brown University, delivering in the State House at Providence the first course of lectures on that science in this country. After 1812, he was medical supervisor of military posts in New England. In 1799, he introduced vaccination into his own family, in opposition to the ridicule of the profession and of the public. He left a number of erudite works. (See also Note 390.)

493 "*Dr. Moffat.*"
Among the Land Title Records of North Kingstown is the entry, in 1751: "Edward Cole, of Newport, Thomas Moffitt, M.D., of Newport, and Gilbert Stuart, of North Kingstown, enter into articles of copartnership to manufacture snuff and to erect a mill at Pettaquamscut." Dr. MacSparran, in his *Diary*, makes several references to Dr. Moffat as a visitor at the glebe-house, at first apparently under the general designation of "a Scotch Dr." In 1765, he accepted office under the Stamp Act and was, in consequence, along with two or three others, burned in effigy by a mob, in front of the Court House in Newport, the houses of the unpopular office-holders being afterwards rifled and they themselves forced to seek protection on board a sloop of war, lying in the harbour. Moffat fled to England, and, after two or three years, obtained a small sum for his losses. (See Notes 428, 430.)

494 "*A proper stream.*"
The site selected was the point said to have been formerly occupied by the Pequots, where the Mattatoxet stream reaches the head of the Narrow or Pettaquamscutt tidal river, in the southeastern part of North Kings-



town. There had long been a grist mill at this fall, Elisha Cole and Stephen Northup having had a difficulty about the mill-dam in 1726.

95 "*He soon after built a house.*"

The source of the quotation from which this statement is taken is not known to the editor. The snuff mill and the house were not separate buildings, but a single one, the mill being in the lower, or basement, story and the dwelling in the upper one, on the level of the mill-dam. Up to a recent date, a great fireplace and traces of machinery were visible in the basement. It may well have been that although the house was not a distinct structure, as the above narrative suggests, yet the mill of a single story may have been first built and the upper floor subsequently added. The original appearance of the basement was disguised a few years since by the erection around it of a restaurant, with a view to making the spot a place of public resort. The locality is known in the vicinity as "Hammond's Mill," it having been for a long period the property of Benjamin Hammond.

96 "*So christened.*"

It is an error to say that the future painter was baptized by the name of Gilbert *Charles*, the entry in the Parish Register, made at the time and apparently by Doctor MacSparran, the officiant, himself, showing that his Christian name was simply Gilbert. It is probable that the *Charles* was a subsequent unauthorized addition of the father, as an expression of his intense Scottish Jacobitism. However readily the youth may have been induced to adopt for a short season the double name in his correspondence, it is evident that he did not use it in later life. In fact he was, by sentiment, an American patriot rather than a member of either English party of the period, Jacobite or otherwise. While politic enough not generally to obtrude his opinions among his patrons in England, it is said that he could not conceal his pleasure when told the news of the prosperity of the American cause. Indeed, it is related that he expressed himself so freely, at the time of Burgoyne's sur-

render, as to interfere materially with his professional success. He returned to America to pass the latter half of his life, his controlling thought being to portray upon the canvas her Patriot Chief. It is noticeable that, although the final orthography of the painter's surname was *Stuart*, in all the records of the family, yet, in the Narragansett Parish Register, the name is spelled *Stewart*,—a form which, it can scarcely be doubted, was, at least in America, the prevalent one at the period when those entries were made.

497 "*Attempted likenesses in black lead.*"

There is a tradition that, some years since, a collection of Stuart's early drawings, along with a lot of old papers, was burned as attic rubbish. It is said that, as a child, he covered every piece of paper coming into his possession with rude pictures. Yet it must have been some of those thus destroyed, or others equally immature, which nevertheless bore such traces of genius as to impress an elderly and highly cultivated artist like Alexander with a sense of the lad's power. Stuart's youthful portraits, if not superior as paintings, were, at least, good likenesses. Two of these early essays, representing Mr. and Mrs. John Bannister, are now in the Redwood Library, at Newport. The interesting picture of Dr. Hunter's spaniels—probably his first essay at painting in oils—is in the possession of Miss Augusta Hunter, of Newport.

498 "*Sir George Chambers.*"

It does not seem to be implied that this new patron of Stuart, in Scotland, was also a painter. The George Chambers who acquired fame as an artist and whose drawings bring high prices was many years the junior of the Rhode Island limner, his short life being confined to the first half of the nineteenth century.

499 "*Samuel L. Knapp, of Boston.*"

Samuel Lorenzo Knapp, author, was born in Newburyport, Massachusetts, January 19, 1783, and died in Hopkinton, in the same State, July 8, 1838. After

practising law and commanding a regiment in the War of 1812, he became an editor. His numerous works are chiefly biographical, *Sketches of Eminent Lawyers, Statesmen and Men of Letters* (1821) and *Memoirs of General Lafayette* (1824) being among them. He also edited *The Library of American History* (1837). The sketch of Stuart, alluded to by his daughter, is found in *Lectures on American Literature* (1829).

500 "*Captain John Anthony.*"

The letter of Miss Anne Stuart, from which the extract in the text is taken, was written February 25, 1843, about fifteen years after the death of her father and nearly twice as long after that of his mother, formerly Elizabeth Anthony. It is not strange, therefore, that Miss Stuart should have fallen into some inaccuracies as to the family of her grandmother. The records of Newport show that Elizabeth Anthony was the eldest daughter of Albro Anthony, a son of John Anthony, and a grandson of the John Anthony who came to New England from Hampstead, England (not from Wales), on the ship *Hercules*, in 1634. This original settler, John Anthony, was born in 1607, and died July 28, 1675. He was admitted a freeman in 1640, and kept an inn. He is also said by some to have been made a captain of a military company in 1644, and is probably the ancestor of whom Miss Stuart had received a tradition and supposed to be the father of her grandmother.

Albro Anthony, son of the second John and Susanna (Albro) Anthony, his second wife, was born September 25, 1694, and died in 1746. He and his wife, Susanna Heffernan, had seven children, Elizabeth being born April 27, 1728. The Newport record shows that Elizabeth Anthony was married in that town (not in Narragansett, as stated in the text) to Gilbert *Stewart*, by Martin Howard, [sic] justice, May 23, 1751. One account gives the date of Mrs. Stuart's death as 1816, making her eighty-eight at the time, but another asserts that she died (at Roxbury) aged ninety-one, no year being mentioned. The date given for the birth of Gilbert Stuart, junior,

December 3, 1755, indicates that he was four months old at the time of his baptism. Some of the accounts given of Gilbert Stuart's life have been considered by his friends to be written in a hostile spirit. It may therefore be interesting and due also to the painter's memory to quote, from the earlier part of Miss Stuart's letter, a portion which Mr. Updike, writing sixty years nearer the time, when those mentioned were probably still living, judged it wise to omit, the letter being a private one.

"If my father's memory is not to be permitted to pass into oblivion," she writes, "we should certainly feel gratified to have some sketch of him from the pen of a *Gentleman* and his Townsman, as it has been his misfortune to be handed down to posterity by his enemies. Dunlap has been his most conspicuous biographer. He certainly was fit to write only for the Green-room, for which he had been mostly employed. Sometime since I had a conversation with Colonel Trumbull, who was one of my Father's old and intimate friends. I asked him what he thought of Dunlap's account of him,—if he should have identified him with that. 'No,' said the Colonel. 'Your Father was a gentleman, not the Tavern jester, he has represented.' But this is not the worst. He has, in one instance, made him dishonest, which, of all things, was certainly the most unjust. He was a man but little skilled in fraud. The difficulty with him was, depending too much on the honesty of his fellow-men. But for this, we might have been in affluence."

501 "*Gilbert Stuart Newton.*"

This nephew of Gilbert Stuart was born in Halifax, September 20, 1797, and died in Wimbledon, England, August 5, 1835. Some accounts give the name of his father, perhaps incorrectly, as *Edward* Newton, rather than *Henry*, as in the text. Gilbert studied in Italy and met in Paris Washington Allston, Sir David Wilkie, and Charles R. Leslie, returning with Leslie to England, where he was admitted to the Royal Academy, as a student, an associate, and finally, in 1831, an academician. His English career was a brilliant one. He and Wash-

ington Irving lodged together, on terms of extreme intimacy, in Langham Place, London. Newton painted many portraits and *subject pictures*, showing an extraordinary eye for colour.

502 "*He has one brother now* [1843] *living.*"
The Honourable Edward A. Newton was the principal patron of St. Stephen's Church, Pittsfield, from its foundation in 1830 until his death, and one of the most prominent and devoted Churchmen in the diocese of Massachusetts. In 1856, he contributed one-third of the cost of a rectory for the Pittsfield parish. Few other of its laymen have been so much honoured and respected as he.

503 "*He was requested to paint a head of himself.*"
Stuart painted at least one portrait of himself, which was purchased, in December, 1896, by the National Gallery (or by the National Portrait Gallery), London.

504 "*My sister Jane.*"
Jane Stuart was born about 1810, and died in Newport, April 28, 1888. For many years she followed, with credit, the profession of a portrait-painter. It was long her intention to prepare a life of her father, and, in 1877, she published several articles upon the subject in *Scribner's Monthly*. A little later, at her request, the biography was written by George Champlin Mason[172] (subsequently the author of the *Annals of Trinity Church, Newport*), and published in New York, in 1879, under the title of *The Life and Works of Gilbert Stuart.*

505 "*The northeast bedroom.*"
During the latter half of the nineteenth century it was the custom of the occupants of the house, guided apparently by tradition, to point out the *south*-east room as the birthplace of the painter. Mr. Hammond's letter may have been misprinted.

506 "*John Collins.*"
John Collins, a member of Trinity Parish, Newport, and a man of business previously to the Revolution,

was elected governor by the "Paper Money party" in 1786. He had previously been in the Continental Congress.

507 "*George Sears.*"

George Sears, a deputy to the General Assembly from Newport in May, 1776, was then elected lieutenant-colonel of the First Regiment of Newport County. He was married to Abigail Hall, in Newport, January 2, 1765. Their son George became a successful and highly esteemed merchant of Baltimore, for whom Major-General George Sears Greene was named, being born within a year after his death. Major-General F. V. Greene, son of General George, writes under date of October 23, 1905: "I have always understood from my father that the George Sears for whom he was named was a merchant residing in Baltimore and an intimate friend of his father, Caleb Greene, who owned a number of ships carrying cargoes between Baltimore and Rhode Island." *David* Sears, in the original edition of *The History* (p. 258) is plainly a mistake for *George.* (Rhode Island Colonial Records, vii. 461-2.)

508 "*Dr. MacSparran and his wife embarked for England.*"

In addition to the objects of this journey mentioned in the text, there are reasons to believe that the Doctor hoped it might result in a settlement, for the remainder of his life, in the old country. As early as November, 1752, he wrote to his friend, the Rev. Paul Limrick, in Ireland: "If I can but obtain my Wife's Consent, or her Company rather, along with me, and can get in some Money I have out on Bonds, I believe I shall go to *England* next Spring; but as for my Lands, Stock, and Slaves, I shall not sell them, lest I should be disappointed of a Provision in one of your two Islands. As the Shadow lengthens as the Sun grows low, so, as Years increase, my Longings after *Europe* increase also." (*America Dissected*, Letter II, Appendix A.) Already somewhat previously, in August of the same year, he had informed Mr. William Stevenson, also in Ireland: "I have Leave

to go for *England* for ten or twelve Months, to go to the *Bath* for better Health; if I can bring Matters to bear to get to *England*, my next push would be to be seated in *Ireland*; but, alas! I have no Friends to depend on for Preferment, or even so competent a Provision there as I have here. I am in the Hands of a good God, who has the Hearts of Men at command; and if he sees that I can serve the Interest of *Christ*'s Church, . . . he will raise me up Friends and restore me to my native Land or near it: If not, his Will be done." (*Id.*, Letter III, Appendix A.)

There is also a less strongly authenticated tradition that Dr. MacSparran had an alternative prospect of being consecrated a bishop for the New England Church. A grandniece of Mrs. MacSparran, writing about 1845, remarks: "I have heard from my mother [Mrs. Whipple, a daughter of Dr. Sylvester Gardiner, brother of Mrs. MacSparran] that Dr. MacSparran's visit to England was to be ordained Bishop. But while there, a great excitement occurred at home with regard to receiving an English Bishop and, together with the death of his wife, led him to return as he went, saying, that he had rather live in the hearts of his parishioners, than wear all the Bishops' gowns in the world."

It is known that at about this period vigorous although abortive efforts were making in England, by the Bishop of London and the Bishop of Oxford, with the disapproval, however, of his Majesty's government, for the establishment of the episcopate in America. "About this time the efforts of Sherlock began to be reenforced by those of some of his brethren on the episcopal bench. Chief among his new allies were Thomas Secker, Bishop of Oxford, and William Butler, Bishop of Durham, author of the celebrated *Analogy*. The latter, in 1750, drew up a plan detailing the limitations under which the proposed bishops would be sent." (Cross's *Anglican Episcopate*, pp. 122-3.) It was thirty years after this visit of Dr. MacSparran to England, when he had been twenty-seven years dead, that the first bishop for America was consecrated.

509 "*His wife fell a victim to . . . the small-pox.*" At this age, when the prevalence of this disease has been so largely diminished by vaccination, it is almost impossible to realize how practical a factor it formed in the life of the eighteenth century. Bishop Sherlock, in his report to the King in Council, in 1759, upon the state of the Church of England in the colonies, cites the distemper as a cause of their frequent ill supply with ministers, remarking that "the families settled in the country and which are able to provide otherwise for their children will not send their Children at a great expense and hazard to be ordained in England, where they often (as by experience has been found,) catch the Small Pox, a distemper more fatal to them than to others, and several who have come over hither for Orders have dyed here of this disease." (Cross's *Anglican Episcopate*, pp. 328-9.)

The distinguished Dr. Waterhouse, in a letter of November, 1839, remarks: "It is now nearly sixty years since I vaccinated the first patients. . . . I once inoculated all the inhabitants of Newport, who would accept of that blessing. The places of worship, particularly your Trinity Church, were the places where they convened for the purpose. . . . The Rev. Mr. Dehon preached *two sermons* on that subject, in my hearing, at Newport."

510 "*Broadway chappel burying yard in Westm^r.*" In a communication of Mr. Daniel Berkeley Updike to the president of the Rhode Island Historical Society, upon the place of burial of Mrs. Hannah MacSparran, under date of February 10, 1888, Mr. Updike remarks: "When in London in the summer of 1886, I determined to find the grave, if possible. It will be noticed that the entry of the Records of St. Paul's, as above quoted, states that Mrs. MacSparran was buried in Broadway Chapel Burying-yard, in Westminster. I was unable to find any church of that name in the district of Westminster. But, after some uncertain search in the neighbourhood in which I was told Broadway

was, I noticed a street named Great Chapel Street. Thinking this name might prove a clue, I followed the street until I came to a modern gothic church of considerable size, on the corner of Great Chapel Street and Little Chapel Street, the grave-yard being bounded, on the south, by the well-known thoroughfare of Victoria Street . . . that portion of which, I subsequently found, was formerly called the Broadway. This building, I learned from a placard, was called Christ Church, Victoria Street. Calling on the vicar, the Rev[d] F. K. Aglionby, I ascertained that it occupied the site of a church, formerly known as the New Chapel in Tothill Fields, the Broadway, Westminster, founded as a chapel of ease to St. Margaret's, Westminster.... The ground around the chapel was consecrated as an additional burial-ground for the mother parish.... The present church is within the parish of St. Margaret and is distant from the mother church and from Westminster Abbey, about a quarter of a mile.... After a short search I was rewarded by finding a flat stone,—a parallelogram in shape,—bearing the following inscription, which I give precisely as it now stands:

HERE LYES
HANNAH MACSPARRAN
WIFE OF THE REV.
DR. MACSPARRAN
OF NEW ENGLAND
WHO DIED JUNE [] 4TH 17 [
IN THE [] YEAR OF HER A [

The stone is exceedingly defaced by wind and weather. As one enters the path of approach from Victoria Street, it lies on the left-hand side about fifty paces along the path from the street, and perhaps six feet on the left of the path itself.... I am happy to say that during a few days' stay in London, in November last, I again saw the vicar, who kindly gave me permission to have the inscription on this stone recut . . . and the stone itself rehabilitated, as far as possible. I hope in this manner to preserve a few years longer the memorial of the resting-place of this daughter of Narragansett." When the editor visited the spot, a few years after the date

of Mr. Updike's communication, he found the name *Hannah MacSparran* freshly and clearly cut upon the stone, but at a later visit, in the summer of 1900, the tablet, in common with several adjacent ones, had entirely disappeared, having been buried beneath the turf, by the order, it was said, of the London County Council.

511 "*Brigadeer Samuel Waldo.*"

Samuel Waldo, soldier and jurist (born in Maine, in 1721; died there, April 16, 1770), was a son of Samuel Waldo, a great landed proprietor in Maine, and a grandson of Brigadier-General Jonathan Waldo, a wealthy merchant of Boston and an officer, like his son, at the capture of Louisburg. Samuel graduated at Harvard College in 1743, and was commissioned a colonel in the British Army in 1744. In 1753, he went to Europe, with authority from his father, to procure emigrants to settle the *Waldo patent*, becoming successful in his mission. It was thus that he chanced to be at hand at the time of the death and interment of Mrs. MacSparran. A town of *Waldoborough* and a *Waldo* County are found in Maine.

512 "*Christopher Kilby Esq^r.*"

Mr. Kilby was, in 1745, the Massachusetts agent who petitioned "the Right Honourable the Lords of the Committee of His Majesty's Most Honourable Privy Council" respecting the controversy about the boundaries between the Province of Massachusetts Bay and the Colony of Rhode Island,—a petition which was considered and reported upon by a committee appointed by the Rhode Island Assembly, including Benjamin Hassard [*sic*], Peter Bours, and Daniel Updike, Esqs. In 1757 and 1758, Mr. Kilby was acting as his Majesty's "agent victualler," to whom the accounts of provisions and transportation furnished by the Colony of Rhode Island, in the expedition against Crown Point, had to be presented for payment. It is likely that it was in this latter capacity that he happened to be in London at the time of Mrs. MacSparran's burial. Not improbably Dr.

MacSparran had had some previous knowledge of him, if not acquaintance with him, through Colonel Updike.

513 "*M^r. George Watmough an English man.*"
On September 11, 1733, at St. Paul's Church, London, Miss Rebecca Watmough was married to Captain Benjamin Wickham, of Newport, Rhode Island, a member of Trinity Parish and a friend of Dr. MacSparran. Some years later, Mr. Edmund Watmough, evidently a relative of Mrs. Wickham and perhaps her brother, visited Newport, and married there, subsequently returning to England. On August 15, 1743, Dr. MacSparran notes, in his *Diary:* "Capt. Benj^n Wickham called here and told us Mr. Watmough & wife sent us their Service in his last L^r," meaning, no doubt, this Mr. and Mrs. Edmund Watmough. The George Watmough who acted as a pall-bearer at Mrs. MacSparran's interment must have been a member of the same family, and was probably an intimate friend of the Doctor. There were, long since, Watmoughs in Lancashire and Kent and, more recently, in Yorkshire, branches of the family being now found in America, at Philadelphia and Washington.

514 "*Dr. Gardiner's Son John.*"
John Gardiner, elder son of Dr. Sylvester, was born in Boston, in 1731. He was consequently, at the time of his aunt's death, about twenty-four years of age, having studied law at the Inner Temple and having been perhaps already admitted to practice in the courts of Westminster Hall. He contracted an intimacy with Churchill, Lord Mansfield, and John Wilkes. He was later appointed attorney-general of the island of St. Christopher, subsequently returning to America, where he died in 1793. (See also Note 242 and corresponding text.)

515 "*Y^r best wife in y^e world.*"
There can be no shade of doubt of the bereaved husband's sincerity in this apparent hyperbole. Not only was Mrs. MacSparran beautiful and accomplished, but

she possessed many homely domestic virtues, of which we gain glimpses in the Doctor's *Diary*, as when she is putting her "red Durance Petticoat in the Frame," or getting together "Hams, some Beets, an old cheese and a Barril of Apples," for an ingratiatory present to "y^e^ commodore." Ninety years after her death, a grandniece, herself already an old lady, recalling the traditions she had received from her mother, after recounting that "Mrs. MacSparran had a fine taste for music and played upon the Harpsichord," added: "At her leisure time she amused herself in spinning flax and carried some hundred skeins to England, where they were bleached and woven into damask table-cloths, which she presented to her aunts, in remembrance of her."

516 "*Here he complained of being indisposed.*"

Daniel Updike, the second attorney-general of the name, born four years after the death of Dr. MacSparran, thus relates, in his manuscript reminiscences, the circumstances of this event, as he had been told them: "Dr. MacSparran caught his death at father's. He went to prayer and had read and was going to kneel, and being a heavy man and putting his hands on the table to ease himself down, the table split off and his weight came down and he hit the edge of his eye-brow against the sharp edge of the table-leg and he bled profusely. But he would have nothing done until he had finished his prayer. They bound it up and he got home and never recovered. My father watched with him, when he died. He was a very large man and had the church-desk made larger, so as he could get in. He wd weigh 3 or 400."

517 "*The house is now standing.*"

In the sixty years since this was written, the old glebe-house has gone far towards utter ruin. The portion toward the south, once containing the Doctor's study, has entirely disappeared, the remainder of the house is practically uninhabitable, and has for some time (1905) stood untenanted. In a few years but a slight trace of the venerable building will remain, and the flagged walk, through the ancient lilac-bordered terraces, will lead to

no hospitable door. The property passed, many years since (in 1842), from the parish of St. Paul's into private hands, by a nine hundred and ninety-nine years' lease, equivalent in everything but the name to a sale. The house was not, in its best estate, spacious or handsomely finished, like many of those of the same period in Boston Neck and Point Judith, but derived its distinction from the fine personalities of its original occupants.

518 "*Decently Interred under y^e^ Communion Table.*" There is a tradition that, previously to the removal of the Narragansett Church to Wickford in 1800, the Communion Table was not connected with the pulpit and desk, but was at the present east end of the church, where the marks of an overhanging canopy can still be traced on the wall. The later transfer of the Holy Table and its rail is said to have been made to supply room for a large pew for the Shaw family. Sometime after the removal of the church, Mrs. Lodowick Updike, who was a great favourite with her uncle, Dr. MacSparran, and thus deeply interested in his memory, and who is understood to have been present at his interment, being then seventeen years of age, took her young grandson, Updike Hagan, to the old church-yard and pointed out to him a circular tumulus, impressing the fact upon his memory that it had been raised above the exact resting-place of the Doctor, after it had ceased to be marked by the sacred building above it. The spot is somewhat to the north and west of the present MacSparran monument, which was placed partly with a view to its effect and not entirely with the purpose of designating the grave with strict accuracy. The church is said to have stood only about three feet from the west and south boundary walls, so that it could not have faced the south, as it does in its present position. But if it originally had its door toward the east, facing the church-yard, the Communion Table, in its primary position at the right of one entering the church, would have been quite nearly over the tumulus indicated by Mrs. Updike as the site of

the grave. There is, however, reason to believe that the original entrance was on the north side of the Church. See "Plan of Old Church," by Martin Reed.

519 "*Mr. Pollin.*"

Brief notices of the four clerical pall-bearers, Mr. Pollen, Mr. Leaming, Mr. Matthew Graves, and Mr. John Graves, will be found a few pages below, in the text.

520 "*John Case.*"

A notice of Mr. Case will be found under an entry of July 29, 1770 (Vol. ii. p. 76).

521 "*Bass.*"

A notice of Bishop Bass will be found under an entry of September, 1765, in the text (Vol. ii. p. 46).

522 "*The Rev. Dr. MacSparran.*"

In 1851, at the time of the third Jubilee of the Society for the Propagation of the Gospel, by the effort of the Rev. Daniel Henshaw, then rector, a tablet was erected in the present parish church of St. Paul, at Wickford, Rhode Island, with the following inscription:

IN MEMORY OF THE REV. JAMES McSPARRAN, D. D.,
FOR THIRTY-FIVE YEARS THE MINISTER OF ST. PAULS, NARRAGANSETT
HE DEPARTED THIS LIFE,
DEC. 1ST, 1757.

IN MEMORY ALSO, OF
REV. SAMUEL FAYERWEATHER,
HIS SUCCESSOR, WHO DIED 1781.
BOTH WERE MISSIONARIES OF
THE S. P. G. F. P.

3RD JUBILEE, A. D. 1851.

For more than a century after the death of Dr. MacSparran and for sixty-nine years subsequently to the removal of the Narragansett Church from its site above his grave, no monument marked the place of his burial. In the summer of 1862, a pilgrimage was made, by a number of enthusiastic Churchwomen of East Greenwich, to the spot, then fast passing into oblivion. As a result, however, of their representations, the matter of a suitable memorial was brought before the Rhode Is-

land Diocesan Convention, by the Rev. Dr. Crane, at that time rector of St. Luke's Church, in that village, and the erection of a monument set on foot. It was in June, 1869, on the festival of St. John Baptist, that this memorial was finally completed and unveiled in the presence of Bishop Thomas M. Clark, D. D., a large number of the clergy of the Diocese, and four or five hundred of the laity,—a very notable assembly in view of the fact that, by reason of the remoteness of the spot, nearly the whole congregation had been obliged to drive many miles. Beside the holding of suitable devotional exercises, addresses were made by the Bishop, the Rev. Dr. Crane, and the Rev. Daniel Goodwin, then the recently arrived rector of St. Paul's Church, Wickford (formerly Dr. MacSparran's church). The order of exercises on this occasion will be found in Appendix I. The monument consists of a granite cross standing upon a base nearly five feet square, the height of the whole from the ground being about fourteen feet. Upon the four sides of the die are the following inscriptions (cut when it was expected that the dedication would occur during the previous year):

ERECTED IN GRATEFUL MEMORY OF
JAMES MACSPARRAN, D.D.,
BY AUTHORITY OF THE DIOCESE OF RHODE ISLAND, IN 1868.

MISSIONARY OF THE VENERABLE SOCIETY
FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN
PARTS, AND RECTOR OF THE CHURCH THEN HERE
FROM 1721 TO HIS DEATH IN 1757.
HE WAS BURIED BENEATH THIS STONE.

HERE ALSO LIE THE REMAINS OF
SAMUEL FAYERWEATHER, HIS SUCCESSOR
FROM 1760 TO 1781.

ST. PAUL'S CHURCH, NARRAGANSETT,
WAS BUILT HERE IN 1707, AND REMOVED
TO WICKFORD IN 1800.

523 "*Rev. Thomas Pollen.*"

Before going to Glasgow, Mr. Pollen had been curate of St. Antholin's Church in London. After leaving Newport he became rector of the church at Kingston, Jamaica. Under date of March 12, 1761, in a letter

from that place, he compares the members of his last two parishes in the following bantering manner: "I cannot find there came to y^e^ Church, when it was opened, one person extraordinary, either to see the new decoration, or hear me, the new preacher. The difference between the Kingston and y^e^ Newport churchmen is this: the former take care to pay the parson, but do not care to hear him preach; the latter take care to hear the parson preach, but do not care to pay him. Whence I may likewise infer that y^e^ former have more honesty, tho' perhaps less sanctity than the latter." (Mason's *Annals of Trinity Church*, Newport, p. 112.)

524 "*Dr. Berriman.*"

The distinguished Dr. *William* Berriman, an eminent scholar and a fellow of Eton College, had died in 1750. The reference here is probably to his brother *John* (born 1689), rector of St. Alban's, Wood Street, London, until his death, December 8, 1768. In literature, Dr. Berriman is known as the author of eight very learned sermons, preached at "Lady Moyer's Lecture" and published in 1741. Dr. MacSparran, under date of October 2, 1751, notes the reception of a letter from "Mr. Jno. Berriman," which had been a hundred days in transit.

525 "*Dr. Wheaton.*"

Salmon Wheaton was rector of Trinity Church, Newport, from 1810 to 1840. He had previously been for two years assistant minister of Trinity Church, New Haven, under the Rev. Bela Hubbard, rector, who, on July 11, 1810, gave him the following rather curious recommendation to the Newport people: "The bearer is the Rev^d^ S. Wheaton, A.M., of Yale College, of handsome talents and of much literary accomplishment for his age; a close student and who bids fair to make a useful member of society in general and of the Church of God in particular."

September 24, 1812, Mr. Wheaton was married to Miss Ann Dehon, sister of the Rt. Rev. Bishop Dehon, his predecessor at Newport, by the Rev. Dr. Gardiner, in

Trinity Church, Boston. From Newport, Dr. Wheaton removed to Johnstone (or Johnstown), New York, where he died in 1844. On the right of the chancel in Trinity Church, Newport, is a monument thus inscribed:

TO THE MEMORY OF
SALMON WHEATON, D.D.,
AN EMINENT CHRISTIAN,
FOR THIRTY YEARS THE FAITHFUL RECTOR OF THIS CHURCH,
WHO DIED DECEMBER 24TH, 1844, AGED 62 YEARS.
ALSO TO ANN DEHON, HIS WIFE,
WHO DIED DECEMBER 8TH, 1855, AGED 73 YEARS.
THEIR MORTAL REMAINS REST IN A TOMB UNDER
ST. PAUL'S CHURCH, BOSTON, MASS.

See Note 746.

526 "*The Rev. Marmaduke Browne.*"

Mr. Browne was rector of Trinity Church, Newport, from 1760 to 1771, the year of his death. He was a son of the Rev. Arthur Browne, rector of King's Church (now St. John's), Providence, from 1729 to 1735, and of St. John's, Portsmouth, New Hampshire, from 1736 to 1773. After his graduation at Dublin, Ireland, Mr. Browne was an itinerant missionary in New Hampshire from 1754 until coming to Newport. A mural tablet in memory of him, erected in 1795 by his son, Arthur Browne, at that time a senior fellow of Trinity College, Dublin, and its representative in Parliament, corresponds, on the left of the chancel of Trinity Church, Newport, to that of Dr. Wheaton on the right.

527 "*Rev. Matthew Graves.*"

According to the "Missionary Roll," in the Digest of S. P. G. Records, Mr. Graves settled in New London in 1747 rather than 1745, as stated by Dr. Hallam, who, however, having the parish records before him, may have been the more correct. Although said to be an Irishman, he came immediately from the neighbourhood of Chester, England, whence also his brother John came later to Providence. Mr. Graves early took an interest in the native people of New England, especially commending the Narragansett Indians to the Society, for their gift of land towards a church and their pro-

gress in religion and attachment to the Church and Crown of England. Upon the departure of their catechist, he undertook, at the Society's request, to appoint a successor and himself to superintend the mission. Mr. Graves had several of these Indians at his house and found them "very worthy of notice and encouragement," and that they had "made great proficiency in spiritual knowledge" and spared "no pains for y^e^ Improvement of their Souls." He ministered also to four other adjacent tribes, who had great confidence in him. Dr. MacSparran repeatedly mentions "Mr. Greaves," in his *Diary*, in 1751, as a kind neighbour and frequent correspondent.

On being driven from his church, Mr. Graves at first took refuge in the woods, where he ministered to a large congregation. On his way to New York, he tarried sometime at Cheshire, in Connecticut. He died in 1780.

528 "*The New Light excitement.*"

The "New Lights" were a fanatical sect, which extended over New England, the Middle States, and the Maritime Provinces, in the middle of the eighteenth century, and whose system is said to have been "a strange jumble of New England Independency and Behmenism." In their struggles for preëminence, they excited among the people "a pious frenzy." The revival system of Jonathan Edwards was sometimes *popularly* styled "the New Light Divinity."

529 "*Punderson.*"

The Rev. Ebenezer Punderson, an itinerant missionary of the S. P. G., in Connecticut from 1734 to 1763, is noticed in a footnote of Letter I in *America Dissected* (Appendix A). His stations, according to the "Missionary Roll" in the Digest of the S. P. G. Records, were "North Groton, Brimfield, Middleton, Stafford, Cimsbury [*sic*], . . . Newhaven, Guilford, Branford, Northford, and Westhaven." Dr. MacSparran, in his *Diary*, mentions Mr. Punderson as being present at the convention at Newport, June 12, 1745, and dining at

the glebe-house three days later, accompanied by his wife. He lived but about a year after his transfer to Rye, New York, dying there in September, 1764.

530 "*Rev. John Graves.*"

Although Mr. Graves's English cure was on the western borders of Yorkshire, it was in the *diocese* of Chester, but not in *Cheshire*, as is erroneously asserted in a note upon Rev. Matthew Graves, in the *MacSparran Diary* (p. 150). It is stated by tradition that the Rev. John Graves married, after his arrival in Providence, Miss Taylor, presumably a daughter of George Taylor, the esteemed school-master of the S. P. G. in Providence, from as early as 1737 to about the close of the War of the Revolution. Since Mr. Graves wrote to the Society, as late as September, 1776, that his *two churches* were shut up, it is clear that the Coeset or Warwick Church, in which he had officiated from 1763 to that date, in succession to Dr. MacSparran, was still standing (perhaps at old Warwick), in opposition to the statement of Mr. Brayton, in the sketch of the Warwick Church, in the text below.

531 "*Thomas F. Oliver.*"

Considerable information concerning Mr. Oliver (eventually Rev. Mr. Oliver) is to be found in the sketch of St. John's Church, Providence, in the latter part of this work. It is to be noted that the existing *contract* of the parish with Mr. Oliver is pleaded as a reason for not accepting the proffered services of the Rev. John Graves, when he was ready to resume his public duties at the restoration of peace. The Rev. Thomas Fitch Oliver graduated at Harvard University in 1775, and received the honorary degree of master of arts from Brown University in 1783, becoming one of its fellows in 1784. His rectorship at Marblehead extended from 1786 to 1791. He died in 1797.

532 "*John Gardiner.*"

Mr. Gardiner was the eldest son of William and Abigail Gardiner, of Boston Neck, and a brother of Mrs.

MacSparran. A full account of him and his family will be found in Notes 202-219 and the associated text.

533 "*Rev. Jeremiah Leaming, D.D.*"

Mr. Leaming's connection with Trinity Church, Newport, extended to a period of between nine and ten years. April 4, 1748, it was unanimously voted by the vestry that Mr. Jeremiah Leaming "be forthwith sent to London, at the expense of the Church, to take Holy Orders." On September 29, 1748, upon his return in the orders of a priest, approved by the Society for a schoolmaster, catechist, and assistant to the Rev. Mr. Honyman, the vestry formally "admitted and received him in his capacity aforesaid." On July 11, 1750, after the death of Mr. Honyman, Mr. Leaming received a temporary appointment as minister, by a vote of the congregation.

He does not appear to have been elected rector, although his name stands on the list of rectors, printed in Mason's *Annals of Trinity Church* (p. 334), as holding that office from 1750 to 1754, the year of Rev. Mr. Pollen's accession. He seems to have continued to be assistant to about the time of Dr. MacSparran's funeral, December 6, 1757, when he is noted as "of Newport." February 13, 1758, Marmaduke Browne was asked to "act as Catechist in the Rev. Mr. Leaming's station." Mr. Leaming received the degree of S.T.D. from Columbia College in 1789.

534 "*Narragansett, January 27th, 1758.*"

At the close of the letter of this date, in the Narragansett Parish Register, is entered the following: "N. B. The aforegoing Letters from the Church Wardens of Saint Paul's Church, North Kingstown, Sign'd John Case and John Gardiner, To the Venerable Society for Propagating the Gospel in Foreign Parts, Dated December the 29th & January the 27th 1758: Finishes the Register,—and During the Ministry of the Incumbent, I mean the Revd Dr. MSparran, to that Time was 37 years & almost 2 months." There is no entry in the Register during 1759.

* "*A New Edition of the* History."
It is pleasant, in this connection, to record the deep interest in the enterprise of preparing a new edition of the *History of the Narragansett Church* expressed by the sons of Mr. Brown, the late John Nicholas Brown and the late Harold Brown, the latter of whom, in collaboration with Daniel Berkeley Updike, produced a valuable work, *On the Dedications of American Churches* (Cambridge, 1891).

† "*He was aided by his mother.*"
Mrs. Elisabeth Bigelow Updike, to whose research much of the accuracy of the genealogy of the Updike family is due, was a daughter of Seth and Sarah (Bigelow) Adams, of Providence. She was of purely Massachusetts ancestry, her paternal grandfather and great-grandfather being residents of Taunton. She numbered among her ancestors on her father's side Priscilla Alden, Betty Pabodie, Church "the Indian-killer," and other Massachusetts worthies, besides being connected with the Olney, Fenner, and Brightman families. Mrs. Updike's mother was a daughter of Hon. Abijah Bigelow, of Worcester, and Hannah Gardner, daughter of the Rev. Francis Gardner (H. C. 1755), pastor of Leominster, and granddaughter of the Rev. John Gardner (H. C. 1715), pastor of Stow, Massachusetts. Wonderfully alive to the intellectual life of her day, a wide reader not alone of English, but of French and Spanish literature, a delightful letter-writer and a still more delightful companion, Mrs. Updike impressed every one who met her with her keen intellectual grasp, her practical wisdom and strength of character, and her charm and dignity of manner. She was the author of a delightful little paper (privately printed) on life in Worcester, entitled *In the Old Days*. This was intended to be the first of a number of reminiscences dealing with the author's life as a little girl, chiefly in Providence, which were to bear the title of *The Ways of Providence, recorded before they are Past Finding Out*. Mrs. Updike was born in Providence, February 14, 1831, was married at St. John's Church, Providence, December 1, 1858, and died in Boston, May 26, 1896. She was buried in the church-yard of St. Columba's Chapel, Middletown, near Newport.

* "*Moses Brown Ives Goddard.*"

After these volumes were almost entirely in type, the hearts of both the publisher and the editor were saddened by the wholly unanticipated intelligence of the death, in Providence, on Tuesday, May 14, 1907, at the age of seventy-six, of Mr. Moses B. I. Goddard. Mr. Goddard was so singularly and profoundly interested in the antiquities of Narragansett and had evinced such an appreciative concern for the success of this work, treating of the early life of Rhode Island, that the insertion in it of a reference to his lamented departure, just as the book is about to appear, is more than ordinarily appropriate. Indeed, it is largely due to his open-handed generosity that an enterprise, necessarily so costly and, according to established precedent, so little likely by appealing to a wide circle of patrons to become remunerative, has been rendered practicable.

The Diocese of Rhode Island, likewise, has a ground for no scanty gratitude to Mr. Goddard in that, while aiding so substantially the publication of the new edition of the *History of the Narragansett Church*, he has, in conjunction with a similarly liberal-souled giver, beneficently placed in the hands of each of its parishes and clergy a copy of this chronicle of its beginnings. Nor was his interest in the story of the planting of the Church in Narragansett an individual sentiment, unshared by the other members of his family. Not to speak of his well-known brothers, William and Robert Hale Ives, his eminent father also, the late Professor William Giles Goddard, who like him passed away on the eve of the printing of the *History* in its first edition, and who enjoyed a common Narragansett lineage with its author, Mr. Updike, entertained a deep concern for the success of his kinsman's work.

It is to be regretted that there is not space here for an adequate presentation of the many existing evidences of the philanthropic spirit, the cultivated artistic and musical tastes, the enthusiasm for travel, the love of country life, and the genuine attachment to his native soil of this courteous Christian gentleman.



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